AChambers

AN
EXPOSITION
WITH
Practical Obſervations
CONTINUED UPON
The Thirty-eighth, Thirty-ninth,
Fortieth, Forty-firſt, and Forty-ſecond (being
the five laſt) Chapters of the Book
OF
JOB:
Being the Subſtance of Fifty-two Lectures
or Meditations.

By *JOSEPH CARYL*, Miniſter of the Goſpel.

JAMES 5.11. 12
Ye have heard of the patience of Job, *and have ſeen the end*
of the Lord, that the Lord is pitiful, and of tender mercy.

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TO THE
Chriſtian Reader:
TO
Thoſe eſpecially of the City of *London*, who have been
THE
PROMOTERS
Of this WORK.

SIRS,

THE end of a thing (*ſaith* Solomon, *Eccl.* 7, 8.) is better than the beginning thereof. *Not that all things end better than they begin: ſome perſons begin well, and ſome things are begun well, which end, and are ended not ſo well, that I ſay not very ill.*

To the Chriſtian Reader.

Through the All-diſpoſing providence of God, and the importunate call of not a few worthy friends, I began this Work; and now, after twenty-four years travel, making twelve ſtages (in ſo many parts, the whole is come forth) I am come to the end of it; And truly, I might juſtly be reproved, at leaſt, for dulneſs and indiligence, or counted a very ſlow-paced Traveller, had I ſpent that twenty-four years (the beſt of my time and ſtrength) in meaſuring ſo ſhort a journey. But, as I have this to ſay towards an Apology for my over-long ſtay in this work, that I have had frequent diverſions, for a conſiderable part of that time, quite from it; ſo the whole time which I have ſpent in it, hath been but a diverſion, or time (I hope, honeſtly) ſtoln, either from my reſt, or from that which was my more proper work.

And, now that I have, at laſt, ended what I began, all that I ſhall ſay of it, is, that I have ended it. Whether I began it well, or have ended it well, and whether or no the end be better than the beginning, is not for me to ſay. Should I ſay, that I began it well, and have ended it well, or that the end is better than the beginning, it were a piece of moſt immodeſt pride; and ſhould I ſay the contrary of both, or of either, it might *deſervedly be called more than a piece of proudeſt modeſty. Such as it is, from the beginning to the end, 'tis what my weakneſs, with the ſtrength of Chriſt given in; what my ſmall induſtriouſneſs, with the bleſſing given down from above, could attain unto. And I humbly give thanks to the Father of lights, from whom every good gift, and every perfect gift cometh, for any light received or held out towards the underſtanding of this Book; in which (who ſees not?) there are many things (as the Apoſtle* Peter *ſaith of Saint* Pauls *Epiſtles)* hard to be underſtood, *ſo hard to be underſtood, that, though I am confident (through the grace of God with me) I have not* wreſted *them to my own hurt, or the hurt (much leſs deſtruction) of others, (as 'tis there ſaid,* the ignorant and unſtable do the other Scriptures, to their own deſtruction) *yet I am not aſhamed to acknowledge, that I fear I have not attained ſo clear an underſtanding about ſome of them, as to clear them (which hath been my deſire) with ſatisfaction to the underſtanding of others. However, if what I have attained to, may be in any meaſure ſerviceable to the Church of God, or helpful to any poor ſoul in an afflicted condition (ſuch was* Jobs*) I have reached one great end* *aimed at; and if God have any glory by it,* I *have reached the greateſt end which can be aimed at. And though the work ſhould be found to have many defects, poſſibly miſtakes, in it, yet the ingenuous Reader will candidly interpret them, or charitably cover them, knowing that failings are common to humane frailty, in the beſt of men, how much more in the meaneſt of them! And* I *ſhall account it a great kindneſs, if* I *may be friendly minded of thoſe defects; that ſo, if ever any of theſe Pieces ſhall be admitted to come out again, an amendment may be made, and the Work grow up to more perfection.*

This laſt Part, now coming forth, contains the whole tranſaction (from firſt to laſt) between God and Job, *none ſpeaking but they two, and* Job *but very little.* Elihu *having finiſht his ſpeech in the cloſe of the thirty ſeventh Chapter, the Lord himſelf appeared at the entrance of the thirty eighth, in a Majeſtick and tremendous manner, beſpeaking* Job *out of a vehement and tempeſtuous whirlwind; and taking up the ſame argument which* Elihu *had ſo much inſiſted upon before, for the conviction of* Job, *carrieth him in diſcourſe, quite through the univerſe, thereby farther to convince him, by the*

the view and conſideration of his mighty and admirable works of creation and providence, how ignorant and weak he was in himſelf, how altogether unable and incompetent to contend with God, and therefore how raſh and inconſiderate he had been, in not ſubmitting (how great ſoever his ſufferings were) more quietly to him. And, as Elihu *ſaid (Chap.* 35. 11.) That God teacheth us more than the beaſts of the earth, and maketh us wiſer than the fowls of Heaven: *ſo doubtleſs, one great ſcope which the Lord had in his eye throughout that diſcourſe, was to teach* Job, *and with him us, that his care was much more over him, and is over us, than over the beaſts of the earth, or the fowls of heaven. And hereupon having ſhewed his own infinite power and wiſdom, as alſo his goodneſs and tender compaſſions, in providing for all ſorts of irrational living creatures, he left* Job, *and leaves us to make the Inference, how watchful he is over, how reſpectful to man, a rational as well as a living creature. Our bleſſed Saviour preaching upon the ſame ſubject to his Diſciples, expreſſeth the Inference* (Mat. 6.26.) Behold the fowls of the air, for they ſow not, neither do they reap, nor gather into barns, yet your heavenly father feedeth them : are ye not much better than they ? *And again* (verſ. 30.) Wherefore if God ſo cloath the graſs of the field, which to day is, and to morrow is caſt into the oven: ſhall he not much more cloath you, O ye of little faith ? *Jeſus Chriſt ſaw it neceſſary to make theſe expreſs applications to his Diſciples, who, at that time, were both of little faith, and of little underſtanding. But here the Lord left* Job *(a wiſe and knowing man) to pick or ſpell out his meaning, and make application to himſelf, while he told him ſo particularly, how his providence at once over-ruled & maintained,* The roaring Lion, the wild Goat, the wilde Aſs, the ſtubborn Unicorn, the ſtrong Horſe, the mighty Behemoth *among the beaſts of the earth*; the devouring Raven, the proud Peacock, the fooliſh Oſtrich, the ſwift winged Hawk, and the high-ſoaring Eagle, *among the fowls of the air; as alſo,* the formidable Leviathan, *among, or rather repreſenting all the fiſhes of the Sea.*

Job *having with ſteddy, yet trembling attention, heard all theſe words ſpoken to him, with irrefragable authority, by the Lord himſelf out of the whirlwind, ſate down convinced, that ſurely the great God, the Creator of the ends of the earth, who had ſo exact an eye upon all thoſe* *creatures, both for the continuance of their ſpecies or kinds, and the preſervation of their individuals or particulars, could not poſſibly caſt off the care of man-kind, nor of him in particular, no nor put any man to any hardſhip or ſuffering, but for ſome great end or ends, glorious always to himſelf, and in the iſſue good for the wiſe and patient ſufferer.* He *was alſo convinced, that himſelf not well underſtanding the myſteries of providence (nor indeed could any more fully underſtand them, than he did the myſteries of creation, or the manner how God laid the foundations of the earth, and ſhut up the ſea with doors ; he, I ſay, not well underſtanding the myſteries of providence, was convinced that he) had done very ill, to make ſuch long and loud complaints about it, that is, about the ſeverity of Gods dealings with him ; as if like an enemy he intended him nothing but pain and ſorrow, by the pains and ſorrows which he endured.*

Thus, at laſt, Job *began to ſee, that as being himſelf Gods creature ; God might do with him what he pleaſed ; and, that God, being his abſolute Soveraign, could not wrong him, whatever he was pleaſed to do with him : ſo that, foraſmuch as God was ſo careful of, and kind to thoſe inferior, reaſonleſs creatures, there was* *no ſhadow of a reaſon, why he ſhould have the leaſt jealouſie of Gods kindneſs to him and regard of him, much leſs make ſuch an out-cry, that God was unkind to, and regardleſs of* Him, *whom he had not only ennobled, as the reſt of mankind, with reaſon, but renewed by grace, and filled with the holy fear of his great and glorious name.*

Theſe impreſſions being made upon Job, *by the mighty power of God ſpeaking to him out of the whirlwind, he preſently cryed out as faſt againſt himſelf, and againſt his own ignorance and raſhneſs, as he had done before concerning the harſhneſs of his ſufferings under the hand of God; confeſſing* (chap. 40. 4.) Behold, I am vile, what ſhall I anſwer thee? *And* (chap. 42. 3, 6.) I have uttered that I underſtood not, things too wonderful for me, which I knew not; wherefore, I abhor my ſelf and repent in duſt and aſhes.

Job *being thus humbled and melted down,* Job *who was lately in the duſt of diſhonour and almoſt in the duſt of death, being thus brought to the duſt of repentance; the* Lord *ſuffered him not to lye long there, but quickly raiſed him up out of all his ſufferings; and, paſſing by all his miſpeakings, while ſufferings lay heavy upon him, he (The* Lord*) paſſed ſentence upon, or* *gave judgment againſt* Eliphaz *and his two friends, as not having* ſpoken of him the thing that was right, as his ſervant *Job : and not only ſo, but commanded them to* do him right, *by acknowledging that they had wronged him ; why elſe were they ordered by the Lord to go unto him as a mediator for their peace ? why elſe were they ordered by the Lord to bring their ſacrifice unto him, that he offering it up, and praying for them, the wrath of God which was kindled against them, might be quenched, and they received into favour ? All theſe offices of love* Job *freely did for them ; and no ſooner had he done them, but God heaped favours upon him, doubling his former ſubſtance, and cauſing all his former friends, who had carried it unfriendly, unhandſomely towards him, and would not own him in the day of his diſtreſs, to haſten their addreſſes, to bring him honourable preſents, and redintegrate their broken friendſhip with him. In all theſe things God* bleſſed the latter end of *Job* more than his beginning, *and he found by comfortable experience (which was mentioned at the beginning of this prefatory Epiſtle out of* Solomon's Eccleſiaſtes) that the end of a thing is better than the beginning of it ; *the latter end of his life being fuller of peace, riches,* *and honour, than the former; and he not ending his life in this world, till he was full of days, fuller of grace, and fully fitted for an endleſs life in glory.*

Thus, as in the foregoing parts of this book, we have heard of the patience of *Job, ſo in this* we may ſee (*as the Apoſtle* James *ſaith,* chap. 5. 11.) the end of the Lord. *But what was that end of the Lord? Any man of ordinary capacity, reading the holy ſtory, may reſolve it in the common way, that,* The Lord gave *Job* twice as much as he had before, *that (being reſtored) his ſeven thouſand ſheep were multiplyed to fourteen thouſand, his three thouſand camels to ſix thouſand, his five hundred yoke of oxen to a thouſand, and his five hundred ſhe-aſſes to as many. This end of the Lord with* Job *is obvious, and runs in ſight to every Reader; nor can it be denied, but that this was a very good and an honourable end: yet, behold, the Lord made a much better, and more honorable end for* Job *than this. This was the end of* Jobs *croſs; that, was not only ſo, but alſo of his controverſie. Satan charged* Job *as an* Hypocrite, *his friends joyned with Satan in that, yet ſtayed not there, they charged him likewiſe as* Hetorodox, *as a man not only unſincere*

cere in his profeſſion of religion, but unſound in the principles of it. The Lord made an end for Job *in this matter alſo, abetting his opinion in that great and difficult probleme of providence rather than theirs, giving him the day, and putting the crown of victory upon his head in that diſpute, while he ſaid to* Eliphaz *and his two friends,* Ye have not ſpoken of me the thing that is right, as my ſervant *Job*. This, this *was* The end of the Lord. *To hear this gracious determination from the mouth of the ſupream and infallible moderator of all controverſies, was (without controverſie) a thouſand times more pleaſing and ſatisfactory to* Jobs *ſpirit, not only than the double cattle, which the Lord gave him, but, than if the Lord had given him all the cattle upon a thouſand hills; or than if all the fowls of the air, and fiſhes of the ſea, had been given to him.*

In this end of the Lord for Job, *we may ſee not only that the Lord is infinitely* wiſe and juſt, *but (as it followeth in that place of the Apoſtle* James) very pitiful and of tender mercy. *The Lord ſhews himſelf very pitiful and of tender mercy, when he puts an end to the croſſes of his ſervants, by doubling their outward comforts; he doth ſo too, when he puts an end to the controverſies*

verſies of his ſervants, by vindicating their credit, and making it appear, that they have ſpoken of him, and of his ways, the thing that is right, or more rightly than their oppoſers and reproachers. This example of the Lords pity and tender mercy in doing both for Job, *may ſtrengthen our faith in believing that he will, and lengthen out our patience in waiting, till he doth make both theſe deſirable ends for all thoſe, who like* Job *have lay'n long under the preſſing burdens of hard afflictions, and harſh conſtructions.*

Now, that the Lord would finiſh this work of mercy, and cut it ſhort in righteouſneſs, wiping tears from off all faces, aud taking away the rebuke of his people from off the earth, *by a timely reſtitution of them to their loſt enjoyments, and blaſted credits (which yet will not be fully done, until* the times of the reſtitution of all things, which God hath ſpoken by the mouth of all his holy Prophets ſince the world began; that the Lord (I ſay) would finiſh this work) *ſhould be our unceſſant cry to God in prayer, for all his ſorrowing* Jobs, *even for all thoſe, who are any where* companions in tribulation, and in the kingdom and patience of Jeſus Chriſt. *To his bleſſing, and the effectual working of his* *holy Spirit, I commend you in the peruſal of this enſuing commentary, that, reading ye may underſtand, believe, and profit to ſanctification, conſolation, and ſalvation, according to the will of God, and the hearts deſire of,*

May 10th
1666.

Your affectionate friend
and ſervant,

JOSEPH CARYL.

AN
EXPOSITION
WITH
Practical Obſervations
UPON
The Thirty-eighth, Thirty-ninth, Fortyeth, Forty-firſt and Forty-ſecond (being the Laſt) Chapters of the Book of
JOB.

JOB, Chap. 38. Verſ. 1, 2, 3.

1. *Then the Lord anſwered Job out of the whirlwind, and ſaid,*
2. *Who is this that darkeneth counſel by words without knowledge?*
3. *Gird up now thy loines like a man: for I will demand of thee, and anſwer thou me.*

THis Chapter begins the laſt Act, or Concluſion of that great Diſputation between *Job* and his three Friends, held forth in this Book. We have heard *Jobs* three Friends ſtrongly charging him: We have heard *Job* ſtiffely defending himſelf: We have heard *Elihu*, though moderating the matter between them, yet ſharply reproving him. *Elihu* was indeed a quick, but a neceſſary reprover, provided and ſent by God :

First, To calm and coole *Jobs* ſpirit, diſquieted by enduring ſharp afflictions from the hand of God, and heated by hearing thoſe ſharper accuſations from the tongues of men.

Secondly, To reclaim him from thoſe over-eager defences of his own integrity, and likewiſe from thoſe over-paſſionate complaints about the dealings of God, to a better and more ſubmiſſive temper of ſpirit towards him, as alſo to lower thoughts of himſelf.

Elihu fell upon the uſefull point, and hit (as I may ſay) the Nail on the head, he ſtruck the right Vein, and met with the peccant Humour: yet being young, and wanting gravity to ſet all home, and make it work; or, to make the impreſſion deep enough upon *Job*, it was but need that God himſelf ſhould ſecond him, and he did it to purpoſe, or with full effect; preſſing the ſame Arguments, for the main, which *Elihu* had begun; yet ſo, that we may manifeſtly diſcern a wide difference, whether we reſpect words or things, matter or manner, between men, how much ſoever aſſiſted by the ſpirit of God, and God himſelf in ſpeaking.

Here *the Eternal God Jehovah*, having ſeen his faithful ſervant, and ſtout Champion *Job*, contending and wraſtling long with Satan, his profeſſed enemy, and with his harſh and cenſorious, though both profeſſed and real Friends, foreſeeing alſo that if *Job* and his Friends (who had alſo been provoked by *Elihu*) ſhould have proceeded to anſwer him, a new broil muſt needs begin; God (I ſay) who never fails, nor forſakes his in their extreamity, or in time of their greateſt need, ſeeing and fore-ſeeing all this, ſtept in moſt ſeaſonably, and moſt graciouſly to undertake the deciſion of this great Controverſie between *Job* and his Friends, in perſon, raiſing a ſtormy Wind, as a witneſs of his mighty preſence, or to teſtifie who was there, as alſo (though with a Fatherly love and affection, yet) impartially and plainly to convince *Job* of his errour, ſhewing him wherein he had offended, and bringing him at laſt upon his knees, in a ſelf-abhorrence and repentance in duſt and aſhes.

Thus God the chief Judge, the great Arbitrator, and Determiner of all doubts and queſtions, and of all matters and things; the great God (I ſay) declared himſelf, to whom *Job* had made ſo many appeals, whom he ſo earneſtly deſired to take ſurther and fuller cogniſance of his Cauſe, He, even He comes forth as a juſt and righteous Judge, and lets him and his Friends know his mind and judgement in the caſe. So then,

The Queſtion ventilated in this Book, is not ſtated according to the judgement of a man, who is ſubject to errour, but according to the infinite wiſdom and underſtanding of the great God, who ſearcheth the heart, and knoweth all ſecrets, who is light, and in whom there is no darkneſs at all.

And indeed, in the latter part of this Book, we may well conceive God himſelf ſpeaking, he ſpeaks ſo like himſelf: For here the underſtanding Reader may perceive a wonderful copiouſneſs of ſpeech, and largneſs of diſcourſe, ſtrengthened with the exacteſt and weightieſt reaſons, ſet forth with ſuch variety of matter, with ſuch gravity of expreſſions, with ſuch preſſing queries and and interrogations, that it very much excells all that had been ſpoken either by the Diſputants or the Moderator.

And ſuch was the condeſcention of God, that he ſeems to take the words out of *Elihu*'s mouth, and urge over his Arguments anew, before he would give the final ſentence in this caſe; from which, as there could be no appeal, ſo, in which, there could be no miſtake. All this the Lord contracts into two Orations, or Speeches, to each [illegible] of which *Job* Anſwers, and ſubſcribes by an humble ſubmiſſion.

The firſt of theſe Speeches, is contained in this thirty-eighth Chapter, and to the end of the thirty-ninth: To which God calls for an Anſwer in the two firſt Verſes of the fortieth Chapter; and *Job* gives his Anſwer in the third, fourth, and fifth verſes of that Chapter.

The ſecond Speech or Diſcourſe of God with *Job* begins at the ſixth verſe of the fortieth Chapter, and is continued to the end of the one and fortieth Chapter; to which we have *Jobs* Anſwer at the beginning of the forty ſecond Chapter, to the end of the ſixth verſe; and then the Chapter cloſeth with Gods ſpecial and irrefragable Judgement upon, or determination of the Queſtion between *Job* and his Friends, as alſo with a deſcription of *Jobs* bleſſed reſtauration after his fall, to a higher condition of outward proſperity and tranquility than ever he enjoyed before. Thus you have the ſumme of what's behind of the whole Book.

This Chapter with the next hold out the Lords firſt Argumentation or diſcourſe with *Job*, and in it we may conſider three things.

Firſt, The Preface or Introduction, in the firſt, ſecond, and third Verſes of this Chapter.

Secondly, The Speech it ſelf, to the end of the thirty-ninth Chapter.

Thirdly, Gods demand of an Anſwer, or that *Job* ſhould give him an account of himſelf, or of what he had ſaid at the beginning of the fortieth Chapter.

The words under preſent conſideration are a Preface or Introduction, leading to the whole buſineſs, and in them we may conſider three things.

Firſt, The Hiſtorians tranſition, or, an Hiſtorical tranſition, (verſ. 1.) *Then the Lord anſwered Job out of the Whirl-wind, and ſaid.* This the Hiſtorian or Pen-man of this Book inſerts to connect the matter of this Chapter with that which went before; he connects the diſcourſe of *Elihu*, which ended at the thirty-ſeventh Chapter, with the diſcourſe of God at the beginning of this: *Then the Lord anſwered Job out of the Whirle-wind, and ſaid.*

Secondly, We have here what the Lord ſaid, in form of Preface, leading in the intended matter; and that,

Firſt, By way of reprehenſion, or by a chiding Queſtion about what *Job* had ſaid (verſ. 2.) *Who is this that darkeneth counſel by words without knowledge?* This is it which the Lord ſaid, when he began with *Job*; *Who is this that darkeneth counſel, by words without knowledge?* As if he had ſaid, let me ſee the man, or, who is the man that ſpeaketh thus? I know there is a Queſtion (and I ſhall ſpeak ſomewhat to it afterwards) Whether theſe words were directed to *Job* or *Elihu*; yea, ſome Queſtion, whether this whole Chapter be not intended to *Elihu* rather than to *Job*, (I ſhall anſwer that Queſtion alſo afterwards) but I give it now in the analyſis of the contexr, as I purpoſe, God willing, to ſtate it when I come to the Anſwer of that Queſtion: And therefore I ſay the reproof falls upon *Job*, whom God thus beſpake, beginning with a chiding, *Who is this that darkneth counſel, by words without knowledge?*

Secondly, by way of provocation to anſwer; or, we have here the Lords command given *Job* to prepare himſelf for an Anſwer, as well as he could, to what himſelf ſhould ſay (verſ. 3.) *Gird up now thy loynes like a man, for I will demand of thee, and anſwer thou me.* As the Lord reproved and chid him for what he had ſaid, ſo the Lord exhorted and encouraged him to ſet and fit himſelf the beſt he was able, to anſwer what himſelf had to ſay unto him.

Thus we have the intendment of theſe three Verſes; and if you would have in one word, a Proſpect of the whole following Diſcourſe, of God with *Job*, the Sum of it may be given and taken thus:

That as *Elihu* before, ſo now the Lord would have *Job* know and confeſs, that no man muſt preſume to be ſo bold with him as to queſtion his doings; that's the great mark at which God aimed in all he ſaid to *Job*. And the confirmation or proof of it is taken up from this unqueſtionable ground; *No man muſt Queſtion any thing which God doth to him or with him, for this very reaſon, Becauſe God doth it; or, becauſe God often alone, alwayes in chief, hath done and doth all things.* God is the alone Creator of all things, he hath given all things their Being, he hath put all things into the Order in which they ſtand, and he preſerves them in their ſtanding; and if any evil befal man, the hand of God hath done it much more than the hand of any man: what then hath any man to do to queſtion his doings?

Now that God alone hath created and doth order all things, he himſelf proves, by calling *Job* to ſhew where he was *When the Foundation of the Earth was laid, and Bounds were ſet to the Sea,* &c. and ſo proceeds to aſſert and hold forth his ſole Power in furniſhing the Earth with Beaſts, the Air with Fowls, and the Sea with Fiſh.

The Lord having thus given *Job* to underſtand, that the whole World is his Work, and that he gave Being to all the Creatures in the World for the help of man, without the help of man, would have him thereby alſo underſtand and be convinced, that he and all men ought to adore, and quietly ſubmit to his providential workings, or the products of his Providence all the world over.

That's (as was ſaid) the general Point carried through this whole Diſcourſe of God with *Job*, the particulars whereof yeeld much matter both of Meditation and Admiration. I begin with the Preface :

Verſ. 1. *Then the Lord anſwered Job out of the Whirl-wind, and ſaid.*

In this Verſe we have three things.
Firſt, The Perſon anſwering.
Secondly, The Perſon anſwered.
Thirdly, The manner of his Anſwer.

The Perſon anſwering is, *the Lord* ; the Perſon anſwered, is *Job*; the manner of the Anſwer is, *out of a Whirle-wind* ; *Then the Lord anſwered Job out of the Whirle-wind.*

In the firſt word of the Text, we have (that which our Tranſlation makes emphatical) an intimation of the time or ſeaſon of this Divine interpoſition ; *then the Lord anſwered,* &c. The Hebrew Text doth not expreſſe this Adverb of time, there 'tis onely , *the Lord anſwered* , but we well ſupply it, rendering, *then the Lord anſwered* ; as if the Penman had ſaid, at that very nick, inſtant or juncture of time, the Lord came in ; the words were no ſooner out of the mouth of *Elihu,* he had no ſooner concluded his ſpeech with *Job,* but the Lord began, and anſwered *Job* ; and if the Lord had not juſt then interpoſed, poſſibly *Job* might have replyed, and a new heat might have riſen, to the encreaſing of his troubles, and the inflaming of all their Spirits (as was hinted before) therefore the Lord to ſtop all further proceedings, or ſpeech between them two, began preſently to ſpeak himſelf. *Then the Lord anſwered.* Take this Obſervation from it ;

The Lord will appear in the fitteſt ſeaſon.

It was time for the Lord to appear, leſt this poor man ſhould have been utterly ſwallowed up with ſorrows, and over-whelmed with his affliction, or leſt he ſhould have been drawn out too long and too far in his bitter complainings and impatiency. *The Lord is a God of judgement* ; *bleſſed are they that wait for him* (*Iſa.* 30. 18.) He is a wiſe God, and knows how to time every action ; he knowes when to appear, when to ſhew himſelf. As he himſelf *will not contend for ever* (*Iſa.* 57. 16.) ſo neither will he let others contend overlong, leaſt the Spirit ſhould fail before him, and the ſoules which he hath made. This is a comfortable truth with reſpect both to Nations, and Perſons, both to the caſe of the Church of God in general, and of every believer in particular. The Apoſtle *Peter* having counſelled the afflicted to *humble themſelves under the mighty hand of God* (1 Pet. 5. 6.) addes this encouragement (in the next words) to do ſo, *that he may exalt you in due time*: though not in your time, nor at your day, the day when you would have him do it; yet he will do it in time, and *in due time*, that is, when it ſhall be moſt fit and beſt for you. Thus he appeared to and for *Job* in the Text, when the ſorrowes of his heart were enlarged, and when he had moſt need of ſuch an appearance. The Lord knows how at any time, and when 'tis the moſt proper time, to relieve his ſervants. *Then*

The Lord anſwered Job.

The word here uſed is *Jehovah*; and ſeveral of the Learned take notice, that it is here uſed with a ſpecial ſignificancy: for in the diſcourſes of *Job* and his friends throughout this Book, other names of God are, if not univerſally, yet moſtly uſed, as *Elſhaddai*, *Eloah*, *&c.* In the firſt Chapter indeed, where God is ſpoken of by the divine Hiſtorian or ſacred Penman of this Hiſtory, he is named *Jehovah*, as alſo in ſome other ſuch like places; but in the body of the diſpute not ſo: And two reaſons may be given of it.

Firſt, The name *Jehovah* imports the Being of God; and therefore God himſelf, being about to ſpeak of his giving a Being to the whole Creation, and to ſeveral ſorts of creatures, he is moſt properly repreſented by his name *Jehovah*, which, as it implyeth that he is the Firſt Being, the Fountain of his own Being, or that he is of himſelf, ſo, that he gives a Being to all things, and that *in him* (as the Apoſtle told the great Philoſophers of *Athens*, *Acts* 17.) *we live, and move, and have our being.*

Secondly, The Lord (though he came in a Whirle-wind, yet) manifeſted himſelf in a clearer light to *Job*, than ever he had done before. Now, as in the third of *Exodus*, when the Lord ſent *Moſes* to the people of *Iſrael* to bring them up out of *Egypt*, to *Canaan*, (which was a great work, one of the greateſt that was ever done in the world, and in which the Lord made the moſt glorious diſcovery of his Power, Juſtice, and Mercy; when God

I ſay, ſent *Moſes* upon this ſervice) *he ſaid unto him* (Exod. 6. 2,3.) *I am the Lord, I am Jehovah, and I appeared unto Abraham, unto Iſaac, and unto Jacob by the Name of God Almighty ; but by my name Jehovah was I not known to them.* God being about to make himſelf more known in the world, than he had been to that day, by his dreadful plagues upon *Pharaoh*, and the miraculous deliverance of his people out of *Egypt* (as he ſaid (*chap.* 9. 16.) *And in very deed, for this cauſe have I raiſed thee up, for to ſhew in thee my power, and that my name may be declared in all the earth.* The Lord, I ſay, being about to doe theſe great things for the manifeſtation of his own greatneſs) gave this charge to *Moſes* at the ſixth verſe of the ſixth chapter before mentioned ; *Wherefore ſay unto the children of Iſrael, I am Jehovah, and I will bring you out from under the burdens of the Egyptians*, &c. Thus in this latter part of the book of *Job*, the Lord being about to looſen the bonds of *Jobs* affliction, and to eaſe him of his burden, as alſo to declare and manifeſt himſelf more clearly to him than formerly (as he confeſſed (*chap.* 42. 5.) *I have heard of thee by the hearing of the eare ; but now mine eyes have ſeen thee*) he therefore aſſumed his great name *Jehovah. Then the Lord*

Anſwered Job, &c.

But ſome may ſay, *Job* had not ſpoken lately, much leſſe laſt, *Elihu* ſpake out ſix whole Chapters ſince *Job* ſpake a word ; and though *Elihu* gave him the liberty, yea almoſt provoked him to ſpeak, yet he laid his hand upon his mouth, he ſpake not a word : How then can it be ſaid, *The Lord anſwered Job ?* To avoid this difficulty,

Some render, *Then the Lord anſwered concerning, or about Job* ; And theſe turn the whole diſcourſe of God in this and the next Chapter upon *Elihu*, in favour of *Job*. I ſhall touch upon that opinion and interpretation (as was ſaid) afterwards: but at preſent affirm, that *Job* was the perſon to whom the Lord here directed his Anſwer ; and to take off this doubt, how the Lord could be ſaid to anſwer *Job*, when *Job* had not ſpoken laſt, but *Elihu*,

I anſwer (as upon a like occaſion it hath been elſewhere ſhewed in this book *ch.* 3. 2.) that ſometimes in Scripture, a Speech begun is called an Anſwer, where nothing had been ſpoken before, to which that ſpeech could be applied in way of anſwer, *Matth.*

11. 25. *Matth.* 17. 4. The reaſon of this Hebraiſme, is becauſe ſuch as begin to ſpeak, do either anſwer the neceſſity of the matter, or the deſire of the hearers; and ſo they give a real and vertual, though not a formal Anſwer. Yet there are two conſiderations, in which we may apply the word Anſwer, formally and ſtrictly taken, to *Job*.

Firſt, If we conſider *Job*'s wiſhes and requeſts.

Secondly, If we conſider *Job*'s complaints, and (though the word be ſomewhat hard) his murmurings: The Lord may be ſaid to anſwer *Job*, as to his wiſh, deſire, or requeſt; becauſe *Job* had earneſtly deſired and requeſted more than once, that God would take his Cauſe in hand, or that he would have the hearing of it. Thus he ſpake at the third verſe of the three and twentieth Chapter: *O that I knew where I might find him, that I might come even to his Seat: I would order my Cauſe before him, and fill my mouth with arguments. Zophar* alſo, one of *Jobs* friends, made the ſame requeſt concerning *Job* (Chap. 11. 2.) *O that God would ſpeak, and open his lips againſt thee*: As if he had ſaid, *Eliphaz* hath been ſpeaking, and *Bildad* hath been ſpeaking, and I am now about to ſpeak, but O that God would ſpeak. It was the wiſh of *Job* that God would ſpeak, and it was the wiſh of this his friend, and now behold God appears, poſſibly beyond their expectation, though not beſide their wiſh; for 'tis like they had not faith enough to beleeve that God would anſwer thoſe wiſhes. So then, God may be ſaid here to anſwer, becauſe (as it was prayed) he now took the matter into his own hand, and in perſon (as I may ſay) argued the Caſe with *Job*, and finally determined his Cauſe.

Hence Note;

The wiſhes, requeſts, and prayers of good men have ſometimes been heard, though they were over-bold in making them, or had no clear ground to make them.

Job had no rule for ſuch a Petition, that he might preſently have a trial at the Tribunal of God; yet God was ſo gracious as to anſwer him in it, not onely to his reproof, but to his comfort. The Name of God is, *O thou that heareſt prayer*, (Pſal. 65. 2.) If carnal men have their extravagant prayers and wiſhes granted, 'tis in wrath; but if the Lord grant the paſſionate prayers and wiſhes of a godly man, it proves, though ſometimes a preſent affliction, yet alwayes, upon one account or other, a mercy in the iſſue. When the luſting *Iſraelites* wiſht for fleſh, the Lord heard their wiſhes; take Quails your bellies full, till they come out at your noſtrils; *but while the meat was in their mouths, the wrath of God fell upon them.* If the Lord grants what luſt asketh, ſuch pay dear for what they have for the asking. It hath been anciently ſaid, *many have their prayers heard in meer anger*; ſo are all theirs who pray for what they have not, in meer diſcontent with what they have. The Lord heard *Job*, and not in anger, but in favour and condeſcention to him. Now if ſome not well grounded nor warranted requeſts of good men may be granted and anſwered (the Lord pitying their weakneſs, and eyeing their uprightneſs) in favour; how much more may they be confident, that their gracious and humble requeſts, ſuch requeſts as are every way ſutable to the Word and Will of God, ſhall be graciouſly anſwered!

Multi irato deo exaudiuntur.

Secondly, The Lord anſwered, as the Prayer and Wiſh, ſo the Complaints of *Job*; He had complained ſometimes (though he were a mirror of patience) impatiently. Theſe complaints the Lord anſwered, but it was with ſevere and ſharp reproofs, as we find in the next verſe.

To conclude this query, we may ſay, God had two great ends or deſigns in anſwering both the wiſhes and complaints of *Job*.

Firſt, That he might humble and convince him, that he might ſtop his mouth and ſilence his complainings for ever, as he did moſt effectually.

Secondly, That after his humiliation, and repentance, he might juſtifie and acquit him, and alſo reſtore him to his former comforts and enjoyments, as he did moſt mercifully. This being the deſign of the Lord in ſpeaking to *Job*, what he ſaid, may well be called an Anſwer.

But how or in what manner did the Lord anſwer him? Surely, in ſuch a manner, as never man was anſwered. *The Lord anſwered Job*

Out of the Whirlwind,

He anſwered him (as we ſay) to ſome Tune. A Whirlwind makes ſtrange kind of Muſick. A Whirlwind is a ſudden mighty loud-bluſtring Wind, taking away, or bearing down all before it. A Whirlwind is a Wind which moves whirling, and gyring about all the points of the Compaſs, no man knows where to have it, nor how to ſhelter himſelf from it. I have had occaſion to ſpeak of the Wind, and of the natural ordinary Whirlwind in the former Chapter. But here's a Whirlwind extraordinary, if not ſupernatural. There's much queſtioning among ſome Interpreters how we are to conceive of this Whirlwind. I would anſwer that point a little, and then give ſome account, why the Lord ſpake to *Job* out of ſuch a Whirlwind.

Firſt, Some affirm that it was onely a Viſional Whirlwind: As if the Lord appeared (as it were) in a Tempeſt or Whirlwind to *Job* in a deep ſleep, ſuch as was upon *Adam* (Gen. 2. 21.) when the Lord took one of his ribs, and made the Woman. In ſuch a deep ſleep, ſay they, *Job* ſaw a Whirlwind, and heard the Lord ſpeaking to him out of it: As *Ezekiel*, who in a Viſion *looked, and behold a Whirlwind came* out of the North; as we read in the firſt Chapter of that Propheſie, (*verſe* 4.)

Secondly, Others conceive that it was not a Viſional, but a Metaphorical Whirlwind, or a Whirlwind in a figure; and we may give you a threefold Metaphor, or three things, to which this paſſage of Providence may allude to a ſpeaking out of a Whirlwind.

Firſt, God *anſwered Job out of the Whirlwind*; that is, when there was a great buſtle or ſtorm among the Diſputants, conflicting about *Jobs* caſe; one moving this way, another that, all being toſſed about (as it were) with the wind of their ſeveral opinions in ventitalating his condition. Out of this Whirlwind it was (ſay ſome) or while all were thus diſcompoſed in their ſpirits, and could not compoſe the matter in difference between them and *Job*, during this hurry or troubleſome ſtate of things and minds, the Lord aroſe and anſwered *Job*.

Secondly, The Lord may be ſaid to anſwer *Job* out of the Whirlwind, becauſe he ſpake to him angrily, diſpleaſedly, and reprovingly. Anger, eſpecially the Lords Anger or Diſpleaſure, is often in Scripture compared to a Storm or Tempeſt: As if this Whirlwind were nothing elſe but a ſharp angry chiding. When a man chides, we ſay, *The man's in a ſtorm*; and we may ſay with reverence, when the Lord ſpeaks chidingly (as he did to *Job*) he is in a ſtorm, or (according to the Text) ſpeakes out of a Stormy Whirlwind: Thus alſo, when the Lord ſpeaks pleaſingly, and gently, then he may be ſaid to ſpeak in a calm. There's a truth in that.

Thirdly, The Lord anſwered in a Whirlwind; that is, while *Job*, both as to his outward condition and inward diſpoſition, or the frame of his ſpirit, was evidently in a great ſtorm or toſs. For doubtleſs, his ſpirit was very ſtormy and toſſed up and down at that time, that is, much troubled and diſquieted, upon the with-drawings of God, and the unkindneſs of his friends. Now when *Job* had this Storm, this Whirlwind in his ſpirit, the Lord appeared and anſwered him. Thus ſome conceive it, though not a Viſional Whirlwind, yet a Metaphorical Whirlwind in thoſe three ſenſes opened. But

Thirdly, (with others) I take the Whirlwind here in proper ſenſe, that is, for ſuch a Whirlwind as is often heard and felt, ſounding, bluſtering, and making great diſturbance in the ayre, blowing up Trees by the roots, and overthrowing Houſes to the very foundation. One of the Rabbins calls it *a dark cloud*; ſeveral of the Moderns expreſs it by a rainy or watry cloud, out of which iſſued that dreadful Storm, called a Whirlwind. Doubtleſs, ſome ſudden extraordinary Wind, exceeding the conſtant order and common courſe of Nature, gathered the clouds at that time. Thus God at once hid the glory of his Majeſty, and teſtified it (much after the ſame manner as he did at the promulgation of the Law upon Mount *Sinai*) *when he anſwered Job out of the Whirlwind.*

Ex nube obſcura. Rab. Levi.
Ex Nimbo. Bez.
Ex procella & venti turbine horrifico.
E turbine, i.e. *e nube e qua erupit turbo ſeu ventus turbineus.* Piſc.
Dt nube aliqua præter naturæ ordinem facta. Grot.
De ipſa caligine, in qua ſc. videtur nobis Deus deliteſcere. Vatabl.

But it may be queſtioned, why did God *anſwer Job out of a Whirlwind?*

Firſt, Such a way of anſwering was moſt proper to the diſpenſation of thoſe Old Teſtament Times, when the Covenant of Grace lay covered with Legal Shadows, and was uſually adminiſtred in a clothing or ſhew of terror; eſpecially (as was ſaid before) at the giving of the Law on Mount *Sinai* (*Exod.* 19. *Deut.* 4.12.) when, *ſo terrible was the ſight*, that *Moſes* ſaid, *I exceedingly fear and quake* (Heb. 12.21.) And ſurely the Lord appeared and ſpake very dreadfully to ſome of the Prophets in thoſe Elder Times; eſpecially to the Prophet *Habakkuk*, who thus reports the conſternation of his mind (*chap.* 3.16.) *When I heard, my belly trembled, my lips quivered at the voice, rottenneſs entred into my bones, and I trembled in my ſelf, that I might reſt in the day of trouble.* Now, Goſpel Times being more clear and calm, Chriſt ſpeaks more clearly and calmly; as it was phopheſied (*Iſa.* 42. 2,3.) *He ſhall not cry nor lift up his voice in the ſtreet:* (Chriſt did not ſpeak out of a Whirlwind) *A bruiſed reed he ſhall not break, and the ſmoaking flax ſhall he not quench; he ſhall bring forth Judgement unto Victory:* That is, he ſhall with all tenderneſs condeſcend to the weakeſt ſouls, and deal with them moſt ſweetly, gently, and compaſſionately.

Secondly, The Lord ſpake in a Whirlwind, that he might ſhew the greater State and Majeſty, to awaken *Job* yet more, or to make him more attentive; as alſo to affect him yet more deeply with the apprehenſion of his Power and Glory; and to leave a greater impreſſion upon his ſpirit of his own vileneſs, weakneſs, and nothingneſs. *Job* was yet too big in his own eyes, the Lord would annihilate or make him nothing; the Lord would beat him out of all conceit with himſelf, out of an opinion of his own integrity and righteouſneſs, that he might ſee and confeſs there was no way but to lie at his foot, abhorring himſelf, and repenting in duſt and aſhes. Such to this day is the pride and ſtupidneſs of mans fleſh, that he hardly attends the Word or Works of God, unleſs awed by ſome extraordinary Miniſtration.

Thirdly, We may conceive the Lord appeared and ſpake in this Whirlwind, that he might therein ſuit his appearance to the ſtate and condition of *Job* at that time, or that he might (as it were) ſymbolize with *Jobs* troubled eſtate. *Job*, as I toucht before, was in a Storm, and now God declares himſelf in a ſtorm: and that is the reaſon, which ſome give, why the Lord appeared to *Moſes* (Exod. 3.2.) in a burning buſh; it was (ſay they) that his apparition might anſwer their preſent condition. The Children of *Iſrael* were then in the fire of affliction, and entangled in the buſh of cruel bondage, they were ſcratcht and torn with briars and thorns; and the Lord ſpake out of a burning buſh to *Moſes*, as here to *Job* out of the Whirlwind.

Ærumnoſo homini conformem exhibens aſpectum. Munſt.

Fourthly, and laſtly; I conceive the reaſon why the Lord ſpake to him in a Storm, or Whirlwind, was to let him know that he

was

De turbine indignationis indice.

was not well pleaſed with him, but purpoſed to reprove and chide him. Though *Job* was a precious ſervant of God, yet God was not well pleaſed with many paſſages under his affliction, and therefore he would not flatter but humble him: For though *Job* ſpake from an honeſt heart, and what he ſaid was truth, yet God did not like his manner of defence and pleading for himſelf: He was not pleaſed to ſee him hold up the Bucklers ſo long, when he ſhould have laid them down rather, and ſubmitted. *David* to ſhew how greatly the Lord was diſpleaſed with his enemies, tells us what dreadful effects followed the hearing and granting of his prayer againſt them, (*Pſal.* 18. 7, 8, 9, &c.) *Then the Earth ſhook and trembled, the foundations alſo of the hills moved and were ſhaken, becauſe he was wroth; there went a ſmoke out of his noſtrils, and fire out of his mouth devoured, coals alſo were kindled by it: he bowed the Heavens alſo and came down, and darkneſs was under his feet, &c.* Thus the Lord appeared in an Earthquake, in ſmoke, in fire, and darkneſſe, to make the proud oppoſers of his faithful Servant *David*, know how much his anger was kindled againſt them. Thus alſo when the Lord revealed himſelf to *Elijah* (1 Kings 19. 11.) its ſaid, *a great and ſtrong wind rent the mountains and brake the rocks; and after the wind, an Earthquake; and after the Earthquake, a fire*, before the *ſtill voice was heard:* And why all this, but to ſhew that the Lord was highly diſpleaſed with the doings of the Kings of *Iſrael* at that time, and with that idolatrous generation; therefore he appeared in ſuch a dreadful manner, while he purpoſed to conclude all in a ſtill voice. Though the Lord was not in the Wind, in the Earthquake, nor in the Fire, yet theſe were fore-runners of his appearance, and ſignified that the Lord would ſhake that people with a mighty Wind and Earthquake of Judgement, yea even conſume them with the fire of his wrathful jealouſie, for their ſuperſtitious following after *Baal*, and deſerting his appointed Worſhip. When the luſts of wicked men grow fiery and ſtormy, God will convince them with fire and ſtormes; and if his own ſervants grow too bold with him, he will make them ſenſible of it, as here he did *Job*, by ſpeaking to them out of a Whirlwind; though he be intended to ſpeak to them at laſt as he did to *Elijah*, in a *ſtill voice*, and to *Job*, with favour and approbation.

Thus much for the opening of theſe words, *Then the Lord anſwered Job out of the Whirlwind, and ſaid.*

Hence Obſerve;

First, *The great goodneſs of God, who condeſcends or lets himſelf down to ſpeak and treat with duſt and aſhes!*

What a wonder is it, that the Lord of Heaven and Earth, ſhould admit, and enter into a parly with man, who is but a well-ſhaped clod of Earth! *Solomon* was in a kind of amazement at the mercy, when he ſaid at the Dedication of the Temple (1 *Kings* 8.22.) *But will God indeed dwell on Earth!* And may not we, that God ſhould come down to confer with an afflicted bed-rid man on Earth! I know ſome are of opinion, that the Lord ſpake by an Angel to *Job*; however, here was the Lords preſence, it was *Jehovah*, who manifeſted himſelf to *Job*, what Miniſtry ſoever he uſed: Thus the Lord is pleaſed often to interpoſe in the caſe and cauſe of his afflicted ſervants, though we ſee him not, nor have ſuch formal apparitions, as here in the Text. *The Lord, the high and lofty One, who dwelleth in the high and holy Place, dwelleth alſo with him that is of a contrite and humble ſpirit*; and he dwelleth with him *to revive him*, (*Iſa.* 57. 15.) Therefore ſurely he manifeſts himſelf to him in his loving-kindneſs, which is better than life, and the very life of our lives. *The Lord who hath Heaven for his Throne, and the Earth his footſtool*, ſaith by the ſame prophet (*Iſa.* 66. 1,2.) *To this man will I look*, (and leſt any ſhould take this man to be one of the mighty ones of this world, he giveth us both a ſignal ſpecification, and clear character of this man to whom he looketh) *even to him that is poor, and of a contrite ſpirit, and that trembleth at my Word.* And if the Lord look to ſuch a man, if he vouchſafe him his gracious eye, doubtleſs he alſo reveals himſelf graciouſly and freely to him.

Secondly, The Lord came here to inſtruct and teach *Job*. Several perſons had dealt with him before, and they very worthy, good, and learned perſons, and they came with a purpoſe to do him good; yet all would not do: All that his three friends ſaid, who undertook him firſt in their turns, was to little purpoſe in appearance. And though *Elihu*, a ſpritely young man, diſcours'd him with much life and heat, yet neither could he do the buſineſs:

neſs: *Jobs* ſpirit began indeed to yeeld upon the laſt engagement of *Elihu* with him; yet he did not convince him fully. God came at laſt, and he prevailed, he did the deed; *Then the Lord anſwered Job.*

Hence Note,

We need the teachings of God, beſides all the teachings of men, that we may rightly know him, and our ſelves, together with the intendment of his dealings with us, and our own duty under them.

'Tis *the* mercy of the New Covenant, that we ſhall be taught of God, and not by man onely nor alone. As here *Job* had three or four, ſo we may have thrice three men toyling with us a long time in vain. The work is never well done, till God comes; and though we have not ſuch appearances of God now, yet he doth the ſame thing in effect to this day. This and that man, a thouſand men, yea a man who is an Interpreter, one of a thouſand (as *Elihu* ſpake) may be labouring upon the conſcience of a ſinner, and never bring things home either to convince or comfort him, till God is pleaſed to come in by the power of his bleſſed Spirit, and then who can but be convinced and comforted! Hence our Lord Chriſt had no ſooner reported the Covenant Promiſe out of the Prophet, *They ſhall be all taught of God* (John 6. 45.) but preſently he makes this inference from it, *Every man therefore that hath heard and hath learned of the Father, cometh unto me.* We may ſay to all who are ſavingly wrought upon, as Chriſt to *Peter*, upon that Confeſſion which he made (*Matth.* 16. 16. *Thou art Chriſt, the Son of the Living God*) *Fleſh and blood hath not revealed this to you, but your Father which is in Heaven.*

It was ſaid by one of the Ancients, *it is impoſſible to know God without God.* And ſo ſaid another, *We muſt learn all that from God which we underſtand of God.* Unleſs God be our Tutor, we ſhall never be good Scholars. We know neither God nor our ſelves, any further than God teacheth us. Chriſt ſaith, *Be not called Maſters, for one is your Maſter, even Chriſt* (Matth. 23. 8.) There are two ſorts of Maſters. 1. Ruling or Commanding Maſters. 2. Teaching Maſters. To the former we are Servants, to the latter we are Scholars. In the eighth verſe Chriſt

Impoſſibile eſt deum diſcere ſine deo. Iræn. *l.* 4. adverſus Hæret. *c.* 10. *A deo diſcendum quicquid de deo intelligendum.* Hilar. *l.* 5. de Trin.

ſpeaks of Teaching Maſters, as of Ruling Maſters at the tenth verſe. Now, when Chriſt would not have any man take upon him, or own the Title of Maſter or Teacher, his meaning is, that no man ſhould arrogate to himſelf the honour of principal Teacher, which is the peculiar of God: but to acknowledge that all mans teaching is nothing without Gods; as the Apoſtle alſo ſaith (1 *Cor.* 3.) We muſt learn from God whatever we know aright, either of God, or of our ſelves. *Eliphaz*, *Bildad*, and *Zophar*, ſpake much of God to *Job*, but *Job* was never effectually humbled, till God ſpake.

Thirdly, Note;

As God here by his Word, ſo alwayes the Word of God, is the true determiner of controverſies, and reſolver of doubts.

No queſtion can be truly ſtated, but by the Word of God. As *the ſtatutes of the Lord are right* (*Pſal.* 19. 8.) So they ſhew what is right, and what is not. A ſtrait Rule declares it ſelf to be ſtrait, and detects the crookedneſs of whatſoever is crooked. The laſt appeal in all things doubtful is to the Law, (*Iſa.* 8. 20.) *To the Law, and to the Teſtimony; if they ſpeak not according to this Word, it is becauſe there is no light*, or (as the Margin hath it) *no morning in them.* The Sun of righteouſneſs hath not riſen upon them who ſpeak and hold unrighteous things. *Search the Scriptures*, ſaith Chriſt (*John* 5. 39.) or, as 'tis well rendred in the Indicative Mood, *Ye ſearch the Scriptures, for in them ye think ye have eternal life.* Nor did they think amiſs in thinking ſo; but that which Chriſt ſecretly reproved, while he ſaid ſo, was, that they did amiſs, or contradicted the Scripture in their lives, while they boaſtingly thought ſo. Not what this or that man ſaith, but what God ſaith, is the true ground of mans faith. It was a worthy ſpeech of *Conſtantine in the Nicene Council*, *Let us take out of that Book divinely inſpired, the ſolution of our Queſtions.* It is not what the Fathers ſay; nor what the Pope ſaith, nor what Councils ſay; but what the Word of God ſaith, that muſt be heard and relied upon for ſalvation. The Word is the Judge, that is the rule of Judgement. As here, God was the perſonal Judge of this, ſo his Word muſt ever be the Normal Judge of all controverſies.

Rectum eſt index ſui & obliqui.

Sumamus ex libris divinitus inſpiratis ſolutionem queſtionum. Theod. *l.* 1. Hiſt. Eccleſ. *c.* 7.

Fourthly, Note ;

The Day of Judgment is like to be a terrible day.

Here was a little day of Judgement, here God came to determine a matter between *Job* and his three friends, and that was a terrible day ; in it we have an image or repreſentation of the laſt Judgement Day ; God appeared in a Storm, in a Whirlwind : what think you will be the Lords appearance, when he comes to judge the whole World! The Pſalmiſt ſpeaking of ſome particular day of Judgement which ſhould fore-run the general judgement, ſets it forth in dreadful Metaphors (*Pſal.* 50.3,4.) *Our God* (Theſe are the words of Gods faithful ſervants, aſſuring themſelves of a gracious deliverance from the cruelty of wicked men, by the goodneſs and mighty arme of God ; *Our God*, ſay they) *ſhall come*, that is, he ſhall certainly come, though he ſeem for a while to defer and put off his coming ; *and ſhall not keep ſilence* (as he hath been thought to do, either in not anſwering the prayers of his people, or in not puniſhing the preſumption of his and their enemies, as he alſo ſaid he did at the 21th verſe of this Pſalme) and then woe to the wicked, for, *A fire ſhall devour before him* (God will then appear as a conſuming fire) *and a mighty tempeſt* (of wrath and indignation) *round about him* ; (ſo that there can be no eſcape either before or behind, on one ſide or the other : And then (*v.* 4.) *He ſhall call to the Heavens from above, and to the Earth* ; that is, to the heavenly and earthly Powers, as witneſſes againſt the ungodly, and as aids and aſſiſtants, *that they may judge his people*, that is, aſſert their integrity and maintain them in it. Now (I ſay) if there have been or ſhall be ſuch dreadful appearances of God in this world, for the vindication of his people, and the avenging of them upon their enemies ; what will his appearance be, when in the end of the world *he ſhall come* (as the Apoſtle *Jude* ſpeaks (*v.* 14, 15. of his Epiſtle) *with ten thouſand of his ſaints, to execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodlily committed, and of all their hard ſpeeches, which ungodly ſinners have ſpoken againſt him* ; That is, either directly, or reflexively, in letting their tongues looſe to ſpeak againſt them. The Apoſtle *Paul* having ſaid (2 *Cor.* 5.10.) *We muſt all appear before the Judgement Seat* *of Chriſt, that every one may receive the things*, (that is, the fruit of the things) *done in his body*, (that is, while he was in the body) *whether it be good or bad*; he adds at the eleventh verſe, *Knowing therefore the terror of the Lord, we perſwade men.* As if he had ſaid, We know that will be a terrible day, Chriſt will come and anſwer ſinners out of a Whirlwind, when he comes to Judgement; and therefore *We* (being fully perſwaded of this our ſelves) *perſwade men* by all means to beleeve and repent, and get the peace of their ſouls well and ſurely ſetled upon good Goſpel terms in this world, that ſo they may find peace in the great Day of Judgement, which will be the commencement or beginning of another world. They who know the terror of the Lord will both perſwade others, and be perſwaded themſelves to look after reconciliation with God, that when Chriſt cometh terribly, they may appear before him comfortably, or that he may not be a terror unto them in that day.

Fifthly, Foraſmuch as the Lord anſwered *Job* out of the Whirlwind (as was ſaid) to affect him with the awe and reverence of his great Name, while he was ſpeaking,

Obſerve;

The Word of God is to be heard with reverence, with fear and trembling, or with an holy awe of God upon our hearts.

Why did the Lord ſpeak out of a Whirlwind? Surely, that *Job* might ſee his diſtance, or that he was but as a feather, even *like a rolling thing, or thiſtle-down, before the Whirl-wind*, which the Lord could ſcatter and blow away with the leaſt breath of his mouth, as that alluſion in the Prophet intimates (*Iſa.* 17.13.) And queſtionleſs all the wicked in the world, who contemn the Word of God preached by his Miniſters, will be blown away by it as thiſtle-down or a rolling thing before the Whirl-wind of the Lords fierce anger and diſpleaſure; All ſuch ſhall be carried away with a ſtrong irreſiſtable wind, and caſt into the bottomleſs pit of perdition for ever. The Lord who ſometimes ſpeaks out of a Whirl-wind, hath a whirl-wind alwayes at his command to ſcatter thoſe like chaffe, who obey not what is ſpoken, as he threatned the enemies of *Jacob* (*Iſa.* 41.16.)

Locutione domini blanda dulcedo ejus oſtenditur, per tempeſtatem vero poteſtas ejus metuenda monſtratur. Greg. l. 28. c. 2.

Sixthly, From *Gods ſpeaking out of the Whirlwind*, Note;

God is preſent with his in troublous diſpenſations.

'Tis no argument, that God is not with us, when ſtorms and whirl-winds are up, whether with reſpect to Nations and Churches, or particular Perſons. Do not think God is gone becauſe there is a ſtorm. Read (*Pſal.* 18. *v.* 6, 7, 8. *Pſal.* 23. 4. *Pſal.* 91. 15. *Iſa.* 43. 2, 3.) and you ſhall find that in the worſt appearances the Lord is preſent. The Prophet ſpeaks it expreſly (*Nahum* 1. 3.) *The Lord hath his way in the Whirl-wind, and in the ſtorm, and the Clouds are the duſt of his feet.* When and where it's dark and troubleſom the Lord is there, and there he is moſt; that's the Prophets meaning alſo, when he ſaith, *The Clouds are the duſt of his feet.* By Clouds we may underſtand, not ſo much the Clouds of the Air, as cloudy Providences; theſe are round about him, while Judgment and Juſtice, yea while Mercy and Goodneſs are the habitation of his Throne. And theſe Clouds may be called *the duſt of his feet* in a Figure; we know where Travellers paſs often, their feet make a duſt; now it ſhews that the Lord doth act much in the Clouds, that is in dark Providences, becauſe 'tis ſaid, *They are the duſt of his feet*, as if he moved ſo much and ſo long in them, that he raiſed a duſt with his motion. Do not think the Lord is gone, when whirl-winds and ſtorms, that is outward troubles, come. The Lord anſwers out of the whirl-wind as often as he anſwers us *by terrible things in Righteouſneſs*; and thus he often anſwers us (*Pſal.* 65. 5.)

Seaventhly, and Laſtly, comparing the manner of Gods coming and ſpeaking to *Job*, with his intent in coming and ſpeaking to him. The manner in which God came and ſpake *was in a Whirl-wind*; but what was his purpoſe? was it to blow the poor man away? no; it was but to humble him, and then to comfort and reſtore him.

Obſerve;

The outward appearances of God are often very terrible, when he intends nothing but mercy and love to his people.

What more dreadful than a Whirle-wind? yet *Job* found this ſtorme uſhering in a ſweet calme and a moſt comfortable ſunſhine. *Job* ſaid (*chap. 9. 16, 17.*) *If I had called, and he had anſwered me, yet would I not have beleeved? that he had hearkened to my voice, for he breaketh me with a tempeſt, or a Whirl-wind.* Now the Lord came in a Whirl-wind, and *Job* finds the quite contrary: God came in a Whirl-wind, not to break him, but to bind him up; not to condemn him, but to convince him; not to diſcourage him, but to comfort him; *comfort comes out of a ſtorme.* Thus comfort hath come to many a poor ſoule, and it comes thus ſometimes to the whole Church of God. When *Jacob* was in a ſtormy condition, becauſe of his brother *Eſau*, then the Lord came to him (*Gen.* 32.) but how came he to him? one would have thought, that *Jacob* being in ſuch a condition, the Lord who came to comfort him, would have taken him by the hand and embraced him, or walkt aſide with him, and told him, I am come to help thee, and deliver thee; be of good cheer, let not thy heart be troubled at the approach of thy bloody brother, for I am with thee. One would have thought (I ſay) the Lord ſhould have treated him in ſome ſuch manner; but what ſaith the text? (v. 24) there *wreſtled a man with him until the breaking of the day.* Poor *Jacob* was tugging, and ſweating all night, as if he would ſweat his heart out; here was a ſtrange kind of greeting; 'tis not ſaid the man ſaluted him, or ſpoke a kind word to him, much leſs complemented with him, he only wreſtled with him; and when he had toyled a great while, he *put his thigh out of joynt* (which was very courſe uſage) and only ſaid *Let me goe* (which was very courſe language) yet the Lord came at that time with a full purpoſe to bleſs him, & deliver him out of the hand of *Eſau*. Then be not afraid of ſtorms, for the Lord hath ſunſhine in his heart, when there's nothing but a ſtorm in his face. The Lord may come to you in poverty, and ſickneſs, he may chaſten you with pain upon your bed, and the multitude of your bones with ſtrong pains, till you ſay as *Hezekiah* in his ſickneſs (*Iſa.* 38. 13.) *I reckoned till morning, that as a Lion, ſo will he break all my bones;* and yet intend ſo much mercy, that you ſhall ſay (as *David, Pſ.* 35. 10.) *All my bones ſhall ſay, Lord, who is like unto thee, which deliver'ſt the poor from him that is too ſtrong for him, yea, the poor and needy, from him that ſpoileth him. The Lord hath gracious purpoſes towards his people in ſaddeſt appearances. Then the Lord anſwered Job out of the Whirl-wind, and ſaid;* What ſaid he? His ſaying was as ſtormy as his appearing.

Perpetuum deo eſt vulnerare quos vult ſanare, percellere quos vult conſolari, oſtendere ſe maximum cum vult & optimum demonſtrare.

Verſ. 2. *Who is this that darkeneth counſel by words without knowledge?*

This Verſe and the next are a Preface to what God had further to ſay unto his afflicted ſervant *Job*. The former verſe was the Hiſtorians Preface, theſe two are the Lords.

Who is this that darkeneth counſel by words without knowledge?

We have here, Firſt, A check lighting ſomewhere, *Who is this?*

Secondly, We have the matter for which this perſon is checkt, and that is *for darkening counſel.*

Thirdly, We have that by which he is charged to have darkned counſel, and that is, *By words without knowledge*; and his ignorance or want of knowledge is implied, as diſcovered in ſpeaking, or rather complaining ſo much concerning his own ſufferings, and the ſeverity of Gods dealings with him, whereby he had at once caſt a cloud upon the Juſtice, and reflected upon the goodneſs and mercy of God.

Who is this?

The words may be taken, Firſt, as a bare enquiry after the man, *Who is this?* what man is this? as *Saul* ſpake of *David* after the victory which he had got over *Goliah*, *Whoſe ſon is this youth?* (1 *Sam.* 17. 55.) but that I conceive is too flat and lean a ſenſe in this place, as if the Lord did only make enquiry after the man. Therefore,

Secondly, Theſe words, *Who is this?* carry in them a rebuke, who is it that hath done this? As if God pointing at *Job*, had ſaid, is it you? I could not have believed that my ſervant *Job* would have ſo much forgotten himſelf, or have been ſo bold with me, as to reflect upon my juſt, though ſevere proceedings, by his weak reaſonings, which faith only can make him underſtand aright. Such Queſtions in Scripture often carry a rebuke in them, yea,

Thirdly, more than a rebuke, they carry a ſlight or contempt of the perſon about whom the queſtion is put. As when men preſume (as ſome blaſphemouſly have done) to ſay, *Who is the Lord?*

Lord? What is the Almighty that we ſhould ſerve him? they ſpeak contemptuouſly and ſlightingly of God: So when God ſpeaks thus to man, who is this? he may be ſaid to ſpeak ſlightingly of man. Again, as when man, ſpeaking of himſelf, ſaith (as *Pſal.* 8. 4.) *What is man that thou art mindful of him!* he ſlights or vilifies himſelf; ſo when the Lord ſaith, who is this? or who is the other? it carryeth the ſame ſenſe. Interrogations are quick ſharp ſpeeches, and uſually thoſe ſpeeches are quick and ſharp which begin with an Interrogation; and doubtleſs this Interrogation hath a double ſharpneſs, or two ſtings in it.

Firſt, Of rebuke or reprehenſion.

Secondly, Of a ſlight or diminution. *Job*, though indeed a man of an excellent ſpirit, had been too bold with God, and therefore no wonder if God ſpake (though he contemned him not) contemningly to him, *Who is this?*

Yet here it is queſtioned who the perſon was, whether *Job* or no, that is aimed at or intended in this rebuking or contemning Queſtion.

Forma ipſa interrogationis, qua nullum exprimitur proprium nomen ſolet ad contemptum pertinere & exprobrationem.

There are two opinions about it, and the matter is carried on both ſides (as one expreſſeth it) by no inconſiderable Arguments.

Firſt, Some conceive, *Elihu* was the perſon concerned in this Queſtion, *Who is this?* and they give ſeveral reaſons for it; I ſhall only mention two. Firſt, becauſe he was the man that ſpake laſt; we had him ſpeaking ſix Chapters quite through, while *Job* ſpake not a word; and therefore ſay they, it ſeems moſt probable, that when God came to ſpeak, he would undertake him that ſpake laſt. *Who is this?*

Secondly, Becauſe *Elihu* had not carryed the matter ſo clearly and fully with *Job* as he ſhould, but had failed, though not as *Jobs* three friends had done before; and that therefore as the Lord reproved and taxed them by name in the 42d Chapter, ſo here *Elihu* is taxed more covertly, for obſcuring his Counſel, *Who is this that darkeneth counſel by words without knowledge?* Theſe are the two chief Arguments which faſten the rebuke upon *Elihu*; and there are many learned Interpreters who carry it ſo, affirming that the whole diſcourſe from the beginning of this 38th Chapter to the end of the 39th is directed to *Elihu*; and that God ſpake not to *Job* till the 40th Chapter. Yet ſome others ſay

God reproved *Elihu* in this ſecond Verſe only, and ſpake comfort to *Job* in the third; *Gird up thy loins like a man*; and theſe interpret the firſt words of the Chapter, *Then the Lord anſwered Job out of the Whirl-wind*, thus, he anſwered for *Job*, not to *Job*, as if the word *Job* were to be taken in the dative Caſe, ſignifying favour and reſpect from God to him.

But, by the favour of theſe learned Authors, who give this Interpretation, I ſhall rather adhere to thoſe who affirm (and they are not a few) that the perſon here concerned and ſpoken to was *Job* himſelf, and I ſhall give you three or four Reaſons of it, and ſo paſs to the opening of the words.

Firſt, Becauſe the firſt Verſe tells us expreſly, that the *Lord anſwered Job out of the whirlwind*; and that Interpretation which ſaith, he anſwered for, not to *Job*, is a little ſtrain to the Text. Now the Lord ſpeaking ſo expreſly to *Job* in the firſt Verſe, it is very congruous, that he ſhould ſpeak to him in the ſecond, and not divert his ſpeech from him to another perſon in the next words that he ſpake.

Secondly, *Job* himſelf took theſe words to himſelf in the forty ſecond Chapter, at the third Verſe, where he acknowledged that indeed he had ſpoken darkly, *I have uttered things that I underſtood not, things too wonderful for me, which I knew not*; he took (I ſay) the reproof contained or couched in thoſe words to himſelf, which is a clear argument, that they were directed to him.

Thirdly, If we conſider the whole frame of the Lords diſcourſe afterwards, beyond this preface, we ſhall find that he is not ſpeaking for *Job* againſt *Elihu*, but for *Elihu* againſt *Job*, that is to humble *Job*; and therefore the Lord doth joyn in with *Elihu*, and uſeth the very ſame Arguments in the main (as will appear in opening the Chapter) which *Elihu* had inſiſted upon, namely from the works of God in the Creation, and his wonderful wiſdom in ordering thoſe works in Providence. So that the dealing of God with *Job* in theſe Chapters (as to the ſubject matter of it) is very conſentaneous or like to the matter which *Elihu* had handled and inſiſted upon, eſpecially in the later part of his ſpeech to *Job*; and therefore it doth not ſeem probable that God would reprove him for what he had ſpoken.

Fourthly, the manner of this rebuke ſeems to fit *Job* very fully, for therein he is not charged with any falſity or groſs miſtake (he indeed having ſpoken of God and the things of God, of his own innocency and piety, with the rewards of both, truly and worthily) but onely with obſcuring and darkning the things which he had uttered. His ſpeech bearing much of the Image of his own troubled ſpirit and troubleſom condition, was ſomewhat troubled and confuſed. Therefore I conclude that the perſon ſpoken to and reproved in this ſecond verſe was *Job*, not *Elihu*; *Who is this that darkeneth counſel by words without knowledge?* and it being reſolved that he was the man, let me (before I proceed to the matter of this reproof) give out this brief Obſervation.

We have heard at the eighth Verſe of the firſt Chapter, how God ſpake of *Job*, and now conſider how God ſpeaks to *Job*; There the Lord approved him highly, as not having his like or ſecond on earth for well-doing; here the Lord reproved him ſharply, for undue-ſpeaking.

Hence Note;

As God will not conceal the praiſes of his ſervants when they do well, ſo he will not conceal their faults, nor forbear to reprove them, when they either do or ſpeak amiſs.

When Satan came upon that ſolemn day, and ſtood before the Lord, God ſaid unto him, *Haſt thou conſidered my ſervant Job, that there's none like him in all the earth, a man perfect and upright; ſo perfect and upright both in his walking with me, and in his dealing with man, that he hath not his fellow?* Thus God ſpake of him as to his former ſtate. But now after *Job* had ſpoken long in this diſpute, and had let fall ſome unwary and unbecoming ſpeeches, ſee how God ſpeakes to him, *Who is this?* as if he had been a man ſcarce worth the naming or ſpeaking to. God will not flatter his Servants; if they do or ſpeak what is not right, they are like to hear of it. Wherein he had ſpoken what was not right, or what his fault was, appeares in the next words, *Who is this*

That darkeneth counſel by words without knowledge?

Words againſt knowledge are the worſt words that can be ſpoken; the Lord did not charge *Job* thus far: words without knowledge are very bad, and thus far the Lord charged the words of *Job*, as alſo with that which is an unavoidable effect of ſuch words, *The darkening of counſel.*

Counſel, in the general nature of it, is light deſired and held out: to give counſel is to give light in and about any matter. And therefore ſurely he that *darkeneth counſel*, commits a very great fault, yea, a ſoliciſme or abſurdity in morals. *Counſel is the election or choice of proper means to a good end*; or, *Counſel is good advice given, and* (ought to be) *received about things to be done.* Hence the whole directive part of the Word of God is called Counſel (*Pſal.* 73.24. *Prov.* 1.25, 30.) The doctrine of Reconciliation unto God by Chriſt is called, *The Counſel of Peace* (*Zech.* 6. 13.) *David*, ſpeaking of wicked proud men ſaith (*Pſal.* 19.6.) *You have ſhamed the Counſel of the poor, becauſe the Lord is his refuge:* As if it were poor counſel, and ſuch as we may be aſhamed of, to adviſe any to put their truſt in God. They darken Counſel indeed who are aſhamed of it, or who ſhame it.

It is queſtioned, whoſe counſel, or what counſel *Job* is charged by God with darkening? There are two opinions about that.

Quis eſt ille qui ſermonibus inperitis offundit tenebras conſilio divino. Tygur.

Firſt, Some expound it of *Jobs* own counſel, of that counſel which he gave, or held forth about the matter under diſpute, that is, his ſence and judgement in it.

Secondly, The Counſel which he darkened, was (ſay others) the Counſel of God, or his purpoſe and intendment in the ſufferings of the righteous, and in ſuffering the wicked to proſper for a ſeaſon. Theſe works of God are a great ſecret, and therefore may well be expreſſed by the word *Counſel.* And uſually when the word *Counſel* is put abſolutely and alone, it is to be underſtood of the Counſel of God. Yet I conceive we may very well joyn theſe two opinions together, and ſay, *Job* darkened his own counſel and the counſel of God too; he delivered his own mind and ſentiments ſo darkly (the delivering of a mans mind is his counſel) about the counſel of God, that he rather obſcured both, than cleared either. And there are ſeveral things wherein *Job* may be charged to have ſpoken obſcurely. Did he not darken the counſel of God, when he complained ſo very much and ſo often of his afflictions? Did he not darken his own counſel, and the counſel of God, when, as if the diſpenſations of God were every where alike to all, he ſaid (*Chap.* 9.22.) *God deſtroyeth the perfect and the wicked. If the ſcourge ſlay ſuddenly, he*

Conſilium abſolute poſitum pro conſilium Dei, ut ſermo pro ſermo Dei. Druſ.

laugheth at the trial of the innocent? Did he not darken counſel when he ſaid, God dealt with him as an enemy, or, as with an enemy? Surely he did not well attend the counſel of God in afflicting him, while he made ſuch conſtructions of his affliction. The things which *Job* ſpake were true, yet *Job* delivered himſelf ſo darkly that his friends miſ-underſtood him; they underſtood him,as if he meant that God dealt in his providences with the righteous as with the wicked, and were to the wicked as he is to the righteous,that is, as if he had no more regard to any godly man,than to a wicked man in afflicting him. In theſe (and ſome other things) *Job* did not ſufficiently explaine himſelf and he exceedingly ſtumbled or offended his friends and hearers, and ſo might be ſaid to darken the counſel of God, that is the purpoſe of God, or what God hath in his counſels concerning his people, when under his afflicting hand. All ſuch like paſſages falling from *Job*, the Lord might call a darkening of his counſel, or the caſting of a cloud upon his righteous dealings, and at leaſt an intimation that God had done him wrong. Words of ſuch a tenour and tendency are juſtly charged to be *words*

Without knowledge.

Not that *Job* ſpake altogether ignorantly, underſtanding neither what he ſaid, nor whereof he affirmed, as the Apoſtle charged ſome, who deſired to be teachers of the Law (1 *Tim.* 1. 7.) the Text cannot be ſo taken; but his words and affirmations were ſuch as did not hold out a clear light of knowledge, either in his own underſtanding, or at leaſt not to the underſtanding of his hearers. Thus *Elihu* charged *Job* (*Chap.* 35. 16.) *He openeth his mouth in vain,he multiplieth words without knowledge.* To ſpeak one word without knowledge is too many; what is it then to multiply words without knowledge? *He multiplieth words without knowledge*,that is,he hath not given his ſenſe and meaning in many things clearly, as he might and ſhould.Here the Lord ſeems to take up the ſame charge againſt *Job*; *Who is this that darkeneth counſel by words without knowledge?* God conſents with *Elihu*, as to the matter of his reproof; *Elihu* telling him, that *he had multiplied words without knowledge*; and God telling him, that *he had darkened counſel by words without knowledge.* Words ought to give light to the things we ſpeak of or about; what we ſpeak ſhould be for the clearing up both of our own counſel and the counſel of God. So that it was a very great failing in *Job*, to darken either his own counſel or the counſel of God, by words without knowledge. Our own counſel ſhould be delivered plainly, and ſo ſhou'd the counſel of God much more. It is ſad to gather clouds or raiſe a miſt about our hearers, when we are profeſſing to hold out the light. To puzzle and amuſe thoſe whom we undertake to teach, is one of the worſt accidents ('tis too too bad when 'tis the intent) of a Teacher. And therefore *Job* (though he had no intent to do it) is juſtly reproved for doing it; *Who is this that darkeneth counſel by words without knowledge?*

Theſe words (as was ſaid) being at beſt an enquiry after the man, or a citation to appear and anſwer,

Note;

God will bring every man to a reckoning for what he hath done and ſaid.

God would not let his ſervant *Job* paſs; he cenſured *Job* that *Job* might cenſure himſelf; and points at him, that he might even ſee himſelf pointed at. As if he had ſaid; *What! is this my ſervant Job? is it he that I heard ſpeaking at ſuch a rate of impatience and obſcurity? I could not have thought that he would have uttered ſuch words about my wayes and works, either towards himſelf or others. Every one of us* (ſaith the Apoſtle, *Rom.* 14. 12.) *ſhall give an account of himſelf to God.* Some have more to account for than themſelves (*Heb.* 13. 17.) but all muſt give account for themſelves; *Give an account of thy ſtewardſhip* (*Luke* 19. 2.) will be ſaid one day to every one. To be a Steward is the ſpecial office of ſome men in reference to men, but 'tis the general office of all men in reference to God. They cannot ſtand in the day of account, who have not repented of the evil they have done, nor reſted on Chriſt by faith for the doing away of that evil. For the Lord will ſay to one, who is this that hath perverted my Truth? to another, who is this that hath diſobeyed my Commands? to a third, who is this that hath diſtruſted my Promiſes? to a fourth, who is this that hath been ſo unthankful for my Mercies and Favours? He will alſo ſay, who is this that hath oppreſſed his Neighbour? and, who is this that hath been ſelf-proud and wanton? The offender muſt appear, and ſo will his offences. Yea, a citation will come out, as againſt all thoſe who have againſt knowledge refuſed to walk in the light of Gods counſel, ſo to all thoſe (as here to *Job*) who have darkened counſel any way for want of the light of knowledge. And who can ſtand in any of theſe accounts, either for not doing good, or for doing evil, without a Mediatour, upon whoſe account alone we are accepted. *Who is this that darkeneth counſel by words without knowledge?*

Secondly, Taking theſe words as an humbling rebuke upon *Job* for his over-boldneſs, in ſpeaking of God and his wayes;

Note;
God will humble all men, his own people eſpecially, and make them know themſelves.

God will make all men know who they are, who himſelf is, and what they have done or ſpoken. When the Scripture ſaith, who is this? and what is man? When the Scripture asketh what, or who we are? it is either to abaſe the pride of man, or to convince him of his baſe fear of the proudeſt men, as appears ſpecially in theſe two Scriptures. When good men are over-troubled at, or afraid of the power of man, then the Lord chides and ſhames them with this queſtion (*Iſa.* 51. 12.) *Who art thou that thou ſhouldeſt be afraid of a man?* As if he had ſaid, what a fool art thou, what an ignorant creature art thou; the Lord ſpake there to his own people, and to them altogether, as if they were but one man) *Who art thou that thou ſhouldeſt be afraid of a man that ſhall dye, and of the ſon of man that ſhall be made as graſs, and forgetteſt the Lord thy Maker?* What a kind of creature art thou, to ſet ſo much by a man (let him be who he will) that thou ſhouldeſt be unduely afraid of him, who by nature is like thy ſelf, frail and mortal, as if thou hadſt not the immortal God thy Maker for thy helper and defender! They act below men, who over-fear men, while they are in a way of duty to God. *Who art thou, &c.*

Secondly, The Scripture uſeth ſuch queſtions when man is over-bold with, or not enough in the fear of God (which is the caſe here in the Text) If any man intrench upon the prerogative of God, he is like to hear of it, with a *Who art thou?* The Apoſtle (*Rom.* 9. 20.) by way of prevention, repreſents man ſo bold with God, as to darken his counſel, even his eternal counſel, by words without knowledge; *Thou wilt ſay then unto me, why doth he yet find fault? who hath reſiſted his will?* When God, to ſhew his unqueſtionable Soveraignty, ſaith, *Jacob have I loved, and Eſau have I hated: I will have mercy on whom I will have mercy;* Then man begins to complain of God, and thinks he hath cauſe for it: But ſaith the Apoſtle, *Who art thou that replieſt againſt God? ſhall the thing formed ſay to him that formed it, why haſt thou made me thus?* When-ever man gives occaſion to ſay, that he fears man too much, or God too little; he is like to hear theſe rebuking and humbling queſtions, *Who is this*, or, *Who art thou?* Many have too high thoughts of others, and moſt of themſelves, as if they were (as we ſay) *ſome-body*, that is, more than *any-body*, as if they were of ſome greater worth, or had ſome greater worthineſs, than their neighbours. Now, whoſoever have too high thoughts either of others or of themſelves, they alwayes have too low thoughts of God; and therefore God, to ſhew them their vanity, that all men are but emptineſs, yea very nothingneſs compared with him, makes the beſt of men ſtrike ſail, or, God ſhoots down their top-ſail, with ſuch queſtions as theſe, Who are you? and, who is this?

Thirdly Note;

We may quickly darken the counſels of God while we think to explain them.

Job had no intent to darken the counſel of God, yet he did it. Some make it their buſineſs (when they ſpeak of the counſels of God) to darken them and raiſe a duſt; theſe are either angry with the light, or envious at it, and unwilling that others ſhould enjoy it. Some Patrons of Popery, the better to make their own excuſe for obſcuring or hiding the Scriptures in darkneſs from the People, have not feared to charge them with darkneſs & obſcurity. And others by their ill and unskilful handling of the Scriptures have brought darkneſs and obſcurity upon them. Though the Scriptures have many dark places in them, yet woe to thoſe who ſay the Scriptures are dark; and let all take heed of darkening them, for they are the counſel of God. It is an eaſie matter to paddle in a clear ſtream, till it runs muddily; but it will not be for any mans eaſe or peace to do ſo in the clear cryſtal ſtreams of the holy Scriptures. It is the unhappineſs of ſome that they cannot but ſpeak and write about the counſels of God obſcurely ; and there are others who glory that they can. It was ſaid of a dark Pen, that *While he would have that read which he had written, he would not have that underſtood which was read* ; and while ſome would have that heard which they ſpeak, they ſpeak as if they would not have that underſtood which is heard. It is a great ſin purpoſely and deſignedly to darken the Counſels of God ; and 'tis a failing and an affliction to darken them, though we (as *Job* did not) deſign it not. We ſhould labour to deliver our minds plainly concerning the mind of God, that what we utter may not be found a darkning of his Counſel, but as much as in us is, a clearing of it. Counſel (as was toucht before) is the giving of light in dark caſes ; and therefore we ſhould enlighten Counſel.

Dum legi voluit quæ ſcripſiſſet, intelligi noluit quæ legerentur.

Two things are the grace and excellency of a ſpeaker :

Firſt, To ſpeak boldly and freely , to ſpeak the truth out, not to clip nor ſtraiten it.

Secondly, To ſpeak plainly, to open the truth , and not to intricate nor involve it. Both theſe are compriſed in one word, by the Apoſtle (2 *Cor.* 3.12.) where he ſaith (as we tranſlate) *therefore we uſe great plainneſs of ſpeech* ; but the Margin hath *great boldneſs of ſpeech* : the ſame word in the Greek ſignifies both plainneſs of ſpeech and boldneſs of ſpeech ; and theſe are the two great vertues and ornaments of him that ſpeaketh. Both theſe are again implied in that direction of the Apoſtle (1 *Pet.*4.11.) *If any man ſpeak* (about the things of God) *let him ſpeak as the Oracles of God* ; that is, let him ſpeak as becomes him that hath to do with the Oracles of God , reverently, freely, and boldly; not as if he were ſpeaking the opinions of men , much leſs, *Old Wives fables.* Or let him ſpeak as *the Oracles of God* (ſpeak) that is, plainly, cleerly, not as the Oracles of the Heathens (ſpake) darkly, doubtfully. Let us take heed of wrapping up the truth of God , or entangling it , in uncertain expreſſions , which may be interpreted either way , or to quite contrary purpoſes : there is a great danger in this. We may give our ſelves ſome ſcope , or take more liberty , when we are debating about worldly matters, or diſputing the ſubtil queſtions and curioſities of Schoolmen : But when we have to do with the Secrets and Counſels of God, then let us beware and be ſober. Some ſpeak as raſhly and inevidently of deepeſt Goſpel Myſteries , as they talk of other mens crotchets, or as of their own trifles.

Fifthly, Conſider, How did *Job* darken the Counſel of God? It was *by words without knowledge.*

Hence Note;

The ignorant are very apt to ſpeak amiſs of the things and Counſels of God.

If *Job*, who had ſo great a meaſure of knowledge, darkened the Counſel of God by words without knowledge; what will they do that have upon the matter no knowledge at all? The Apoſtle ſpeaks of ſuch as more than darkening, even as wreſting the Counſel of God (*2 Pet.3.16.*) In *Pauls* Epiſtles (ſaith he) *are ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt, as they do alſo the other Scriptures, unto their own deſtruction.* Some things in the Word are hard to be known, and they are made harder by ſuch unlearned ones, as utter their own notions of them, by *words without knowledge.* 'Tis very true, that many learned men have wreſted and perverted the Word of God, and ſome of them have employed their learning on purpoſe to wreſt and pervert it; but they that have not a competent degree of learning and knowledge, what can they do elſe but wreſt and darken the Word of God? I intend not humane learning meerly, in Arts and Sciences, though there be great uſe of them; but I mean eſpecially Holy and Divine Learning. They that are not taught of God, nor have the light of God in them, cannot but darken the things and Counſels of God, how much humane learning ſoever they have. The Prophet foretels us of Chriſt ſpeaking thus of himſelf, as the great Prophet, (*Iſa.* 50.4.) *The Lord hath given me the tongue of the learned, that I ſhould know how to ſpeak a word in ſeaſon to him that is weary*; that is, to thoſe who are wearied (not with bodily labours and travels, but) with ſoul-labours and travels, about the pardon of their ſins, and the favour of God to their ſouls. He that ſpeaks a word effectually for the refreſhing of ſuch weary ones, muſt open the Counſels of God to them; and he that doth ſo, muſt have the tongue of the learned, that is, a tongue taught of God how to ſpeak, elſe he will never be able to do it knowingly, but through the darkneſs of his own mind will darken the Counſel of God concerning thoſe dark ſouls, and ſo rather weary them more, than relieve them out of their wearineſs. *That the ſoul be with-*

out knowledge is not good (*Prov.* 19. 2.) that is, 'tis very bad, (ſuch Negatives in Scripture intend their contrary Affirmatives) and as it is not good, or very bad for themſelves, whoſoever they are, ſo it is not good for them with reſpect to others, who are called to declare the Counſels of God to others. Souls without knowledge cannot open, but are apt to darken the Soul-counſels of God.

Sixthly, Inaſmuch as God reproved *Job* for this,

Note;

God will not take it well, if we ſpeak improperly, darkly and unſafely of his Matters and Counſels, though our minds be honeſt, and our meaning good in what we ſpeak.

We had need be cautious what we ſay, and not talk at random about the things of God. *Job*, a holy and a wiſe man, had a peal rung in his ear, for ſpeaking words without knowledge, words not duly poized and placed. There are ſome who will catch at, and take hold of every ſlip of the tongue, they will *make a man an offender for a word*, which hath no real ground of offence in it; (as the Prophet ſpake, *Iſa.* 29. 11.) God may juſtly make a man an offender for a word, which he thought was without offence.

Laſtly, Conſider, when God came to reprove *Job*, he did not charge him with any ill intentions, but with ill expreſſions. He indeed had darkened his Counſel by words without knowledge, but God did not ſay he had a purpoſe and a mind to do it; nor did he ſay, that *Job* had ſpoken falſly, but that he had ſpoken truth obſcurely. The Lord did not object hypocriſie or impiety againſt him, but imbecility; as not having handled the Judgements of God, nor delivered his own judgement clearly and prudently enough; but had hudled and put things ſo paſſionately and confuſedly together, that ſome could not tell how to diſtinguiſh them from blaſphemy.

Hence Note;

God will not charge any man beyond his fault.

If he did it in a heat of paſſion, God will not deal with him, as if he had done it in cold blood (as we ſay) or with a ſetled reſolution. The Lord will not call a ſlip of the tongue an errour of the mind, much leſs a minded error. God knows the intent and purpoſe of every man that ſpeaks; he weighs not only our actions, but words; he knows not only what we ſay, but why, and with what aimes we ſay it: and therefore he never urgeth any mans ſin beyond it ſelf. *Job* had darkned the Counſel of God only *by words without knowledge*, therefore God would not charge him to have darkned his Counſel, knowingly, or againſt the light of knowledge. Yea, notwithſtanding this fault, the Lord having reproved him for it, proceeds preſently (as ſome interpret the next verſe) to comfort and encourage him.

Verſ. 3. *Gird up now thy loins like a man.*

As if the Lord had ſaid, thou haſt ſpoken thus and thus of my Counſels, now give me an account of what thou haſt ſpoken; *Gird up thy loins like a man.* To call a man to gird up his loins, is to bid him be in a readineſs, or to prepare himſelf for any work. The ſtrength of a man is in his loins, and they who are weak, are ſaid to be loin-leſſe. *To gird up the loins*, is a proverbial ſpeech, and may be uſed to a man who weareth the ſhorteſt garments, yea to him who is naked. Hence the Lord bid *Job* to gird up his loins, who poſſibly was ſo weak, that he could not ſtand upon his legs; or poſſibly had no long garments at all. There is a girding the loins with ſack-cloth, that is, with ſorrow, implying the work of repentance and mortification (*Iſa.* 22. 12.) *In that day did the Lord God of Hoſts call to weeping, and to mourning, and to baldneſs, and to girding with ſackcloth.* The two Witneſſes of Chriſt are ſaid *to propheſie in ſackcloth one thouſand two hundred and ſixty dayes* (*Rev.* 11. 3.) to note that they were in a ſad or ſorrowful condition all the dayes of their Propheſie: Thus *Jobs* loins had been girt a long time. But, Again, There is a girding of the loins with joy: *Thou haſt put off from me my ſackcloth, and girded me with gladneſs* (*Pſal.* 30. 11.) Alſo, There is a girding of the loins with ſtrength (*Pſal.* 17. 39.) Further, We may take notice of a fourfold uſe in Scripture, of girding up the loins.

Cinctus lumborum erit pro ἑτοιμασία. Coc.

Imbecilli dicuntur Latinis Elumbes.

Firſt, There is a girding up the loins for travel, or when a man is to take a journey. Thus *Eliſha* ſaid to *Gehazi* (2 *Kings* 4. 29.) *Gird up thy loins, and take thy ſtaffe in thy hand, and go thy way, &c.* It was a faſhion in thoſe Eaſtern Countreys where they wore their garments long and ordinarily looſe, to gird them up in travel.

Cingulum ambulaturi.

Secondly, There is a girding up the loins for ſerving or waiting; ſo Chriſt expreſſeth it (*Luke* 12. 35.) *Let your loins be girded about, and your lamps burning, and ye your ſelves like unto men, that wait for their Lord.* And he ſaith at the 37th verſe, *Bleſſed are thoſe ſervants, whom the Lord when he cometh, ſhall find watching: Verily, I ſay unto you, that he ſhall gird himſelf, and make them to ſit down to meat, and will come forth and ſerve them*; that is, he will be ready to do them offices of love, as it were, in perſon; which is an expreſſion of the greateſt condeſcention: For when Chriſt would ſet forth the common cuſtom among men, he ſaith (*Luke* 17. 7, 8.) *Which of you having a ſervant plowing or feeding Cattel, will ſay unto him by and by when he is come from the field; Go, and ſit down to meat, and will not rather ſay, Gird thy ſelf, and ſerve me, &c.* Girding is preparatory to ſerving or waiting.

Cingulum miniſtraturi.

Thirdly, It notes in Scripture preparation for any labour or work that we are called to, whether of mind or body. He is alwayes girt, that is ready for work, and induſtrious at it; whereas careleſſe and idle perſons, are alwayes ungirt, and ſo unbleſs'd. When *Jeremiah* was called to that great work of the mind or inner man, the Lord ſaid to him (*chap.* 1. 17.) *Thou therefore gird up thy loins,* and ariſe, *and ſpeak unto them all that I command thee.* A Prophets work begins at his heart, and ends at his tongue, yet for that his loins muſt be girt.

Cingulum operaturi.

Accinctus dicitur qui induſtrius & diſcinctus qui negligens eſt. Druſ.

Accingere ſe ad opus aliquod.

Fourthly, Girding up the loins, notes a preparation for Battel and War: Thus *David* ſpake of Chriſt, (*Pſal.* 45. 3.) *Gird thy ſword upon thy thigh O moſt mighty.* So ſpake that King to his proud Challenger, *Let not him that girdeth on his armour, boaſt as he that putteth it off* (1 *Kings* 20. 11.) That is, let not him that prepareth himſelf for battel, carry it as he that hath won the day and got the victory. When the Apoſtle deſcribing our ſpiritual warfare, minds us *to ſtand, having our loins girt about with truth* (*Eph.* 6. 14.) he would alſo have us ſtand with our loins girt for the truth; that is, as another Apoſtle ſpeaks, (*Jude* 3.) *to contend earneſtly for the faith once delivered to the ſaints*; or to undertake the defence and maintenance of the truth againſt all comers or oppoſers.

Cingulum pugnaturi.

Antiquitas cingulum conſecravit. Mart.

Girding in the Text is of this latter ſort: Diſputing is a kind of fighting and warring. Opponents and Reſpondents are like

Appara te ad futuram diſceptationem. Vatab.

Combatants. Controverſal Divinity is called Polemical Divinity. Diſputes are *Word-Wars*. And there have been as hot wars made by the Pen, as ever were by the Sword. Thus the Lord ſeems to ſend *Job* a challenge to the battel by a further debate. Arme thy ſelf like a mighty man, get ready for the duel, for I am purpoſed to try what a man thou art in arguing, or at an argument, I have heard thee too ſtiffe in complaining, or at a complaint.

Laſtly, This *girding up of the loins* hath (as ſome conceive) a ſpiritual intendment in it, noting the mortification of luſt, or of the ſenſual appetite. They that go about any buſineſs for God, or with God, had need to have their luſts ſubdued. *Gird up thy loins*

Like a man.

That is, like a mighty man, a Giant, emphatically, *as a man*, with manly courage and activity; ſhew thy ſelf what a man thou art, let me ſee what thou canſt do, thou haſt heretofore braved it, and even challenged me, and deſired that thou mighteſt come to the battel; *O that I knew where I might find him! that I might come even to his ſeat* (chap. 23. 3.) Now then, *Gird up thy loins like a man*, ſhew thy ſtrength, I mean to enter the liſt with thee, I have taken up the glove, as it were, and am reſolved to try it out with thee. *Gird up thy loins like a man*, Do not play the child, do not trifle with me, do not think that I come to trifle with thee.

Some carry the oppoſition thus: *Gird up thy loins like a man*, not like a woman, who girds her ſelf often for ornament only, and ſometimes for oſtentation; but like a man, that reſolves to go about his work, and make a buſineſs of it; Thus, *Gird up thy loins like a man*. To do a thing ſtrenuouſly and with expedition, is the work of a man, who is neither retarded by difficulty, nor tired with labour, nor frighted with danger; therefore the Lord counſels *Job* to gird up his loins like as men do, when they ſet themſelves about or undertake any great buſineſs; he would not have him do it, as tender weak women, or as effeminate men.

Taking theſe words in the firſt notion, as an encouragement to *Job*, or as comforting words (which I conceive to be a good ſenſe)

Arma te nunc armis tuis, ſicut vir ſtrenuus ad committendum duellum mecum: Ecce venio ad literarum duellum tecum: Arma te ſcientiæ armis. Cajet.

Signanter de præcinctione lumborum facit mentionem, quia per lumbos carnalis voluptas intelligitur, quæ præcipue impedit ſpiritualem auditum. Aquin.

In arcano ſermone ſignificat libidinis in lumbis reſidentis compreſſionem.

כגבר

Sonat virtutem & fortitudinem, & quod opponitur blanditiis lenociniis & infirmitati fæmineæ.

Ut vir, *emphatice, animo virili, promptitudine virili.*

Ob.

Obſerve ;

God is ready to revive poor and afflicted ſouls when they are in any diſtreſs.

He knows how it is with us, and he will not ſuffer any temptation to take hold of us, but ſuch as he will give ſtrength to bear, and encourage us in the bearing of it. He ſaith to fainting ones (as here) Come gird up your loins, or as (*Heb.* 12.12.) *Lift up the hands which hang down, and the feeble knees.*

Secondly, Take the words in that other general notion, God calling *Job* to a great buſineſs, ſaith, Gird up thy loins, prepare thy ſelf.

VVhence, Note ;

We need actual preparation before any duty, eſpecially before great duties.

Never go about any work without your loins girt. A man whoſe mind is ungirt, is unready for any ſervice, though he may have much outward readineſs, and all manner of accomodations for it. VVhen we pray, we ſhould gird up our loins to prayer. The Prophet complained (*Iſa.* 64. 7.) *There's none calls upon thy Name.* VVhat none at all? Surely not ſo; they were not come to that height of Prophaneneſs, as to throw up, or to throw off prayer quite. Many among the Jews, I may ſay all of them prayed, but they did not gird up their loins to prayer: That's fully the Prophets meaning, and almoſt his language in the next words, *There is none that ſtirreth up himſelf to take hold of thee.* It is not enough to have a habit of grace, unleſs it be ſtirred up to duty, or unleſs we beſtir our ſelves in duty. The Apoſtle exhorts *Timothy* (2 *Ep.* 1.6.) *Stir up the gift of God that is in thee.* If fire be not ſtirred up, it grows dead, and gives little or no heat; 'tis ſo with our gifts and graces. Therefore in prayer, in hearing the VVord, &c. gird up the loins of your mind, if you would either do any good in thoſe duties, or get any. He that lies upon a ſick-bed, muſt gird up the loins of his mind to bear his affliction; elſe he will never profit by it, nor anſwer the ends of God in it. No grace can be exerciſed by a ſoul ungirded: Therefore remember St. *Peters* counſel (1 *Ep.* 1. 13.) *Gird up the loins of your mind, be ſober and hope to the end*

Notat promptam & ab omni alia cupiditate reductam ſpem. Coc.

end (hope perfectly) *for the grace that is to be brought to you at the revelation of Jeſus Chriſt.* As if the Apoſtle had ſaid, ye can never act your hope to purpoſe, nor your faith to purpoſe, unleſs you gird up your loins. Habits of grace are unprofitable to us, without this actual preparation and excitation of grace. It is our duty (*Heb.* 10. 24.) *to provoke* (or ſtir up) *others to love and good works*; much more is it our duty to provoke and ſtir up our ſelves.

Thirdly, In that he ſaith, *Gird up thy loins like a man* :

Note;

God would have us do our beſt, our utmoſt, in every thing we do; he would have us put our ſelves out in every duty.

Solomon adviſeth (*Eccl.* 9. 10.) *Whatſoever thy hand findeth to do, do it with all thy might*; that is, *do it like a man*, vigorouſly, ſtrenuouſly, do it with both hands, *Quit you like men* in doing it, *be ſtrong*, as the Apoſtle exhorts (1 *Cor.* 16. 3) To do the work of the Lord negligently and ſlightly, with half a heart or no heart, with half a hand or no hand, ſcarce with a little finger, with half ſtrength, or no ſtrength, this is not to do it *like a man*. VVe ſhould be in doing, like the Sun in moving, which, ſaith *David* (*Pſal.* 19. 5.) *As a Bridegroom cometh out of his chamber, and rejoyceth as a ſtrong man to run a race.* If we would run our race like a ſtrong man, ſtrongly and prevailingly, we muſt be ſure to do two things:

Firſt, VVe muſt *lay aſide every weight, and the ſin that doth ſo eaſily beſet us* (Heb. 12.1.)

Secondly, VVe muſt (as here the Lord directs *Job*) gird up our loins, and buckle to it.

Fourthly, As theſe words carry in them a kind of Irony, or divine ſcorn put upon *Iob* by the Holy God; *Come let me ſee what a man thou art*; thou haſt ſpoken often what thou wouldſt do, and what thou wouldſt ſay, if thou couldſt have thy option, thy wiſh; now thou haſt thy wiſh, let me ſee what a man thou art, thou wilt ſurely appear a brave man by the time that I have done with thee.

Hence Note,

God will make men ſee how unable they are to deal with him, when 'tis beſt with them, or when they are at the beſt, even when their loins are girt.

Every man at his beſt eſtate is altogether vanity: How vain then is man at his worſt! *Job* was low and in a bad condition, as to his outward man eſpecially, when God dealt with him, and how did he carry it, in the day when God dealt with him? *Did his heart endure, or were his hands ſtrong* (as the Prophet ſpake to thoſe, *Ezek.* 22.14.) Did he carry it like a man? In one ſenſe not, but like a child, he had not a word to ſpeak; *Once have I ſpoken, but I will ſpeak no more*; yet it muſt be confeſſed, he never carried it ſo like a godly man, as when, like a child, he had a word to ſpeak. God will make man ſee what a nothing he is in his beſt condition, when girt and prepared, when armed (*Cap-a-pe*) all over, for any ſervice for God; even then, man is a vain thing without the preſent aſſiſtance of God; what is he then when he is to contend or plead with God! If the whole world ſhould lay their forces, or, as we ſay, compare notes together, what could they do in diſpute with God? They that think they touch the clouds with their heads, would moulder as duſt at his feet.

That ſuch was the contention to which the Lord here calls *Job*, and bids him gird up his loins, or be in a readineſs for, appears plainly in the next words.

I will demand of thee, and anſwer thou me.

As if the Lord had ſaid, *Thou gaveſt me my choice* (So *Iob* did *chap.* 13. 22.) whether I would be Opponent or Defendant; well then ſaith God, this is my choice, I will oppoſe, and do thou anſwer.

I will demand of thee.

That is, put queſtions to thee; and we ſhall ſee preſently how thick queſtions or demands came upon him like hail-ſhot, and he had not a word to anſwer, though God required it.

And anſwer thou me.

Mr. *Broughton* renders, *And let me ſee thy skill.* The word is, *Inſtruct me*, or *Make me to know*, *Wiſe me* (as we ſay) I would fain be informed by thee, teach thou me, notifie the matter to me, as the word may be tranſlated. *I will demand, and anſwer thou me.* The Lord did not call upon him for Anſwers, as to be in-

והודיעני *Et notifica mihi.*

informed by him, but only to convince him that he could not anſwer him, as he confeſſed at the fifth verſe of the fortieth Chapter; *Once have I ſpoken, but I will not anſwer*: nor indeed could he. To all the demands which the Lord made afterwards, he made no anſwer at all; ſo that theſe words, *Anſwer me*, or *Inſtruct and inform me*, are a gentle irony, whereby the Lord would make him know himſelf, or be ſenſible of his own ignorance or ſmall attainments in knowledge; and thereby convince him, that he had done raſhly, in deſiring and wiſhing for ſuch a debate or hearing of his cauſe. The Lord was pleaſed to rebuke him thus ſecretly, or in a figure, and not to fall upon him in plain down-right terms. O thou weak and ignorant creature, who haſt preſumed to appear before me, and try thy cauſe with me: Now, Go to, Let me ſee what thou canſt do, ſhew thy beſt skill, put forth thy utmoſt ſtrength of argument, in reaſoning about or againſt my dealings with thee. Thus the Lord might have confounded him; but he was pleaſed to carry it in a milder way, yet in a way as effectual to humble and meeken *Jobs* ſpirit. God needs not preſs man by power, he can do it by reaſon or force of argument, and ſo ſtop his mouth for ever. The Apoſtle ſaith (*Rom.* 3. 19.) *All the world ſhall become guilty before God*; and in the ſame Chapter he ſaith, *God ſhall be juſtified in his ſayings, and overcome when he is judged.* The Lord alwayes doth things with ſo much juſtice, and ſpeaks with ſo much reaſon, that no man is able to anſwer a word, or reply upon him. And though he might ſilence or ſtop any mans mouth, by his meer Command and Authority, yet he condeſcends to do it rather by reaſon and demonſtration, leſt any ſhould ſay, or complain, they were rather over-powered by the greatneſs of his Majeſty, than caſt by the right and equity of his Cauſe. Thus we ſee how the Lord in this Preface prepares *Job* to hearken to thoſe demands that he had to put to him, and to anſwer them if he could; but *Job* (alas poor man!) had not a word to anſwer any one of thoſe demands, which the Lord put to him, either in the following part of this Chapter, or in the next.

Sunt quædam interrogationes, quæ non fiunt ut ſciatur veritas ab interrogante, ſed ut extorqueatur a reſpondente vel certe prodatur ignorantia reſpondentis cujuſmodi eſſe ſolent magiſtratuum & magiſtrorum interrogationes.

Ironia continuatur. Non enim eo interrogaturus erat ut diſceret, ſed ut doceret, vel ut Job intelligeret *& fateretur ſe ignorare.* Coc.

Ironia ſed amica, qua Jobum vult in viam reducere. Merc.

JOB. Chap. 38. Verſ. 4, 5, 6.

4. *Where waſt thou, when I laid the foundations of the Earth? declare if thou haſt underſtanding.*
5. *Who hath laid the meaſures thereof, if thou knoweſt, or who hath ſtretched the line upon it?*
6. *Whereupon are the foundations thereof ſet, or who laid the corner-ſtone thereof?*

IN the former Verſe, God told *Job* what himſelf would do, or in what method he would proceed with him; *I will demand of thee* (ſaith the Lord) or I will put the Queſtion to thee: In this verſe the Lord begins to make his Demands, to put Queſtions to *Job*, and calls for his Anſwer; theſe Demands or Queſtions contain the confutation of *Jobs* former complaining ſpeeches againſt, or, at leaſt, about the dealings of God. The firſt Queſtion we have in this fourth verſe;

Where waſt thou, when I laid the foundations of the Earth?

For the clearing of this whole diſcourſe, in which the Lord puts Queſtions or Demands to *Job*, I ſhall firſt conſider the general ſcope of them all, and then the ſpecial matter contained and couched in the preſent context.

The ſcope which God ſeems to have in preſſing *Job* with theſe Demands or Queſtions, may be threefold.

Firſt, That by arguments from the leſs to the greater, he might ſhew *Job*, that he was not able to comprehend the reaſon of his myſterious providential workings towards the children of men, ſeeing he could not give a reaſon of his ſenſible and natural works.

Secondly, That *Job* being put to confeſs his ignorance about worldly or natural things, he might be brought to have low thoughts of himſelf, and (as he did indeed at laſt in Chapter 42.) *to abhor himſelf, repenting in duſt and aſhes*: Therefore, as one of the Ancients ſaith upon this place; *After God had a great while, as it were, debated* with him, and queſtioned him by his rod, he now debated with him by word, putting Queſtions to him.

Beatus Job *poſt interrogationem verberis diſcutitur interrogatione ſermonis*. Greg.

Thirdly, The Lord came thick and threefold (as we ſay) upon *Job*, with theſe ſearching Queſtions, thereby to convince him, that if by his own mighty power he had made, and by his wiſe providence had ordered the whole courſe of Nature, and all the parts of it, ſo exactly; ſurely then *Job* might collect and conclude that God in his adminiſtrations towards him, a particular ſingle perſon, muſt needs carry all things in wiſdome and with juſtice. And, that if God did ſhew forth ſo much wiſdome and faithfulneſs, in making, and in ordering the world, which was made for man, and for him among others of mankind; then much more was the providence of God rightly and duly adminiſtred unto all men, and him. If the Lord took ſuch care of the Earth, when he had ſhewed his power in making of it; if he took ſuch care about the bruit beaſts and other creatures of the Earth, which are the ſtock of it; then doubtleſſe he took a due care of man, and of him in particular, man being the chief part of this lower creation, and *Job* being a principal one among the ſons of men.

Si propter te mundus tanta fruitur providentia quanto magis ipſe.

More diſtinctly. In this Context, and thoſe which follow, about the works of God, the conviction ariſeth three wayes upon *Job*, or God deals with him by a threefold argument; and all to humble him, and bring him upon his knees.

Firſt, By comparing the eternity of God with *Jobs* time, who was but of yeſterday; therefore ſaith he, *Where waſt thou when I laid the foundations of the Earth?* As if he had ſaid, pray how old are you, that you ſhould take upon you to contend with me, about my dealings with you? As the Jews ſaid ignorantly to Chriſt, whoſe day *Abraham* ſaw by faith, and was glad, *Thou art not yet fifty years old, and haſt thou ſeen Abraham?* (John 8. 57.) So the Lord might ſay in the fulneſs of his knowledge, to *Job*, Thou art not yet a hundred years old, ſure; *Where* (then) *waſt thou when I laid the foundations of the Earth?*

Secondly, The Lord ſets before *Job* his own Omniſcience, and thereby convinceth *Job* of his ignorance, or of the little knowledge, as well as experience, that he had of things done long before: *Declare* (ſaith God) *if thou haſt underſtanding*, at the fourth verſe; and *if thou knoweſt*, at the fifth verſe. As if the Lord had ſaid, I can declare theſe things, I know theſe things; what's thy knowledge about them, in compariſon of my knowledge?

ledge? thy light is but darkneſs, and thy knowledge ignorance, compared with mine; therefore preſume not.

Thirdly, The Lord convinceth *Job* by his helpleſneſs to him, both in the Works of Creation and Providence; thereby ſetting forth his own Omnipotency, together with *Jobs* impotency; which was ſuch as contributed nothing either to the Creation, or to the Government of the World. *Where waſt thou, when I laid the foundations of the Earth*, and did all theſe things? Didſt thou come to give me either counſel how to do them, or lend me thy hand in the doing of them? Surely no; I did them alone, thou waſt not in being, thou art not from the beginning. Thy knowledge is very ſmall, and thy power and ſtrength ſmaller, as to the bringing about of any of theſe things; therefore ſee thy vanity, in ſpeaking thus complainingly, about my dealings with thee.

From and upon all theſe conſiderations, the Lord would have *Job* ſit down and acknowledge, that it muſt needs be extream raſhneſs in him to find fault with any of his Diſpenſations, or plead with him about them: The general argument may be fram'd thus;

He is blame-worthy, that finds fault with or complains about any thing in the Government of God, or will adventure to diſpute, and debate with him about it; unleſs he have ſomewhat like the Eternity, the Wiſdom, the Might, and Power of God. authority.

But Job *thou haſt nothing like the Eternity of God, for thou art but of the other day; thou haſt nothing like the Omniſcience of God, for thou art ignorant of what God hath done, and deſtitute of counſel what to do thy ſelf: Thou haſt nothing like the Power of God, the Arm of God, thou art weak, thou canſt not make the leaſt worm, the leaſt fly; ſurely, then thou canſt do nothing towards the making of a world: Therefore thou art blame-worthy, for finding fault with, and complaining about what God hath done.*

The firſt Propoſition is fully implied, throughout the diſcourſe. The Aſſumption is expreſt in many ſharp and cutting queries, from the 4th *ver.* of this Chapter, *Where waſt thou, &c.* to the 34th of the next. The parts of this Aſſumption are many; whereof the firſt treats of Creation, from this fourth verſe to the 22d; the ſecond of Providence in general, chiefly in the Meteors; from the 22d. verſe to the end of this Chapter; the third, of ſpecial Providence towards the Beaſt of the Earth, and the Fowls of the Ayre, from the firſt verſe of the 39th Chapter to the end.

So that, the proof of this Aſſumption, that *Job* had no hand, gave no counſel, no furtherance, no aſſiſtance, in the Works of Creation and Providence; I ſay this Aſſumption, contains the hiſtory of the greateſt things in all the parts of Nature: for whatſoever belongs to true Philoſophy, may be reduced to it, or clearly diſcovered in it; and herein we are taught the true uſe of Philoſophy, even to raiſe the mind of man to the contemplation of the Eternity, Power, and Wiſdom of God; as alſo of our own frailty, weakneſs, nothingneſs, and ſo to ſit down in an humble ſubmiſſion, to whatſoever the Lord doth with us, or ours, in this world.

So much of the argument and general ſcope of this whole diſcourſe.

The Lord begins with the Work of Creation, thereby humbling *Job* to this Confeſſion, that he had nothing at all to do with it.

Verſ. 4. *Where waſt thou, when I laid the foundations of the Earth?*

We have the Creation aſſerted in theſe words, and God is pleaſed to ſpeak of it metaphorically, by a compariſon drawn from Architecture, or the model of a Building: *Where waſt thou, when I laid the foundations of the Earth?*

Quando deus interrogat ubi eras? revocat in mentem Jobo quis ſit, & ex quo, & quam brevis ævi. Codur.

Eliphaz put a queſtion of a near import with this (*Chap.* 15. 7.) *Art thou the firſt man that was born? or waſt thou made before the hills?* Here the Lord ſpeaks the ſame language, *Where waſt thou, when I laid the foundations of the Earth?* Waſt thou made before the World? There was a ſort of men ſpoken of by the Ancients, called (*Proſelunes*) Men made before the Moon, who boaſted that they were a people before the Moon was made: others ſaid they were before the Earth. The Scripture tells us that man was made out of the Earth; well then might the Lord demand, *Where waſt thou, when I laid the foundations of the Earth?* Waſt thou before the Earth? Or before the Moon? Where waſt thou? Surely thou waſt no where, thou waſt not in being, when I laid the foundations of the Earth; foraſmuch as thy

Antelunares.

thy foundation is of the Earth, thou art but duſt of the Earth; therefore where waſt thou when I laid the foundations of the Earth? Thou hadſt no Being then, unleſs in my decree and purpoſe for the bringing of thee forth in thy ſeaſon and generation. We may ſay, every man was ſomewhere, when God laid the foundations of the Earth; he was in the Purpoſe, Decree, and Counſel of God, which was from Eternity. Every man had a being in the mind of God, when God laid the foundations of the Earth; but where waſt thou or any man, as to any exiſtence, when I laid the foundations of the Earth? Now if this be thy caſe, thou haſt no reaſon to be ſo high and big in thy own thoughts, or to ſpeak ſo diſcontentedly about my dealings with thee. Do I need thy counſel in governing the World, who needed it not in making the World? *Where waſt thou? &c.*

And here we may take notice of the difference of Scripture language in this point, with reſpect to our Lord Jeſus Chriſt; & by conſidering the different language of the Scripture concerning Chriſt, we have a clear argument to prove the God-head of Chriſt, or that he is God by Nature; foraſmuch as he had his exiſtence, when God laid the foundation of the Earth. Hear what Wiſdom, ſubſtantial Wiſdom, that is Jeſus Chriſt, ſpake of himſelf (*Prov.* 8. 22.) *The Lord poſſeſſed me in the beginning of his way* (that is, in the beginning of his ways of Creation) *before his works of old; I was ſet up from everlaſting, from the beginning, or ever the Earth was.* Where waſt thou ſaith God to *Job*, when I laid the foundations of the Earth? But Jeſus Chriſt the true Wiſdom, ſaith, he was before the Earth was; *When there was no depth, I was brought forth; when there was no fountain abounding with water. While as yet he had not made the Earth, nor the fields, nor the higheſt parts of the duſt of the World: When he prepared the Heavens, I was there: When he ſet a compaſs upon the face of the depth: When he eſtabliſhed the Clouds above; when he ſtrengthened the fountains of the deep: When he gave to the Sea his decree, that the waters ſhould not paſs his commandements: When he appointed the foundations of the Earth: Then was I by him as one brought up with him; and I was daily his delight, rejoycing alwayes before him, &c.*

You ſee how the Spirit ſpeaks concerning Chriſt, the true Wiſdom, the ſubſtantial Wiſdom, he was before God laid the foundations of the Earth; therefore he is God, he is eternal. But when God comes to ſpeak to *Job*, a man, he ſaith, *Where waſt thou when I laid the foundations of the Earth?* (John 1. 1.) *In the beginning was the Word, and the Word was God; and by him all things were made.* Jeſus Chriſt had a hand in making the World, in laying the foundations of it, the work is aſcribed to him. Here's the glory of Jeſus Chriſt above all creatures, and this is an unanſwerable proof of the God-head and Divinity of Jeſus Chriſt; as 'tis of mans frailty, when the Lord demands,

Where waſt thou, when I laid the foundations of the Earth? 'Tis as if the Lord had ſaid, Remember how ſhort a time thou haſt been, how little a while it is ſince thou cam'ſt into the World?

There are two things which men ſhould much conſider;

Firſt, How little a while they have been in this World.

Secondly, How little a time they have to ſtay in this World. *Where waſt thou,*

When I laid the foundations of the Earth?

ביסדי
In fundare me, vel cum fundarem.

The Hebrew is but one word, Where waſt thou, when *I founded the Earth?* we ſay, *When I laid the foundations of the Earth?* What's a foundation? There are four things to be noted about a foundation.

Firſt, A foundation is the loweſt part of a building. The *Top* or *Head-ſtone* (Zach. 4. 7.) and the foundation-ſtone, are at utmoſt diſtance; the one higheſt, the other loweſt, the one firſt laid down, the other laſt ſet up.

Secondly, The foundation is an unſeen part of the building: we behold the ſuper-ſtructure, the walls and towers, when raiſed, we behold the battlements and pinnacles; but we cannot behold the foundation, that's an unſeen part of the building.

Thirdly, The foundation is the moſt neceſſary part of the building. There are ſome parts of a building, which are onely for ornament and beauty; there are other parts of a building, which though they are ſomewhat neceſſary, yet not much neceſſary; the building might ſtand without them, but a foundation is of abſolute neceſſity: there cannot be a continuing houſe without a foundation.

Fourthly, The foundation is the ſupport of the whole building; that bears and upholds all the reſt.

But ſome may ſay, What are the foundations of the Earth?

I anſwer, A foundation may be taken either properly, or metaphorically; formally, or alluſively.

The foundations of the Earth are not formal, but metaphorical foundations: 'Tis a ſpeech borrowed from men, who muſt have a proper foundation for their buildings. The Earth is not laid upon any formal, but it hath a vertual foundation. The Scripture ſaith ſometimes, that the Earth is founded upon the *ſeas, and eſtabliſhed upon the floods* (Pſal. 24. 2.) yet in a proper ſenſe, the Sea is not the foundation of the Earth. It's ſaid alſo, (*Job* 26. 7.) *He hangeth the Earth upon nothing.* The whole bulk of Sea and Earth together, are one Globe, one Building, formed and compacted together.

But the Earth may be ſaid to have foundations, and that God hath laid the foundations of it; for this reaſon: Becauſe the Earth is ſet faſt and firm, it is like a houſe that hath foundations, not only a foundation, but foundations; it ſtands moſt firm. A houſe builded upon a rock (*Matth.* 7. 25.) ſtands faſt and immoveably in all weathers, becauſe built upon a ſure foundation: A houſe builded upon the ſands, falls, it hath no ſure foundation. The Earth is made firm, ſtrong, and ſure, as thoſe houſes or buildings that are raiſed upon rocks; and is therefore ſaid to have foundations. Why is Heaven, or the ſtate of glory, called *a City having foundations* (Heb. 11. 10.) but becauſe the ſtate of glory, or that glorious City, is a firm ſtate; or (as it is called in another place (*Chap.* 13. 14.) *a continuing City*: A City which ſhall it ſelf continue for ever, and whoſe Citizens (without ſucceſſion) continue for ever. Now though the Earth be but a moveable tent or weak cottage, in compariſon of Heaven or our heavenly ſtate; yet God in his infinite Wiſdom and Power, hath formed and eſtabliſhed it ſo firmly for the habitation of man and all inferiour creatures, upon its own center; that the Lord may truly be ſaid to have built it upon foundations, or to have appointed foundations for it: as 'tis often expreſſed elſewhere (*Pſal.* 102. 25. *Pſal.* 104. 5. *Prov.* 8. 29.) as well as here. *Where waſt thou,* *When I laid the foundations of the Earth?*

Aquin. *in loc.*

The form of the words is conſiderable, in oppoſition to that opinion of ſome of the Ancients, who attributed the ſite of the Earth, and of the other Elements, not to any divine ſupernatural Power of the Maker, but to the very Nature of the Earth, or the neceſſity of the Matter; according to which, heavy things tend downward, and light things riſe high; ſo according to that opinion, the Earth being a heavy body, falleth loweſt, or took its place of its ſelf. Now that this opinion may be confuted and ſhut out of doors, the Lord compares his making of the World, to the building of a houſe; which is ordered according to the reaſon of the builder: ſo that though it be a truth in Nature, that heavy things fall loweſt, yet we are to aſcribe all to the Wiſdom of God, the Diſpoſer of them; who hath done all things according to the pleaſure of his own Will, and that with ſuch admirable contrivance, that man is not able to comprehend it; as the laſt words of the verſe intimate: Where waſt thou, when I laid the foundation of the Earth? *Declare if thou haſt underſtanding.*

But before I paſs to thoſe words in the latter part of the verſe, I ſhall gather up ſome obſervations from this former part of it; *Where waſt thou, when I laid the foundations of the Earth? &c.*

Hence Note, Firſt;

The time of man upon Earth, compared with the Eternity of God, is nothing.

Where waſt thou? *David* (Pſal. 39. 4.) prayed that God would teach him how frail he was, as to the duration of his life; and he adds in the next verſe, *Mine age is nothing before thee.* The age of man is nothing before God, if we conſider it as to its beginning, or if we conſider it as to its ending. When began the age of the moſt aged man? Are not all men of *yeſterday?* God had an eternity of Being, before man was upon the face of the earth. And what's the age of man as to its continuance? As it began but yeſterday, that is, a very little while ago, or but the day paſt; ſo it may end to morrow, that is within a few dayes to come, yea poſſibly before the next day or the morrow cometh. Boaſt not of to morrow (*Prov.* 27. 1.) both becauſe thou knoweſt not what a day may bring forth, nor whether, as to thee, a to morrow ſhall be brought forth. Death ſweeps men ſuddenly from the face of the earth; only the Lord alwayes is, and is alwayes the ſame: All things change, but God is not changed: He is himſelf, and his years fails not: Then what's mans age compared to God?

Note, Secondly;
God is the firſt Being.

Where waſt thou, when I laid the foundations of the Earth? God alone was before all things; yet he was not at all alone: For (as one of the Ancients ſaith) He *was to* himſelf a world, place, and time, and all things.

Ante omnis erat deus ſolus, ipſe ſibi & mundus & locus & tempus & omnia. Tertul. *adverſus* Praxeam. *cap.* 5.

Thirdly;
God is an Eternal Being.

It's poſſible for one to be firſt, and not to be eternal. One man may have a Being before another, and not have a Being from eternity; but God had an eternal Being, before the world had a Being, or man any Being in the world.

There are Things of three ſorts:

Firſt, Such as have had a beginning, and ſhall have an end, and be no more. Thus it is with all meer ſenſitive Creatures, the Beaſts of the Earth, and Fowls of the Ayre; they periſh, there's an end of their being, when they die, or come to the end of their lives.

Secondly, There are other things which have had a beginning, yet ſhall have no end; As Spirits, Angels good or bad, and the ſouls of men: yea, the bodies of men, though they are ſubject to, and are cut off by death, yet they ſhall return again; and having been ſown in corruption, ſhall be raiſed in incorruption; and be clothed with immortality, which is a piece of Eternity.

Thirdly, There is a Being, which is without beginning, and without ending; and that is Gods Being only, or the Being of God, who thus expreſt himſelf to *Moſes, I am, and I am that I am*; (Exod. 3. 14.) That word takes in all Time, paſt, preſent, and to come; yea, paſt, preſent, and to come, are all one in Gods Being (*Pſal.* 90. 1.) *Thou haſt been our habitation, from generation to generation*; That is, We thy people, have alwayes, or in all revolutions of time, dwelt or ſheltered our ſelves in thee: and then at the ſecond verſe, they confeſs not only their being in him throughout all generations, but his moſt bleſſed Being before all generations; *Before Mountains were brought forth, or ever thou hadſt formed the Earth, and the World; even from everlaſting to everlaſting, thou art God.* The firſt Being is an eternal Being, and therefore the Prophet ſaith (*Iſa.* 57. 15.) *God inhabiteth Eternity.* The Eternal dwells in Eternity. But what is Eternity? One of the Ancients calleth it, *The perfect poſſeſſion of a boundleſs or limitleſs life, whole, and all at once.* Eternity hath no terms, nor bounds of beginning or ending: 'Tis a poſſeſſion of all at once, there is nothing paſt, or to come; but all is alwayes preſent to God.

Æternitas eſt interminabilis vitæ tota ſimul et perfecta poſſeſſio. Boeth. *de Conſol.* l. 6.

Note, Fourthly;

God is the fountain of all being, he hath given a being to all things.

The Apoſtle *Paul* (Acts 17. 28.) diſcourſing with the *Athenians*, having ſaid, *In him we live, and move, and have our being*; convinceth them further by that ſaying of their own Poets, *for we are alſo his off-ſpring*; We ſpring from him as from a root or fountain. *With him is the fountain of lives* (Pſal. 36. 9.) even of natural life, as well as of ſpiritual and eternal: Every life, every being, is but a ſtream iſſuing from *Jehovah*. And as every life is from God, ſo alſo is the being of all things without life. The Lord gave the liveleſs Earth its being, its beginning. Some Naturaliſts have aſſerted the eternity of the World, and ſo the eternity of the Earth: They could not compaſs which way or how the World could have a beginning, and therefore ſaid it had none. Here we have the Founder of the World, God himſelf, teaching man this Divine Philoſophy about the beginning of the World, and taking it to himſelf, *I laid the foundations of the Earth.* When the *Heathen Philoſopher* read what *Moſes* had written concerning the Creation of the World; *Thus the Heavens and the Earth were finiſhed, and all the hoſt of them* (Gen. 2. 1.) He preſently ſaid, *The man ſpeaks wonders, but how doth he prove what he hath ſpoken?* Where are his demonſtrations? He would put *Moſes* to his proof: but *Moſes's* proof was faith in the teſtimony of God. *Through faith we underſtand that the Worlds*

Worlds were framed by the Word of God ; ſo that things which are ſeen , were not made of things which do appear (Heb. 11. 3.) We underſtand the Work of Creation , yet not by the ſtrength of natural reaſon , but through faith ; which gives credit to the Word of God , and perſwades the heart that the report therein made is a truth. For though ſome Philoſophers have evinced by arguments grounded upon reaſon , that the World was made ; yet that it was made by the Word of God , either the Eſſential Word , *the Son of God* ſpoken of (*John* 1. 1.) who is the efficient cauſe of it ; or by the Declarative Word , ſpoken of in this place of the *Hebrews* , which was the means or inſtrumental cauſe of making the World (*Gen.* 1. 3, 6.) This, I ſay, cannot at all be underſtood by reaſon , but purely and only by faith , becauſe it is ſo revealed in the Scriptures. *Plato in Timæo.*

Fifthly , In that the Lord here ſaith , *I laid the foundations of the Earth :*

Obſerve ;
God hath made the Earth firm and immoveable.

The ſtability of the Earth is of God , as much as the being and exiſtence of it (*Pſal.*104.5.) *He laid the foundations of the Earth , that it ſhould not be removed for ever.* There have been many Earthquakes or movings of the Earth in ſeveral parts of it , but the whole body of the Earth was never removed, ſo much as one hairs breadth out of its place , ſince the foundations thereof were laid. *Archimedes* the great Mathematician , ſaid , *If you will give me a place to ſet my Engine on , I will remove the Earth.* It was a great brag ; but the Lord hath laid it faſt enough for mans removing. Himſelf can make it quake and ſhake , he can move it when he pleaſeth ; but he never hath nor will remove it. He hath laid the foundations of the Earth that it ſhall not be removed , nor can it be at all moved , but at his pleaſure ; and when it moves at any time , it is to mind the ſons of men that they by their ſins have moved him to diſpleaſure. There hath been or will be a ſhaking of the Earth in mercy , for we have it in a promiſe (*Heb.*12.26.) *Whoſe voice then* (namely at the giving of the Law) *ſhook the Earth ; but now he hath promiſed , ſaying , yet once more I ſhake not the Earth only , but alſo Heaven.* Some underſtand this promiſe as fulfilled at the coming of Chriſt in the fleſh, at which time indeed there were notable and amazing motions and alterations both in Heaven and Earth. Others expound it of the Day of the ultimate Judgement; not a few of ſome great providential diſpenſations of God, which ſhall ſhake not the Earth only, but alſo the Heavens, as taken in a Metaphor for earthly and heavenly things, referring to the Church of God and the Kingdomes of Men. I ſhall not interpoſe in this matter about the ſenſe of that Text: but onely ſay, whatever the Apoſtle meant by Earth or Heaven, and the ſhaking of it, yet this remains as an unſhaken Axiom, that the Fabrick of the Earth (properly taken) ſtands faſt: *The Lord hath laid the foundations of it, that it ſhould not be removed. David* to ſhew the ſtedfaſtneſs of his faith, put that ſuppoſition (*Pſal.* 46. 2.) *Therefore will not we fear, though the Earth be moved.* The Prophet alſo did the like, to aſſure us of the ſtability of the Covenant of Grace (*Iſa.* 54. 10.) yet we need not fear that either the Earth ſhall be removed, or the Mountains depart. Such ſuppoſitions ſhew indeed the immoveableneſs of the Word which God hath ſpoken, not the moveableneſs (by any natural power or natural decay) of the Earth, whoſe foundations he hath laid. And hence the Pſalmiſt argues the Lords faithfulneſs to his Word (*Pſal.* 119.90.) All earthly things move, but the Earth wherein all theſe motions are made, *ſtands ſtill* (*Eccl.* 1. 4.) The Earth can no more move, than the Heavens can ſtand ſtill. Some modern Philoſophers have turned the ſcale of Nature, and would perſwade us that *the Heavens ſtand ſtill, and the Earth moves*: but 'tis good for us to ſtand to and abide by the Scripture, which tells us, the Earth *ſtands ſtill and abideth*; or it abideth, that is, *it ſtandeth*, as the Margin explains it (*Pſal.* 119.90.) And that it ſtandeth ſtill or abideth, not only becauſe it hath ſtill a being (as things in motion have) but becauſe it is ſtill, or ſtands without moving, is ſo much my faith, as well as my ſenſe, that I ſee no reaſon to be moved from it.

Non magis movere naturaliter terra, quam quieſcere cœlum poteſt. Bold.

Sixthly, *The Power and Will of God are the onely foundations of the Earth.* 'Tis ſaid by the Pſalmiſt, he hath founded it upon the waters (as was ſhewed before) yet that cannot be meant properly; for how can water, a fluid body, naturally bear up or ſuſtain the Earth, a heavy body, and not at all boyant? We all ſee it hangeth or ſtandeth in the ayre. But what foundation can the ayre be to the Earth, which will ſcarcely bear a feather. It remains then undeniable that the Will and Power of God are the foundations of the Earth: There's nothing can be given or aſſigned in reaſon, if you look not to the Will of God, for the foundation of the Earth. Beſides that, there's no bottom for it. One of the Ancients giving a deſcription of the Creation, ſaith, *All things are laid up in his Power and Will; theſe are the foundations, the ſtay, and eſtabliſhment of all things.* And as it is ſo with reſpect to the ſtanding of the Earth, ſo, with reſpect to all thoſe great things which God hath promiſed to do in the Earth; the foundation of them all, is his own Power and Will, or his Powerful Will. The foundation laid in Election, and the foundation laid in Redemption by Jeſus Chriſt (other foundation can no man lay for all our ſpiritual comforts, preſent priviledges, and future hopes (1 *Cor.* 3. 11.) Theſe foundations, I ſay) were laid in the Will of God, *Lo I come to do thy Will, O God,* (Heb. 10. 7, 9.) The Will of God is the foundation and eſtabliſhment of all things, whether Natural or Civil, Spiritual or Eternal.

Rationi nihil occurrit, cui innitatur terra, ſi divinam excéperis voluntatem. Nazian. Orat. 24.

Omnia repoſita exiſtimo in ejus poteſtate, quod voluntas ejus ſit fundamentum univerſorum. Ambr. *l.* 1. Hexam. *c.* 6.

Seventhly, From the ſcope of theſe words we may

Obſerve;

God who hath made the Earth by his Power, doth alſo govern it, and man who inhabits it.

And therefore man ought to be quiet, and ſit down in his governing as well as in his Creating Will. To convince and perſwade *Job* of this, is (as hath been toucht) the purpoſe of God in all that followeth. He that hath made the World, governs the World; and if ſo, ſhall poor creatures, you or I, or any other, though a *Job*, find fault with his government of it? Will a Maſter-Builder ſuffer any one to find fault with his work, who underſtands not how to lay a ſtone in it, much leſs to give the rule or direction for the whole work? Foraſmuch then as the Lord is not only the Maſter-Builder, but the ſole Maker of this great Houſe, the World, it becomes man, for whoſe uſe it was made, to acquieſce or reſt quietly in his Government of it. Surely, the Maker of all things, hath a right to diſpoſe of all things; and therefore all perſons are to be ſatisfied in his diſpoſal of them.

From the whole verſe and the obſervations given upon it, take theſe Scripture inferences.

Firſt, The Scripture makes this inference from it; *God is one, and*

and there is none like to him (Iſa. 40.26. Iſa. 46.8.) *To whom will ye liken me? to whom will you compare me? I am he that ſtretched out the heavens, and laid the foundation of the earth.* There's none like to him in Wiſdome, none in Power, who laid the foundation of the Earth. There was never ſuch a viſible piece of work done in the World, as the making of the World; therefore there is none ſuch as the Maker of the World. The hypocrite is brought in dreaming that *God was altogether ſuch as himſelf* (Pſal. 50.21.) And 'tis, as it hath been, the common guiſe of Idolaters, to think that God is no better than their Idol. But what the Lord by his Prophet (*Jer.* 10. 11, 12) taught the captive Jews to ſay to their great Lords the Babylonians, the ſame hath he taught us to ſay to all Hypocrites and Idolaters: *The gods that have not made the heavens and the earth, ſhall periſh from the earth, and from under theſe heavens:* Then preſently followeth (as in *Job*) *He hath made the earth by his power, he hath eſtabliſhed the world by his wiſdom, and hath ſtretched out the heavens by his diſcretion.* As if it had been ſaid, Will ye imagine that the Idols which you have made, are like him, who made you and all things? And 'tis conſiderable, that whereas the whole Propheſie of *Jeremy* is written in the Hebrew Tongue, this eleventh verſe, which holds out at once a teſtimony and a threatning againſt thoſe Idolaters, is written in the Chaldean Language, with which the Jews by their long Captivity in *Babylon* were well acquainted; that ſo the Babylonians might hear of it, and know that the God of *Iſrael*, who made heaven and earth, was altogether unlike their gods, who did never ſo much as arrogate to themſelves any hand in, much leſs, the ſole power of making heaven and earth.

Secondly, Take this Scripture inference. Seeing the Lord hath laid the foundations of the earth, by his own Power and Wiſdome, then, *He is the Proprietor of the whole earth, or the whole earth is the Lords proper poſſeſſion* (Pſal. 24.1.) *The earth is the Lords, and the fulneſs thereof*; the Lord made it, and it is his. He was not called, nor ſet a work to build this great Houſe for another; but he made it, as by his own power, ſo for his own pleaſure; all the inhabitants of the earth are his tenants: and not only the earth, but the whole ſtock and furniture of it is his: For as the Lord made the earth, ſo all that the earth is ſtored with. Thus ſpake *Abraham* (Gen. 14. 22.) to the King of *Sodome*, who *bid him take the goods to himſelf: I have lifted up my hand unto the Lord, the moſt high God, poſſeſſor of heaven and earth:* that *I will not take from a threed even to a ſhoe latchet,&c.* As if he had ſaid, *The Lord who is poſſeſſor of heaven and earth, is my portion, my poſſeſſion; and he can give me enough of the earth, yea he will give me heaven alſo:* therefore, *I will not take any thing of thine, leſt thou ſhouldeſt ſay, I have made Abraham rich.* The Lord, who is poſſeſſor of the earth, can give his people what earthly portions, or poſſeſſions of the earth he pleaſeth. And let us remember, what earthly portions ſoever we have in this world, we have no reaſon to boaſt; ſeeing all is the Lords, and we are but his ſtewards and tenants at will. And becauſe 'tis the Lords earth which we poſſeſs, let us alſo remember to pay our rent, our quit-rent to him, that is, thanks duly and daily; leſt we provoke him to diſtrain upon us, or to take the forfeiture, and turn us out of all. Many hold lands from great Lords, to pay only ſome ſmall rent or ſervice, in a way of acknowledgement; O let us remember to pay our rent to our Great Land-Lord, The Lord of the whole earth. They who acknowledge, what they have is his, or that they have and hold all they have of him; will honour him with what they have, *even with their ſubſtance, and with the firſt fruits of all their increaſe,* (Prov. 3. 9.)

Thirdly, We may infer; Seing *God founded the earth, He is alſo the Ruler of it.* And that the Lord rules the earth, is a mercy to all men on the earth. *The Lord reigns, let the earth rejoyce* (Pſal. 97. 1.) That is, men of the earth have cauſe to rejoyce, becauſe they have God, who is infinitely both wiſe and good, to rule them. *The Lord is King over all the earth; ſing ye praiſes with underſtanding* (Pſal. 47. 7.) And ſurely they who underſtand what a King he is, will praiſe him.

Fourthly, We may be encouraged *to go unto God, or apply our ſelves to God, about all things here on earth, ſeeing he hath laid the foundations of the earth.* The Lord having invited his people to *ask him things to come concerning his ſons, and concerning the work of his hands, to command him* (Iſa. 45. 11.) adds this in the next words, as an encouragement to do ſo; *I have made the earth, and created man upon it:* As if he had ſaid, *Ask of me* *whatever you would have me do, or would have done on earth; for I am he that created the earth.* It may help our faith much, when (as *David* expreſſeth it, (*Pſal.* 11. 3.) the very *foundations* (of earthly things) are deſtroyed, to conſider that God laid the foundations of the earth: In ſuch a caſe it may be ſaid (as it followeth there in the Pſalme) *What can the righteous do?* but may it not be ſaid even in that hard caſe, when foundations are deſtroyed, *What cannot the Lord do, who laid the foundations of the earth?* This argument the Pſalmiſt alſo uſeth (*Pſal.* 124. 8.) *Our help ſtands in the Name of the Lord, who made heaven and earth.* Though earth and heaven ſhake, and ſeem to be confounded or mingled together, yet he who made heaven and earth without help, can give us help, or be our helper. If our help ſtood in the beſt of men made of earth, they might fail us; but while our help ſtands in him that made the earth, he will never fail us, for he hath ſaid he will not (*Heb.* 13. 5.) and their experience who have truſted the Lord, hath ſaid it too (*Pſal.*9 10.) This is the great priviledge of all that believe, they may addreſs to God by Chriſt for any thing in this earth, becauſe he is the Maker of it; and having made it by a word ſpeaking, what cannot he do for them, if he ſpeak the word?

Fifthly, Let us be much in *praiſing the Lord for his wiſdom, power, and greatneſs, all which glorioully appear and ſhine forth in his laying the foundations of the earth.* *David* makes this a ſpecial part of Divine praiſe (*Pſal.* 136. 6.) VVe ſhould not onely praiſe the Lord for the great things he hath done on the earth, but for this, that he hath made the earth. The work of God in laying the foundations of the earth, calls as loudly for our praiſe, as any thing (except our redemption from the earth (*Rev.* 5. 9. *chap.* 14. 3.) which ever God wrought upon the face of the earth. The making of the earth calls us to praiſe the Lord:

Firſt, Becauſe he hath made ſo vaſt a body as this earth is, or becauſe he hath made ſuch a large houſe for us.

Secondly, Becauſe he hath founded it ſo miraculouſly, hanging upon nothing that appears, but in the ayre; yet ſtanding more firmly than any houſe built upon a rock.

Thirdly, VVe ſhould praiſe the wiſdom of God, that hath formed it ſo exactly, and adorned it ſo richly: It's not a houſe huddled and clapt up together, without skill or art, though it was made with a word ſpeaking in ſix days, yet it was made with infinite wiſdom, as is more particularly held out (*v.* 5.) where the Lord ſpeaks of laying *the meaſures thereof, and ſtretching the line upon it*; as alſo of *faſtning the foundations and laying the corner-ſtone thereof*; all which ſhew it is not a houſe clapt up in haſte, but made with admirable exactneſs: ſo that (as 'tis uſual when great houſes are built) there were great acclamations made at the building of it; as we have it the ſeventh verſe of this Chapter, then *the morning ſtars ſang together, and all the ſons of God ſhouted for joy*, to ſee ſuch a magnificent pile reared up.

Laſtly, Take this inference; *If the viſible world be ſuch a building, what is the inviſible world*, the City *having foundations*, which God hath prepared for thoſe that love him?

Thus much of the firſt part of *Jobs* Conviction, he had nothing to do in laying the foundations of the earth, and he had as little in ſetting up and finiſhing that goodly ſtructure, as will appear in that which followeth.

Yet before the Lord proceeded any further to queſtion *Job* about this great work of Creation, he requires or calls for his anſwer in the cloſe of this fourth verſe, to the queſtion propounded in the former part of it; *Where waſt thou, when I laid the foundations of the Earth?*

Declare, if thou haſt underſtanding.

God challengeth *Job* to anſwer: The Hebrew is, *If thou knoweſt underſtanding.* And ſo the word is uſed (*Iſa.* 29. 24.) where we render, *They alſo that erred in ſpirit ſhall come to underſtanding*, or (as the Margin hath it) *ſhall know underſtanding.* Again, *Huram* ſaid (2 *Chron.* 2. 12.) *Bleſſed be the Lord God of Iſrael, that made heaven and earth; who hath given to David the King a wiſe ſon, endued with prudence and underſtanding*; The Original is thus ſtrictly read, *Knowing prudence and underſtanding.* *Daniel* ſpake in the ſame forme (*chap.* 2. 21.) *He giveth wiſdom to the wiſe, and knowledge to them that know underſtanding.* To know is a work of the underſtanding: No man knoweth any thing, but by the help of his underſtanding. The underſtanding is the firſt or Maſter-wheel in that noble engine the ſoul of man; and when rightly informed and inlightned, all the other wheels or faculties of the ſoul move aright, unleſs over-poized

by

by paſſions and ſelf-ends. Every rational creature hath an underſtanding, yet every rational creature doth not *know underſtanding*, that is, doth not, is not able to ſpeak knowingly, or to uſe and act his underſtanding knowingly about every matter. The Lord ſuppoſeth *Job* might be defective here, and therefore beſpeaks him thus, *Declare, if thou haſt underſtanding*, or knoweſt underſtanding: As if he had ſaid, *The things which I queſtion thee about, may poſſibly be too high or too big for thy underſtanding, ſuch as poſſibly thou canſt not reach.* And hence, ſome render or rather paraphraſe the Text thus; *Declare, if thou art skilful in ſuch great things as I now ſpeak of: If thou art ſo wiſe as thou ſeemeſt to be by thy former conteſting with my providences, declare thy wiſdom in this point, wherein I know thou wilt but declare thy ignorance, thy infancy*, or inability to ſpeak, as one ſpeaks: Thou wilt ſhew thy ſelf but a child, while thou goeſt about to reſolve this queſtion. An experienced Architect, is not to be corrected by a Novice, who never took tool in hand, nor hath ever read line about that Art: Wilt thou therefore, who art made of the earth, undertake to reprehend my work, who made the earth, in ordering and diſpoſing the condition of man on earth? *Declare, if thou haſt underſtanding.*

Si peritus ſis tantarum rerum. Vatab.

Note, Firſt;

The right declaring of any thing, is a work of the underſtanding.

A man muſt ſee into a matter, by the eye of his mind, before he can duly declare his mind, ſenſe, or ſentence about it. *A fools bolt* (we ſay) *is ſoon ſhot*; his tongue runs before his wit: but a wiſe man will not declare (no man can declare well) before he underſtands: His wit keeps pace at leaſt with his tongue; *He that anſwereth a matter* (ſaith *Solomon*, Prov. 18. 13.) *before he heareth it, it is folly and ſhame to him.* It is ſo alſo to him that heareth it, if he anſwereth it before he underſtands it. *Declare, if thou haſt underſtanding.*

Note, Secondly;

Some works of God are ſuch and ſo high, that no man hath underſtanding enough to reach or declare them.

Declare, if thou haſt underſtanding, how the foundations of the earth were laid. Man knoweth not where he was, nor what he was, before he was: how then ſhould he declare how any thing was done by God before he was? The great thing which God would inform *Job* in, is the ſame which the Apoſtle would inform us all in (*Rom.* 11. 33, 34.) while he brake out as a man amazed at the ſight of a tremendous gulf in this paſſionate Exclamation, *O the depth of the riches both of the wiſdom and knowledge of God! how unſearchable are his judgements and his wayes paſt finding out! for who hath known the mind of the Lord, or who hath been his Counſellor?*

The Lord having put this queſtion to *Job* about the Creation of the Earth in general, proceedeth more diſtinctly, to put him queſtions about that work in alluſion to buildings.

And here are four things in theſe two verſes which have a twofold reſpect to buildings: Here are two things which have reſpect to the form and ſymetry of a building: And here are two things which have reſpect to the ſtrength and firmneſs of a building.

The form, ſymetry, and right order of a building, is laid down in the fifth verſe, where the Lord ſpeaks of the meaſures of the earth, and of ſtretching out a line upon it. The meaſuring of a building, and the ſtretching out of the line upon it, reſpect the right ordering and modelling, or the due frame of the fabrick.

The two other things that concern the ſtrength of a building, are the laying of the foundation and the faſtening of the corner-ſtone; both theſe we have in the ſixth verſe: *Whereupon are the foundations thereof faſtened? or who laid the corner-ſtone thereof?* So then, we have here theſe two great and neceſſary concernments of a building:

Firſt, The due form.

Secondly, The firmneſs of it.

When a builder intends to raiſe a fabrick, he firſt conſidereth and meaſureth the ground or plat where he intends to build: With reſpect to this, ſaith God, *Who hath laid the meaſures thereof?*

Secondly, When he is building, he uſeth his line to keep the work level and right: with reſpect to which God ſaith, *Who hath ſtretched the line upon it?* *Ad amuſſim eriguntur parietes.*

Thirdly,

Thirdly, The builder, that his work may be ſubſtantial, will be ſure to fix his foundation ſure: in reſpect of which, the Lord enquires of *Job*; *Whereupon are the foundations thereof faſtened?*

Fourthly, The builder will be very careful to ſet right the corner-ſtone which holds the walls together: with reſpect to which he demands an account in theſe words, *Who hath laid the corner ſtone thereof?*

Verſ. 5. *Who hath laid the meaſures thereof?*

That is, taken the meaſures of the earth: Theſe meaſures reſpect the quantity or dimenſions of the earth, its length, breadth, and thickneſs; theſe were laid meerly according to the good pleaſure of God, which no man is able to give a reaſon of; and therefore, he adds, *if thou knoweſt*. The word which we render *laid*, implies a laying with art, as alſo with care and diligence; in all keeping a due decorum or proportion, reſpecting the length, breadth, and deepneſs of the building. God uſed this word when he ſpake to *Moſes* about the fabrick of mans body (which is a little world, a compendium of the greater world) (*Exod.* 4. 11.) *Who hath made mans mouth? or who hath* made *the deaf or the ſeeing? &c.* The Text is, *Who hath laid mans mouth?* Who hath laid it in that due proportion, or ſo placed it, that it may fit with the whole, and every member, that it with the eyes, eares, *&c.* may ſtand in perfect order, both for uſe and ornament? Thus the Lord hath laid the meaſures of the earth; He meaſured out the ſeveral parts of it, where the vallies ſhould be, and where the plains; where the hills and mountains, and where the rivers and channels: He meaſured all theſe, that is, he diſpoſed them in a comely order. There is a great appearance of the wiſdom of God in ſetling every thing in its proper place, that one may anſwer in proportion with another; the perfection and beauty of the whole ariſeth out of the ſymetry and proportionableneſs of the parts. *Who hath laid the meaſures thereof?*

Further, This laying the meaſures, notes, as the exactneſs, ſo the greatneſs of the work. In Scripture language, *a building of meaſures*, *or an houſe of meaſures*, ſignifieth a great houſe or building (*Jer.* 22. 14.) *Wo to him, that ſaith, I will build me a wide houſe and large chambers*: The Hebrew is, *an houſe of meaſures*, that is, of a great meaſure. The Septuagint render it, *a*

Domum commenſuratam. Sept.

meaſured houſe, a houſe having a due proportion of longitude and latitude, of heighth and depth. When the ſearchers ſent by *Moſes* came back and reported the ſtate of the land which they had viewed, we ſaw (ſaid they) *men of a great ſtature*, (*Numb.* 13. 32.) The Text is, *men of meaſures*, vaſt and tall men. Little things have little need of meaſuring, and 'tis ſcarce worth while to do it: But as great things are greatly to be admired, ſo they are worthy to be meaſured. How great, how marvelous is that myſtical City and Temple, whoſe meaſures were taken and ſhewed to *Ezekiel* in a Viſion (*chap.* 40. 41, 42. 48. *v.* 30, 31, 32, 33, 34, 35.) Such is the earth in greatneſs, that God only, who is himſelf altogether immeaſurable (and therefore greateſt of all) can lay, and hath laid the meaſures of it. *Who hath laid the meaſures thereof?*

If thou knoweſt.

The Lord puts this ſuppoſition again to his queſtion; as before, *Declare, if thou haſt underſtanding*, ſo here, *if thou knoweſt*. Some read theſe words ironically, thus, *Declare, for thou* (doubtleſs) *knoweſt, who hath laid the meaſures thereof*. Thou art ſo wiſe and skilful a man, that ſurely thou canſt declare this ſecret. Mr. *Broughton* hits the ſame ſenſe; *For thou wilt be skilful*, that is, thought skilful, and taken among men for (no babe) a knowing man; and therefore canſt give me a good account of the meaſures of the earth, both as to its circumference and diameter; that is, what the compaſs of it is, and what the depth through the middle of the earth is. Thus the words carry in them a cutting irony, the matter being ſo much beyond *Jobs* knowledge, of which the Lord ſaith to him, *For thou knoweſt*; which we render, *If thou knoweſt?* But the Hebrew particle (כי) is rather and oftner (I ſuppoſe) uſed in a cauſal, than in a conditional ſignification.

Quandoquidem ſcitus es. Jun.

מדד *Menſurare, ſumitur pro menſura activa, qua aliquid menſuramus, aut pro re ipſa menſurata.*

Menſuras ejus *puta, circumferentiam ſeu latitudinem & diametrum ſive profunditatem.* Piſc.

Here it may be ſaid, what difficulty is there in this Queſtion, *Who laid the meaſures of the earth?* *Job* might eaſily anſwer, God laid them. Therefore I conceive, not only, yea not ſo much, who laid them, as how they were laid, or what they are, is here intended.

The moſt learned and ſtudied Mathematicians could never give a right meaſure of the earth, nor yet agree about that matter. They meaſure it firſt as to the depth of it, what the diameter of the earth is from top to bottom; but they differ much in opinion what the depth or diameter of the earth is: Some have reckoned it three thouſand and fifty miles. Others have ſaid it containeth ſix thouſand and ſeventy miles. And a third ſort have concluded that it is ſeven thouſand one hundred and ſeventy miles. Thus they gueſs, but could never yet come to know the true meaſures of the earth in deepneſs. And if we conſider the *Perimiter* or circumference of the earth, there hath been as much variety of conjecture about that. Some of the learned have reckoned the earth fifty thouſand miles in compaſs. Others make it thirty and four thouſand ſix hundred twenty five. A third computation gives it to be thirty one thouſand and five hundred miles. There are who have brought it down to twenty two thouſand five hundred; yea, to twenty thouſand and four hundred miles. And they who are judged moſt exact among the Moderns, have reduced the account of the compaſs of the whole earth to nineteen thouſand and fourſcore miles. Thus the learned and wiſe men of the world, after their greateſt ſtudies, know not what the meaſures, the juſt meaſures of the earth are, nor how they were laid: And therefore God might well ſay to *Job*, *Who hath laid the meaſures thereof, if thou knoweſt?* Who ever could ſay to this day without miſtake, what the meaſures of it are? That is one thing. A ſecond followeth

קו *Sumitur pro filo, quod Latomi utrinque affixum extendunt in longitudinem muri: Appellatur linea, vel quia ex lino fit, vel quia figuram rectam efficit, quæ etiam linea dicitur.* Bold.

Artifices, ne quid indecenter fiat, aut ſine proportione regulam adhibent ad omnia dirigenda.

Or who hath ſtretched the line upon it?

As if he had ſaid, Who hath made the earth ſo exactly? To *do a thing in print* and to do it *by line*, are proverbials of the ſame ſignification.

The line is an inſtrument of great uſe in building. Carpenters and Maſons muſt have their line and plummet, elſe they cannot keep their work even. Now ſaith the Lord to *Job*, *Who hath ſtretched the line upon it?* The Lord ſtill purſues the alluſion to a building.

To ſtretch forth the line, ſignifies in Scripture:

Firſt, *The exerciſe of power.* And then, Who hath ſtretched the line upon it, is, *Who hath ordered and governed the earth?* The Apoſtle *Paul* ſpake of the line, and of ſtretching forth the line in this ſenſe (2 *Cor.* 10. 8.) where having ſaid, that he had power from God, a ſpiritual power, not for *deſtruction, but for* *edification* ; he preſently adds (*verſ.* 13.) *But we will not boaſt of things without our meaſure , but according to the meaſure of the rule* (or *line*, as we put in the Margin) *which God hath diſtributed unto us; for we ſtretch not our ſelves beyond our meaſure*: That is, we are not greedy of, nor do we graſp more power than is given and allowed us of God ; nor will we exerciſe our power further than Chriſt hath appointed and commanded us. This ſtretching forth of the line is the exerciſe of power , and that's a metaphorical ſenſe of it.

Secondly , To *ſtretch the line*, is to build, or to make preparation for building *(Zech.* 1. 16.*) Thus ſaith the Lord , I am returned to Jeruſalem with mercies ; my houſe ſhall be built in it, and a line ſhall be ſtretched forth upon Jeruſalem.* Again (*chap.*4. 10.) *Who hath deſpiſed the day of ſmall things ? for they ſhall rejoyce, and ſhall ſee the plummet in the hand of Zerubbabel.* When the Lord would aſſure his people that *Jeruſalem* ſhould be reſtored , he doth it by promiſing the ſtretching forth of the line , and the ſight of the plummet in the hand of *Zerubbabel* , commanding, overſeeing, and directing the work. The line and plummet being of much and moſt neceſſary uſe for the right ſetting of a building , ſignified that God was about to build.

Thirdly, The ſtretching forth of the line upon a place , with ſome addition , notes the deſtruction of it , or the pulling of it down (2 *Kings* 21. 13.) *I will ſtretch over Jeruſalem the line of Samaria, and the plummet of the houſe of Ahab*: That is, I will make her deſolate, as *Ahab* and *Samaria* were ; and ſo the latter part of the verſe expounds it ; *and I will wipe Jeruſalem as a man wipeth a diſh, wiping and turning it upſide down.* Again (*Iſa.*34. 11.) *I will ſtretch forth upon it the line of confuſion and the ſtones of emptineſs* : That is, It ſhall be utterly ruined. And *(Iſa* 18. 2, 7.) *Wo to the land ſhadowing with wings, &c.* that ſaith, *Go ye ſwift meſſengers to a Nation meted out and trodden down.* The Hebrew is , Go to a Nation *of line* , (as you have it in the Margin) that is , to a Nation who have the line ſtretched out upon them for deſolation ; not a line ſtretched upon them to build them , but to deſtroy them ; a Nation who are or ſhall be broken down , as it were by line ; they ſhall come to perfect ruin , or ruin ſhall come on them in full perfection. As when the Lord will build, he doth it by line , that is, exactly and fully , even with a divine

Ad gentem quæ conculcatur & deſtruitur a deo lineatim, i. e. *paulatim deſtruitur cum modo & ordine.*

skill; ſo when he will deſtroy fully, he is ſaid to mete out for deſtruction. We have the word uſed both with reſpect to deſtruction and edification, to building up, and pulling down, in that one place (2 *Sam.* 8. 2.) where it is ſaid, that *David ſmote Moab, and meaſured them with a line, caſting them down to the ground; even with two lines meaſured he, to put to death, and with one full line to keep alive; and ſo the Moabites became Davids ſervants, and brought gifts.* Some underſtand this act of *David* in meaſuring the Moabites with a line, ſtrictly and literally; that *David* having made a full Conqueſt of their Country, did cauſe it to be meaſured with a line, and then appointed or allotted two thirds of the Land, together with the inhabitants, to ruin and deſtruction; receiving only the third of the people to mercy, and reſerving only a third part of the Land to be planted by them. Others take it only alluſively, that having conquered them, he uſed them and their Country at his own pleaſure, as we do that which we meaſure out by line. But whether we take *Davids* meaſuring the Moabites with a line in the one ſenſe or in the other, it fully reaches this third notion of it under hand.

Here in the Text when the Lord demanded of *Job*, *Who hath ſtretched the line upon it?* It is as if he had ſaid, Shew me, if thou canſt, who hath given this great building, this fabrick of the earth ſuch ſymetry, ſuch a proportion and evenneſs, that no fault or flaw can poſſibly be found in it. From theſe two figurative expreſſions in the fifth verſe, implying the exactneſs of the earths frame,

Note;

The frame of the world is every way, and in every reſpect proportionable and beautiful.

'Tis done (as it were) by meaſure and line. The Lord is infinitely above the uſe of meaſures or lines, yet condeſcending to our underſtanding, he gives us to know that 'tis as perfect a piece as if he had done it by meaſure and by line. Survay the whole world, or any part of it, is it not a moſt exact piece? The heavens are as the roof of the houſe, the earth as the floor and foundation of it; thoſe elements aire and water, as the walls and ſides of it: The lower parts of the earth are as pillars and baſes, hills and high mountains appear like emboſſements of the earth to the eye of the beholder. What can be added, whether we conſider the compleatneſs of the whole, or the ſymetry of the parts? Have we not reaſon to ſay admiringly, or to cry out (as *Pſal.* 104. 24.) *O Lord, how manifold are thy works, in wiſdom haſt thou made them all; the earth is full of thy riches: ſo is the great and wide ſea, &c.* Our hearts ſhould be drawn up by all the works of God to admire his workmanſhip. *That thy name is near thy wondrous works declare* (ſaid *David*, Pſal. 65. 1.) ſpeaking of the Works of Providence; and that the name of God is near his Works of Creation declare alſo, his name is written upon them, that is, his power, wiſdome and goodneſs. And therefore when we behold this Work of God in ſpecial, his *laying the meaſures of the earth*, we ſhould admire both his goodneſs, wiſdom and power. There are five things in this part of the Creation, the earth, as expreſſed to be done by line and meaſure, which may raiſe up our admiration of God.

Firſt, The greatneſs of the work: It is a vaſt peece, or pile, a huge fabrick, though but a point to the Heavens. We admire great buildings; but what are the greateſt buildings upon earth, to the earth it ſelf, which the Lord hath built!

Secondly, The harmony or uniformity of the building, and ſo the beauty of it.

Thirdly, The compactneſs of the building, as knit cloſe together, and ſo the firmneſs of it.

Fourthly, That all was done in ſo ſhort a time. We ſay, *Rome was not built in a day. Solomon* was ſeven years in building the Temple (1 *Kings* 6. 38.) And he was thirteen years in building his own houſe (1 *Kings* 7. 1.) And doubtleſſe, *Solomon* laid out all the power and skill he had for the ſetting up of thoſe buildings: But behold a greater building than either the Temple which *Solomon* built for God, or the houſe which he built for himſelf, ſet up (as we ſay) in a trice. The Lord finiſhed all his work in ſix dayes, and that part of it, the earth, in one: Nor did the Lord take either ſix dayes to finiſh the whole work, or one to finiſh any one part of it, becauſe he needed ſo much time to do it in; but becauſe he would not do it in leſs.

Fifthly, The Lord did all this without the uſe of any inſtrument, rule or compaſs, axe or hammer; though here is mention made of a meaſure and of a line. The skilfulleſt Architect cannot raiſe up any conſiderable building without theſe; though he hath the platform and idea of it in his head, yet take away his line and his rule, and he can do nothing. But ſuch is the glorious skill and power of God, that though he is pleaſed to ſpeak of a meaſure and of a line; yet we muſt not be ſo groſs, as to think that he made uſe of any. The whole work was natural to God, and therefore he needed no artificial helps; nor was any inſtrument employed in it, but only his own creating word and will. Some faithleſs Atheiſts of old (and poſſibly there are ſuch at this day) asked in ſcorn with what tools and inſtruments, with what ladders and ſcaffolds, this building was ſet up: But let us at once pity ſuch in their unbeliefe and horrible prophaneneſs, and labour to edifie or build up our ſelves in grace and holineſs, in the faith and fear of his great Name, who built this world without tools or inſtruments, without ladders or ſcaffolds.

Secondly, As our hearts ſhould be drawn out in admiration, ſo in thankfulneſs, foraſmuch as God hath made ſuch a world for us: he hath laid the foundations of the earth, he hath meaſured it out, and ſtretched the line upon it, that we might have the uſe of it, that we might tenant and inhabit this houſe. Man is the chief inhabitant of the earth; that other creatures dwell there, is for the ſervice of man: then let us be thankful. Our greateſt cauſe of thankfulneſs is, that the Lord hath made another houſe for us, of which the Apoſtle profeſſeth his aſſurance (2 *Cor.* 5. 1.) *We know, that when the earthly houſe of this Tabernacle* (whether of our body, or of the body of this world) *is diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens.* O how ſhould we rejoyce in, and be thankful for that houſe! But that we have this inferiour houſe built for us (which is alſo *a building of God, an houſe not made with hands*, but purely and immediately by the power of God) is and ſhould be continual matter of great thankfulneſs.

Thirdly, Seeing the Lord hath thus laid the meaſures of the earth, and ſtretched forth the line upon it; ſeeing he hath made ſuch an exact building for us, *this earth*: let us walk exactly and orderly upon *this earth*, which he hath made. As he hath laid his meaſures in framing the earth, ſo we ſhould keep our meaſures in living upon the earth. He hath ſtretched out his line upon it, and we ſhould take heed that we do not exceed our line. God hath given a line, by which mans converſation ſhould be ſquared as exactly as any building is or can be by line. As the work of God for us is beautiful, ſo ſhould our works be. We (as to our ſpiritual ſtate) are a Creation, a new noble Creation: And certainly, he who made the earth, this old outward Creation in ſuch exactneſs, hath alſo made the new Creation, our ſpiritual heavenly ſtate much more (if more may be) exactly; he hath made it by meaſure and by line. Let us therefore walk, and ſpeak, yea, and think, by meaſure and by line; let us appear and approve our ſelves as the building of God, as the work of Gods holy Spirit, fair and beautiful. Many profeſs godlineſs; but do they appear as Gods Workmanſhip, as if God had ſtretched his line, and laid the meaſure of the New Spiritual Creation upon them? Beleevers *are the Workmanſhip of God* (Eph. 2. 10.) ποίημα. and ſo they ſhould appear as) *created in Chriſt Jeſus unto good works; which God hath before ordained, that we ſhould walk in them.* The Apoſtle ſaith (*Phil.* 1. 27.) *Let your converſation be as becometh the Goſpel of Chriſt*, whom ye believe in. The Goſpel is an exact thing, ordered in all things as *David* ſpake of it (2 *Sam.* 23. 5.) under the notion of the everlaſting Covenant. Now, ſaith St. *Paul*, *Let your converſation be as becometh the Goſpel of Chriſt*; let it be an orderly converſation: I may ſay alſo, let your converſationbe ſuch as becometh the earth ye walk upon; that's an accurate frame, the Lord hath made it in meaſure, and ſtretched the line upon it: Let us take heed webe not found walking beſides that line, thoſe meaſures which he hath given us.

Fourthly, If God hath been thus exact in framing the earth, as it were, by line and meaſure for us; if he hath given us ſo perfect a piece to inhabit and dwell in while we are in this ſinful ſtate: What do you think is that paradiſe which he hath prepared for us in our ſinleſs ſtate! VVhat are the meaſures of our heavenly City! VVhat the lines that have been ſtretched out upon thoſe eternal Manſions! If viſible things which our eye ſeeth, are ſo taking; what are things inviſible! And if this earth which we tread on, be a Looking-glaſs (as indeed it is) wherein we may ſee the wiſdom and power of God; what will heaven be! How will that reflect the wiſdom, power, and goodneſs of God! If this world be a beauty, and is therefore exκόσμος.

preſſed by a word in the Greek ſignifying beauty, comelineſs, decency; what will that world be which is to come! Thus much of the exactneſs of the building. The next verſe holds out the ſtrength and firmneſs of it.

Verſ. 6. *Whereupon are the foundations thereof faſtened? Or who hath laid the corner-ſtone thereof?*

Two things make a building ſtrong and firm.

Firſt, The faſtening of the foundations.

Secondly, The right laying of the Corner-ſtone.

VVe had the laying of the foundations at the fourth verſe, here we have the faſtening of them. If a foundation be laid looſly, the building will not ſtand. Chriſt in the Parable (*Mat.* 7. 27.) ſpeaks of a foundation laid in the looſe ſand, that could not make a firm building. But the houſe which had its foundation laid on a compacted rock, or had the rock for a foundation, ſtood faſt in all winds and weathers. The Lord hath not only laid the foundations of the earth, but hath faſtened the foundations; he hath built upon a Rock. You will ſay, what is that rock-like thing upon which the foundations of the earth are faſtened? I anſwer, it is nothing but the power and will of God. The will and power of God are the pillars or baſes upon which the earth is faſtened and made ſure for ever.

Iis qui nos percunctantur cuinam corpori veluti ſubjecto fundamento tam immenſum hoc terræ pondus innitatur, dicamus oportet, quod in manu terræ ſunt omnes fines terræ. Baſil. in Pſal. 94.

טבע *Immerſus, infixus, impreſſus, hinc* טבעת *annulus quod digito vel potius digitus ei infigitur.*

אדן *Baſis columna cui aliquid innititur, imponitur atque ab ea geſtatur.*

The word which we tranſlate *foundations*, is often in Scripture rendred *ſockets* (Exod. 26. 19. *chap.* 35. 11. *chap.* 38. 27. *Cant.* 5. 15.) Now ſockets are places cut in timber and ſtone, or caſt in mettal, in which the ſeveral ſtrengthning pieces of a building are faſtened; and ſuch is the foundation to a houſe, the faſtening of it. Foundations are laid in the ground, and beams are faſtened with ſockets. Mr. *Broughton* tranſlates; *Whereupon are the foundations thereof ſunk faſt*. We uſually ſay, we muſt *ſink a foundation*: Foundations are ſunk, and then the Superſtructure faſtened on it.

Further, Take notice, The word which here we render *foundations or ſockets*, is not that which properly ſignifieth a foundation: And from it the word *Adon* is derived, which ſignifieth a Lord, or Maſter, or chief among men; becauſe Lords and Princes are or ſhould be as the ſockets and pillars of a Nation, to faſten and ſecure all in their places: and upon the fall of Princes often followeth the fall and ruin of Nations. The Spaniſh word

Don, or *Lord*, is ſuppoſed a derivative from it. And from this Appellative, one of the proper Names of God is formed, by the addition of a letter in the end: Under which royal Title he is repreſented to our faith as the Lord and Upholder of all things. Some have obſerved, that God is called by this Name one hundred thirty and four times in Scripture. All which ſhew, that he who is the Creator, is alſo the Suſtainer and Supporter of the whole fabrick of Nature; ſuch is the ſignificancy of this word. Now when the Lord asks, *Whereupon are the foundations thereof faſtened*? There's no anſwer can be given to this queſtion, but what was given to the former. God hath faſtened them upon himſelf, in his power and will they ſtand ſure.

Per literam, in fine additam præcedente Camets.

> *Or who hath laid the Corner-ſtone thereof*? Or, *Who hath caſt her Corner-ſtone*?

As if he had ſaid, Who made the parts of the earth to keep ſo cloſe together, and to keep up one another? This is another very conſiderable part in a building. As ſtrong buildings muſt have a ſure foundation to hold up the whole; ſo they muſt have corner-ſtones to hold the parts together. The corner-ſtone bindeth and ſtrengtheneth the fabrick, as well as gives beauty and ornament to it.

Videntur obſcure ſignificari poli terræ. Grot.

Lapis anguli, *i. e. qui poſitus eſt in angulo.* Piſc.

There are two ſorts of corner-ſtones:

Firſt, There is a corner-ſtone laid below or beneath in the earth with the foundation. The Maſter-builder is very careful to ſet that right.

Secondly, There is a corner-ſtone laid upon the foundation, or in the joyning of the walls, both below as ſoon as the building appears above ground, and up to the top or utmoſt height of the building. Our Lord Jeſus Chriſt is expreſſed in Scripture under the notion of a corner-ſtone as to both theſe uſes.

Firſt, He is the corner-ſtone laid below in the earth with the foundation (*Iſa.* 28. 16.) *Behold, I lay in Zion for a foundation, a ſtone, a tried ſtone, a precious corner-ſtone, a ſure foundation*: So we tranſlate this latter part of the verſe. Some others render it thus, *A corner-ſtone founded upon a foundation*; implying, that Chriſt is the loweſt, the chiefeſt and firmeſt foundation ſtone, as well as a tried precious corner-ſtone. The Apoſtle affirms both theſe of Chriſt in one verſe (*Eph.* 2. 20.) *Ye are built*

In fundamentum fundatum. Quæ forte fundamenti repetitio ſignificat infimam fundamenti partem aut potiſſimam;

built upon the foundation of the Apoſtles and Prophets (not upon their perſon, but doctrine, which is Chriſt) *Jeſus Chriſt himſelf being the chief corner-ſtone: In whom all the building fitly framed together, groweth into an holy Temple in the Lord.* Again (1 Pet. 2. 4, 5.) *To whom coming, as unto a living ſtone, diſallowed indeed of men; but choſen of God and precious: Ye alſo as lively ſtones are built up a ſpiritual houſe*, &c.

Chriſtus dicitur caput anguli quod non ſolum ſit principium, ſed finis ſpiritualis ædificii. Nyſſen.

Some conceive, that in this place, the Lord fore-ſhewed *Job* the Incarnation of Chriſt, who is the true corner-ſtone, knitting all in One. For moſtly, when the Scripture would ſet forth the ſecurity of our ſalvation by Chriſt, it doth it by this reſemblance: Upon him believers are founded, and in him faſtened. If we had not Chriſt a corner-ſtone for our ſalvation, it were not poſſible that our ſalvation ſhould be ſure to us: The building cannot be fixt without it. Chriſt is ſaid to be our peace, who hath made both one (*Eph.* 2. 14.) where the Apoſtle ſpeaks firſt of taking away the middle wall of partition, and then of making both (that is Jews and Gentiles) one by Chriſt, the only corner ſtone. By one and the ſame faith in Chriſt, two people, Jews and Gentiles, are joyned in one: As in the corner of a building, two walls alwayes meet and are cloſed together by the corner-ſtone. And as Chriſt is a corner-ſtone laid in with the foundation, ſo he is a corner-ſtone upon the foundation in the continued riſing of the building, till raiſed to the top. As the corner-ſtone hath its uſe in any part of the corner, from the foundation to the roof, ſo it is placed in the higheſt part of the building; There Chriſt is the chief corner-ſtone. The Prophet ſpeaks thus of Chriſt (*Zach.* 4. 7.) *And he* (that is *Zerubbabel*) *ſhall bring forth the head-ſtone thereof with ſhoutings, crying grace, grace, unto it*; which ſeems to ſignifie, that Chriſt ſhould be manifeſted and brought publickly forth, like the chief or uppermoſt corner-ſtone. The corner-ſtone is called the Head-ſtone, becauſe 'tis ſet above in the building; and 'tis called alſo the Head-ſtone, becauſe it is poliſhed, and appeareth above the reſt, like an head above the body. Thus you ſee the uſe of the corner-ſtone in Scripture, as applied to Chriſt, in alluſion to a building, for the ſecurity and firmneſs of it: the corner-ſtone being that which bindeth the building, and faſtens the contiguous walls together. Here the Lord ſpeaking of his framing the Earth, tells us of a cor-

Educet lapidem capitis. Heb. *Quod inſtar capitis promineat, aut quod emineat in ſupremo loco.*

ner-ſtone, to ſhew that the frame of the earth ſhall ſtand and continue unſhaken, & undivided. In oppoſition to this phraſe, when the prophet deſcribeth the irreparable deſtruction of *Babylon*, or that it ſhall be ruined without recovery; he expreſſeth it thus (*Jer.* 51. 26.) *And they ſhall not take of thee a ſtone for a corner, nor a ſtone for foundation; but thou ſhalt be deſolate for ever, ſaith the Lord.* *Babylon* ſhall have neither foundation nor corner-ſtone; as much as to ſay, it ſhall never be built. Magiſtrates and chief Governours are alſo called corner-ſtones (*Pſal.* 118. 22.) *The ſtone which the builders refuſed, is become the head-ſtone of the corner.* Which words as they relate to Chriſt chiefly, ſo alſo to King *David*, as a type of Chriſt. The Scripture in ſeveral other places gives that title to great men (1 *Sam.* 14. 38. *Judges* 20. 2. *Iſa.* 20. *Zeph.* 3. 6.) In all theſe Texts Princes and great men are called *corners* or *corner-ſtones*, becauſe, as the corner-ſtone holdeth the wall together, ſo they hold Nations (in their civil capacity) together. *Who laid the corner-ſtone thereof?* ſaith God to *Job*; Tell me who did it? Didſt thou do it? Did Angels do it? Conſider the greatneſs, the firmneſs of the work; and thou wilt be convinced, that it was I that laid the corner-ſtone thereof. So then, the general ſenſe of this verſe is to ſhew the ſtability of the Work of God. Here are foundations, and foundations faſtened in the wiſdom and power of God, who is an everlaſting ſtrength, *the rock of ages* (*Iſa.* 26. 4.) Here alſo the corner-ſtone is laid, therefore all is ſure and firm.

Now what did the Lord aime at in all this? Surely, it was not barely to convince *Job*, that the earth was a beautiful piece, and a ſtrong one: There was ſomewhat elſe in it; and what was that? Even to convince *Job*, that foraſmuch as he could not deny, but this admirable and well ordered building, was the work of God; that therefore he ſhould ſit down ſatisfied in all his other works. If God alone perfected this work by his power, if he contrived it by his wiſdom; ſhall man find fault with any of the works of God? Doth not he who put the world into this beautiful frame wherein we ſee it, carry on all his works on earth in beauty and order, though we ſee it not? And is there not a firmneſs and ſtrength in all his works? Is there not a meaſure laid in all his providences, and a line ſtretched out upon all his dealings with the children of men? Hath he not faſtened the foundations, and laid the corner-ſtone of all his diſpenſations right? *Job* ſeemed to ſpeak ſometimes, as if the Lord had not dealt with him in meaſure; nor ſtretched an equal line upon his proceedings; he looked upon all as off the hooks, and out of courſe. Now, ſaith the Lord, have I *laid the meaſures of the earth, and ſtretched the line upon it? Have I faſtened the foundations and laid the corner-ſtone thereof? Have I done all theſe things; and doſt thou think that I will let the world in general, or any mans caſe in particular, run to ruin; as if my works of providence had neither foundation nor corner-ſtone? Remember, O Job, and well conſider, that as when in the beginning I ſaw the earth without form and void* (Gen. 1.) *I, by a creating word, commanded it into form and fulneſs: So when thou ſeeſt nothing but* (Tohu *and* Bohu) *confuſion and diſorder, voidneſs and darkneſs, in the earth, even then I am laying the meaſures of Juſtice, and ſtretching the line of Truth and Equity, upon all that is done or ſuffered; and will bring forth my work in full perfection: Nothing ſhall be amiſs, or out of order, when my work is finiſhed, how much ſoever it may ſeem to be amiſs, as to beginnings or preſent actings.* Therefore, *O Job, leave off thy complainings, and reſt quietly in my dealings.*

בתהו ובהו

Some have queſtioned the Natural Works of God, yet 'tis impoſſible to mend any part, or the leaſt pin of them. And 'tis as impoſſible for the wit and underſtanding of Men or Angels to mend any thing in the Providential Works of God. That's the ſcope of this diſcourſe, even that the conſideration of Gods power and wiſdom in making the world, ſhould bridle our curioſity, and awe our ſpirits, when they begin to quarrel with, yea, but to query about any thing that God hath done; though it appear to us altogether irregular and confuſed, or as done without either line or meaſure. The Lords work is beautiful and glorious, 'tis alſo ſure and ſtrong. As his Promiſe or Covenant *is ordered in all things and ſure* (2 Sam. 23. 5.) So are his Providences too (for they are the iſſues and accompliſhments of his Promiſes) ordered as to means, and ſure as to the end: They ſhall end or iſſue in bringing about the things which are laid in the foundation and corner-ſtone of his purpoſes, counſels, and decrees; *all which work together for good, to them that love God, to them who*

who are the called according to his purpoſe (Rom. 8. 28.)

And to convince *Job* from the Works of Creation, that he ought not only to acquieſce or reſt quietly under the Works of Providence, whatſoever they were, but to rejoyce in them; the Lord tells him in the next verſe that there was great rejoycing, yea, ſhouting for joy, when the foundations of the earth were faſtened, and the corner-ſtone thereof laid.

JOB. Chap. 38. Verſ. 7.

7. *When the morning ſtars ſang together, and all the ſons of God ſhouted for joy.*

THere are two opinions among learned Interpreters concerning the general ſtate of this verſe:

Firſt, Some here reaſſuming the firſt words of theſe queſtions propoſed at the fourth verſe by God to *Job*, *Where waſt thou, when I laid the foundations of the earth? &c.* make this the ſecond inſtance of Gods mighty power in the works of Creation; *Where waſt thou, when the morning ſtars ſang together, and all the ſons of God ſhouted for joy?* As if the Lord had ſaid, I have as yet queſtioned thee only where thou waſt when I made the earth, which is the moſt inferiour part of the world: But now I purpoſe to riſe higher in my diſcourſe, and therefore I put theſe queſtions to thee; *Where waſt thou, when I ſet up the morning ſtars, thoſe ſparkling lights, which ſhine to the earth, through the firmament of heaven; as alſo the ſons of God, thoſe bleſſed ſpirits? all which ſang together and ſhouted for joy, at the appearance of my power and wiſdom.*

Secondly, Others connect theſe words in a continued ſenſe and ſentence with the verſe going before; *Where waſt thou, when I laid the foundations of the earth? &c.* at which ſight, *the morning ſtars ſang together, and all the ſons of God ſhouted for joy.* Taking the words thus, they carry an alluſion to, or are a ſimilitude taken from noble buildings or ſtructures, whoſe foundations uſe to be laid with ſolemnity, and their corner-ſtones to be ſet up with ſhouting and acclamation. That it was anciently cuſtomary, to make ſuch acclamations at the laying of the foundation of ſome eminent building, beſides what is clear out of humane Authors and Hiſtories, we have ſeveral Scripture evidences. The 87th Pſalm throughout, ſetting forth the ſtructure of the Goſpel Church, of the ſpiritual Zion, by way of propheſie, begins thus; *His foundation is in the holy mountains*; there's the foundation of Zion laid: Then followeth, as at the ſecond verſe, *The Lord loveth the gates of Zion, more than all the dwellings of Jacob. Glorious things are ſpoken of thee, O thou City of God! Selah.* As if he had ſaid, there was a great acclamation, high praiſes at the laying the foundation of Zion; with which the Pſalme cloſeth more expreſly (*v.* 7.) *As well the ſingers as the players on inſtruments ſhall be there: all my Springs are in thee.* Again (*Pſal.* 118. 22, 23, 24.) there is no ſooner mention made of the corner-ſtone (*the ſtone which the builders refuſed is become the head-ſtone of the corner*) but preſently we have acclamations about it; *This is the Lords doing, it is marvelous in our eyes*: This is a bleſſed work indeed, *This is the day which the Lord hath made; we will rejoyce and be glad in it.* That corner-ſtone of ſalvation Jeſus Chriſt, being laid, as I may ſay, all the ſtars ſang together, and the ſons of God ſhouted for joy; *This is the day which the Lord hath made.* If we go to thoſe material buildings which were figurative of the Church and Chriſt, we ſhall find the like (*Ezra* 3. 10.) When the Jews at the return of their Captivity, began to build the Temple, the Text ſaith at the tenth verſe; *And when the builders laid the foundation of the Temple of the Lord, then they ſet the Prieſts in their apparel; and with their voices, with the Levits, and the ſons of Aſaph, to praiſe the Lord.* As ſoon as the foundation was laid, they were all in ſong, and raiſed up in holy rejoycings; though ſome of the old men, who remembred the firſt Temple, wept when the foundation of this was laid. That Scripture (*Zach.* 4. 7.) ſpeaks of the ſame thing, where the Prophet, in the Spirit, fore-ſeeing the diſappointments of all the enemies of the people of God, thus triumphs over them by faith; *Who art thou, O great Mountain, before Zerubbabel? thou ſhalt become a plain; he ſhall bring forth the head-ſtone thereof with ſhouting.* That is, the building of *Hieruſalem*, or the reſtoring of the Temple ſhall be brought to perfection; and then they ſhall *cry, grace, grace, unto it.*

Now in alluſion to the practice both of men in common, and of the people of God in ſpecial, at the raiſing of great ſtructures; the Lord tells us here, that when he laid the foundations of the earth, and when he faſtened the corner-ſtone thereof, there was a Triumph made: Then *the morning ſtars ſang together, and all the ſons of God ſhouted for joy.* Thus we have the ſtate of this verſe, either taking it for another inſtance of the power of God in creating the Stars and the Angels; or elſe ſubjoyning it as an acclamation to the former inſtance of the power of God; the Stars and Angels rejoycing at the laying of the foundations of the earth. And the general reaſon why the Lord brings in the ſtars and the ſons of God rejoycing at the laying the foundations of the earth, and finiſhing that work, we may conceive to be this; that the Lord would thereby convince *Job* of his murmuring and complaining, or of the unquietneſs of his ſpirit under the works of his providence. As if he had ſaid, *The ſtars and all the ſons of God rejoyced at the founding of the Earth, extolling the work, and congratulating the appearances of my power and glory in it. Now, who art thou, that when I have put forth my power and wiſdom in this work of my providence towards thee, thou ſhouldſt complain, and find fault with what I have done, inſtead of reſting and rejoycing in it! Surely, O Job, thou thinkeſt my works of providence are imperfect, though my work of Creation was not; but conſider, was the Creation in the very firſt part of it ſuch, as cauſed all the ſons of God to rejoyce, and wilt thou, who ſayeſt thou art a ſon of God, ſit unſatisfied with any of my works?* Thus the Lord handles *Job*, and from that teſtimony which the ſtars and his ſons gave of the Works of Creation, reproves him for his unquietneſs under his Works of Providence.

Monetur Jobus ut exemplo angelorum, dei opera miretur & laudet, non ſugillet. Scult.

So much for the general ſtate of the words: Yet to clear them farther in general, before I come to the particulars, there are three veins of interpretation opened about them.

Firſt, Some interpret this whole verſe concerning the ſtars or the heavenly bodies, not only taking the firſt part of the verſe literally for the ſtars in heaven; but by the ſons of God in the latter part of the verſe, they underſtand the ſtars in a figure; as I ſhall ſhew more fully, when I come to the opening of thoſe words. Thus they expound the whole verſe concerning the glory and praiſe which the ſtars in heaven gave to God, for the Work of Creation at the laying of the foundations of the Earth.

Hieronymus. Gregorius. Beda.

A ſecond ſort of Interpreters expound the whole verſe of the Angels, and not of the Stars properly at all; they ſuppoſe the morning Stars to be Angels in a figure, and the Sons of God to be Angels in the letter: and ſo expound the whole verſe of the Angels, as if the words were a deſcription only of that joy which the Angels of Heaven only expreſſed, when they ſaw God beginning the Work of Creation, or laying the foundations of the Earth.

The third ſort of Interpreters divide the ſenſe, expounding the firſt part of the verſe properly for the Stars, thoſe ſtuds of light, with which the Heavens are adorned, which (in their kind) are brought in ſinging at the Creation of the Earth; and by the Sons of God in the latter part of the verſe, they underſtand the Angels, thoſe ſpiritual ſubſtances, who are the Native Inhabitants of Heaven; they eſpecially are repreſented ſhouting for joy, when that work was begun.

I cannot adhere to the firſt ſort of Interpreters, giving all to the Stars, nor to the ſecond, giving all to the Angels (though that hath many learned Authors, who preſs it hard) but following the middle way, ſhall take the former part of this verſe, for the Stars of Heaven; and the latter, for the Angels in Heaven.

כוכבי בקר

Sunt ſtellæ quædam ſingulares, quæ non aliis admiſtæ, ſolæ feruntur. Sydera vero quæ in aliquod ſignum ſtellarum plurium compoſita feruntur. Macrob. *l.* 1. *c.* 14.

Matutinas nominat meo judicio, quod ſub auroram magis ſplendere videantur. Merc.

When the morning Stars ſang together.

There are ſingle Stars, and Stars (as I may ſay) in a combination, commonly called a *Conſtellation.* There is an Evening Star and a Morning Star (which yet are but one) called by the Greeks φωσφόρος, and by the Latines *Lucifer*, *The light bringer*; becauſe that Star appears very bright immediately before day-break, or before the Sun riſeth; and the ſame Star which uſhered or led in the Sun in the morning, comes behind the Sun in the evening, and is then called *Heſperus*, *The Evening Star.*

Here the Lord ſpeaks in the plural number, of *the morning Stars*, not in the ſingular, of a *morning Star.* And the Lord calls them *morning Stars* (ſay ſome) becauſe the Stars appear moſt clearly, and ſhine moſt brightly, near the approach of the morning, or break of the day.

Secondly, Others conceive them ſo called, becauſe they were created or formed in the very morning of the World; they were early made. For though (as I ſhall touch afterward) as to their perfection, the Stars were made the fourth day; yet their Creation is comprehended in the work of the firſt day, under thoſe general words (*Gen.* 1. 1.) *In the beginning God created the Heavens and the Earth*; the Heavens contained all the Stars in their materiality, though not yet formally produced; for the Stars being but the thicker part of the Heavenly Orb, when the Heavens were made, the Stars were alſo made: and may therefore be called *Morning Stars*, as being made in the Morning of the World, early made.

Sydera ſummo mundi mane, lucentia, meque ſuo formoſo ſplendore laudantiâ.

Thirdly, They may be called *Morning Stars*, becauſe they (according to their manner) expreſt their joy early or betimes in the Morning of the World, or as ſoon as the Lord had laid the foundations of the Earth. Thoſe things which are done early, are done in the morning; and they who do things in the morning, have the denomination of the morning upon them. The Poet anciently ſaid *Æneas* was (*Matutinus*) *A Morning Man*, becauſe he was early at his work; ſo theſe may be called *Morning Stars*, becauſe they were early at work, ſinging the praiſe of God. Thus the reaſon why the Wolf hath this Epithite, *An Evening Wolf*, is becauſe he doth his work, he comes forth for his prey, in the evening (*Hab.* 1. 8. *Zeph.* 3. 3.) In the former Prophet, the Chaldean Horſe-men are compared to *Evening Wolves*, for fierceneſs; and in the latter, the Judges of *Iſrael* are ſet under the ſame compariſon, for blood-ſucking cruelty. And as thus, upon different accounts, ſome are called *Morning Men*, others *Evening Men*; ſo 'tis upon no good account, that any are called *Night-men*, though the general reaſon of it be the ſame with the former, becauſe they do their bad work, or works of darkneſs, under the ſhadow and favour of the Night. The Thief, the Murderer, the Adulterer, are *Night-men*, all theſe are wont to do their work in the Night (*Job* 24. 13, 14, 15, 16.) Thus there are men of the *Night*, men of the *Evening*, and men of the *Morning*, or *Morning Men*. In this ſenſe the Stars may be called *Morning Stars*, becauſe they were ſo early at that beſt work, the praiſes of God. *When the Morning Stars*

Qui mane aliquid aggrediuntur opus Matutini *dicuntur*: *Nec minus Æ*neas *ſe matutinus agebat.* Virg. *l.* 8. *Idem eſt matutina aſtra laudant, atque mane laudant.* Sanct.

Sang

ברן *Gerundium eſt a* רנן *quod inter alia canere ſignificat, unde* רנה *cantus.* Druſ.

Sang together.

Singing is an act of the voice; and as there is a natural ſinging (that of birds) ſo an artificial. But how could Stars ſing, either artificially, ſeeing they have no reaſon, or naturally, ſeeing they have not ſo much as a life of ſenſe?

I anſwer, 'Tis frequent in Scripture to attribute acts of life to liveleſs creatures, and acts of reaſon to thoſe things which have no ſenſe. The Earth is ſomewhere ſaid to mourn (*Iſa.* 33. 9.) The Trees of the Forreſt, as alſo the Hills and the Valleys are ſaid to rejoyce and ſing for joy (*Pſal.* 65. 12, 13.) And in the ſame ſenſe the Stars are here repreſented ſinging; and in what ſenſe they may be ſaid to ſing, will be further ſhewed afterwards: Nor did they onely ſing, but they ſang

Simul unico concentu, unico conſenſu.

Together.

There was a kind of concord and harmony in their ſinging; they ſang, as I may ſay, with one conſent, or in conſort. Some tranſlate *They ſang alone*; That is, when there were no other creatures to joyn with them, yet as ſoon as they were in being they ſang alone. The word ſometimes ſignifies *only*, as well as *together* (chap. 34. 29. Ezra 4. 3.) They did not ſing every one of them alone, but they all ſang alone without any other creatures to joyn with them. Thus they ſang both alone *and together*.

Hence Note, Firſt;

Singing is an act of divine worſhip and praiſe.

They ſang to the glory of God.

Note, Secondly;

Singing is an expreſſion of joy.

Is any one merry (ſaith the Apoſtle (*Jam.* 5. 13.) *let him ſing.* Though there are mournful ſongs, and ſome ſing in the very heavineſs of their ſouls; yet properly, ſinging imports rejoycing. When Chriſt told his Church (*Cant.* 2. 12.) *The time of the ſinging of birds is come*, his meaning was, rejoycing time is come, ſorrow and mourning are fled away.

Thirdly, In that ſinging is attributed to the Stars, Note;

Liveleſs creatures rejoyce and ſet forth the praiſes of God, as they are able.

David ſaith, *All thy works ſhall praiſe thee, O Lord* (Pſal. 145. 10.) *All thy works*, that is, the very loweſt and leaſt of thy works, even the clods of the earth, ſhall praiſe thee; how much more the Stars of Heaven! We find all the creatures called to ſing the praiſe of the Lord quite through the 148th Pſalm, *Praiſe him Sun and Moon, praiſe him all ye Stars of light*: There's the ſpecial inſtance of the Text. *The Heavens declare the glory of God, and the Firmament ſheweth his handy-work* (Pſal. 19. 1.) There is a kind of dutiful conſpiration among all Creatures, even among the inanimate Creatures, in their places to praiſe God. And if you ask how they praiſe God? or how they ſing? I anſwer in general, *after their manner*, as they are able, or as is ſuitable to their condition. The Stars ſing not formally (and yet ſome ſay, there is a harmony in the motions of the Heavens; which being ſo conſtant, concordant, and uniform, hath a kind of Muſick in it) but though they cannot praiſe God formally, yet,

More ſuo.

Firſt, They do it *Materially*: That is, they are that matter, for which God is to be praiſed, they being ſuch excellent and noble creatures. *The work praiſeth the Workman.* That which is [redacted]

Secondly, They praiſe God Vertually, or equivalently, [redacted]

In cæleſtibus corporibus amplior occurrit dei collaudandi materia; ideo & illis cantus ſeu læta proclamatio ſeu ovatio figurate tribuitur. Merc.

Thirdly, When we ſay the Stars praiſe God, it intimates, there is ſo much excellency in the Works of God, that if the Stars could ſpeak, they would declare and ſhew forth his praiſe. When the Diſciples of Chriſt rejoyced, and praiſed God with a loud voice, for all the mighty works which they had ſeen; ſaying, *Bleſſed be the King that cometh in the Name of the Lord, peace in Heaven, and glory in the Higheſt* (Luke 19. 37, 38.) The envious Phariſees did not like the Muſick, and therefore ſaid to him from among the multitude, *Maſter, rebuke thy Diſci-*

Diſciples (verſ. 39.) To theſe moroſe Maſters, Chriſt anſwered (*verſ.* 40.) *I tell you, that if theſe ſhould hold their peace, the ſtones would immediately cry out.* As if he had ſaid, you labour in vain to ſuppreſs or hinder the teſtimony given me by my Diſciples; for if they ſhould be ſilent, the ſtones would cry ſhame of them, for neglecting their duty: and God would rather cauſe ſenſeleſs creatures to proclaim his praiſe, in giving me an honourable teſtimony, than I ſhould want it. Now as there was ſuch a worth in the work of Redemption, and in all the works of the Redeemer, while here on Earth, that the ſtones would have ſhewed forth his praiſe, if men had not: So there is ſuch a worth in that Work of God, the Creation of the Earth, that rather than God ſhould not have the glory of it, the Stars would have done it by breaking out into joyful ſinging.

Laſtly, As Birds praiſe God by their ſinging, ſo Stars may be ſaid to ſing the high praiſes of God by their ſhining, by their brightneſs, by their motion, by their influence; for all which God is to be praiſed and glorified.

And hence we may infer, If not only irrational, but inanimate creatures ſing the praiſes of God, at leaſt, by giving occaſion of his praiſe; then how much more ſhould men ſet forth his praiſe, who are not only living, but reaſonable creatures! and if creatures without life and reaſon ſhould provoke mankind in general, as having life and reaſon to praiſe God; how much more, ſhould godly men be provoked by them to ſing his praiſe, they having not only life, which Stars have not; and reaſon, which Birds and Beaſts have not; but grace, which the moſt of men have not! Among viſible creatures, Men have moſt reaſon (becauſe they have reaſon) to praiſe God, and among Men, Godly Men have moſt reaſon to praiſe God, becauſe they have Grace. And therefore as ſoon as ever *David* had ſaid, *All thy works ſhall praiſe thee, O Lord* (Pſal. 145. 10, 11.) he adds in the next words, *and thy Saints ſhall bleſs thee, they ſhall ſpeak of the glory of thy Kingdome, and talk of thy power.* As if he had ſaid, As all thy works, O Lord, praiſe thee, ſo Saints (who are the choiceſt pieces of thy workmanſhip) have cauſe to do it, more than, and above all: they cannot but be ſpeaking and talking of thy Kingdome and Power, which are very glorious. Upon which account, the tongue of Man, eſpecially the tongue of a

Godly Man, is called *his glory* ; *I will ſing and give praiſe* (ſaid *David* , Pſal 108. 1.) *even with my glory*. What is that ? his tongue , the chief bodily inſtrument of divine praiſes. The Stars in their courſes once fought againſt the enemies of God (*Judg.* 5. 20.) and they alwayes in their places ſing the praiſes of God : Let it not be ſaid that Saints are ſilent.

So much of theſe words, as the Stars are taken properly.

There are ſome (as I ſaid before) who take theſe Stars metaphorically or figuratively for the Angels , and then their ſinging is proper ; and there are two reaſons given , why by the ſtars in this place , we ſhould underſtand the Angels.

Firſt , If we conſider the truth or courſe of the Hiſtory , becauſe the Earth being created the firſt day , the Stars were not in being till the fourth day ; unleſs we comprehend them (as was ſaid before , as to their matter and reallity) under thoſe words of *Moſes* , *In the beginning God created the Heaven and the Earth* : but as to their appearance and formality , ſo they were not till the fourth day ; and if ſo , how could they ſing the praiſes of God at the laying of the foundations of the Earth? A ſecond reaſon is given from this Chapter,becauſe God ſpeaks of the Stars afterwards (*verſ.* 31, 32.) *Canſt thou bind the ſweet influences of Pleiades* (the ſeven Stars ſo called) *or looſe the bands of Orion* , *&c*. Here the Lord treats with *Job* about the Stars in proper ſenſe , therefore probably the Morning Stars here mentioned , are not to be taken properly , but tropically , for the Angels.

And the Angels may very well be called Stars , or Morning Stars, by a Metaphor , becauſe of their ſpiritual beauty and excellency , in which they out-ſhine all the Morning Stars , yea that ſpecial Morning Star , commonly known by the Name of *Lucifer*, or *Light-bringer*. Though the Angels have not a viſible bodily beauty , yet they have a better beauty than any body. 'Tis ſaid of *Stephen* (Acts 6. 15.) when he ſtood before the Council, *They beheld his face as it had been the face of an Angel*. Angels (being Spirits) have no viſible faces ; but becauſe Angels are, in their nature and qualities , beautiful creatures , therefore *Stephen* having an extraordinary beauty ſtampt upon him , is ſaid to have the face of an Angel. And as beautiful perſons may be ſaid to look like , or reſemble Angels ; ſo Angels may be ſaid to look like, or reſemble Stars. The Church for the luſtre of her graces, is ſaid, *to look forth as the Morning, fair as the Moon, clear as the Sun* (Cant. 6. 10.) and ſo may the Angels as the Stars. The Apoſtle ſaith of thoſe falſe Apoſtles (who would needs be accounted Stars (faithful Miniſters of Chriſt) in the Firmament of the Church) they are transformed into Angels of light (2 *Cor.* 11. 14.) that is, they would appear like Angels of light. The holy Angels are Angels of light. The ſeven Stars are the ſeven Angels, ſaith Chriſt, expounding the Viſion to *John* (Revel. 1. 20.) This ſhews that Angels and Stars have a very great ſimilitude; ſo that, as there in one ſenſe, ſo here in another, the Stars may ſignifie the Angels. And the Angels may very well be called *Morning Stars*, becauſe they were the firſt of living Creatures, their Creation being ſuppoſed to be (though *Moſes* expreſſeth nothing of it) comprehended within that of the Heavens: *In the beginning God created the Heaven and the Earth*, the Heaven and the heavenly Inhabitants, the Angels. The evil Angel, the Devil, that fallen Angel, is alſo called, a *Morning Star*. That Title *Lucifer, Son of the Morning*, which the Prophet beſtows on the Aſſyrian (*Iſa.* 14. 12.) for his pomp and pride, properly belongs to the Devil, the Arch-Devil, a fallen Angel, or the Primier of the fallen Angels: yea, Jeſus Chriſt himſelf is called the *Day-Star* (2 Pet. 1. 19.) and under another far different expreſſion) the *Morning Star* (Rev. 2. 28.) and he ſaith of himſelf (*Rev.* 22. 16.) *I am the bright and Morning Star.* Thus Chriſt, who is the Angel of the Covenant, the Lord of Angels, the Creator of Angels, is called the *Morning Star*. All theſe Scriptures bear teſtimony that it is not ſtrange to expound Stars by Angels.

τὸν ἀστέρα τὸν πρωϊνόν.

ὁ ἀστὴρ ὁ λαμπρὸς καὶ ὀρθρινός.

And therefore, when the Lord ſaith, *The Stars ſang together*, according to this interpretation (upon which yet I ſhall not inſiſt, but leave the Reader to his own opinion) it is but the ſame with that which followes in the cloſe of the verſe, to which I now proceed.

And all the Sons of God ſhouted for joy.

Acies Angelorum. Chald.
Angeli mei. Sept.

The Chaldee Paraphraſe is expreſs, that the Sons of God are the Angels, rendring, *The Armies of Angels ſhouted for joy.* And the Septuagint are as clear for it, ſaying, *When all my Angels ſung*

ſung for joy ; both leave out our Tranſlation, *the Sons of God*, and put that which is the Expoſition into the Text, *the Angels of God*. That the Angels are called *Sons of God*, hath been ſhewed before (*chap.* 1. 6.) *There was a day when the Sons of God came together* (that is, the Angels) *and Satan* (the evil Angel) *came alſo among them*. The Devil, or evil ſpirit, thruſt himſelf into the aſſembly of the good Spirits or holy Angels, who are the Sons of God.

If any ask how the Angels are the Sons of God ? I anſwer

Firſt, Negatively, They are not the Sons of God, as Jeſus Chriſt is. Angels became the Sons of God in time; Jeſus Chriſt is the Son of God from Eternity. The Apoſtle (*Heb.* 1. 5.) puts the queſtion, *To which of the Angels ſaid he at any time, thou art my Son, this day have I begotten thee ?* The Angels are the created Sons of God; Jeſus Chriſt onely is his onely begotten Son. Angels are the Sons of God by meer grace and favour; the Lord accounting them as Sons, accepting them as Sons, uſing and reſpecting them as Sons, as he doth alſo all true believers, who likewiſe are the Sons of God. But Jeſus Chriſt alone is the Son of God by Nature, or by an eternal generation, and was ſo declared in the fulneſs of time, both by his Incarnation and Reſurrection; which many conceive to be the Apoſtles intendment, in thoſe words, *This day have I begotten thee*; taken out of the ſecond Pſalm, and quoted (*Acts* 13. 33.) as alſo (*Heb.* 1. 5.)

Secondly, In the Negative, The Angels are not the Sons of God by Regeneration, nor by Adoption. Thus Believers only are the Sons of God (*John* 1. 12.) *To as many as received him, to them gave he power to become the Sons of God, even to as many as believed on his Name.* Believers are the Sons of God, regenerated and adopted; Angels are not ſo. The holy Angels needed not Regeneration; for as they were created holy, ſo they fell not from that holineſs in which they were created: and therefore Chriſt is not to them a Redeemer for their reſtauration, but onely a Head for their confirmation and eſtabliſhment (*Col.* 2. 10.) As for the Angels which fell, they *are reſerved in chains of darkneſs to the Judgement of the Great Day*; they have no ſhare in Redemption, their fall is irrecoverable. Thus we ſee how the Angels are not the *Sons of God*. But how then are they *the Sons of God* ?

I anſwer, Affirmatively, The Angels may be called the Sons of God in a ſixfold ſenſe.

Firſt, As *Adam* is called the Son of God (*Luke* 3. 38.) in his primary Conſtitution or by Creation; ſo Angels are the Sons of God, as they are his Creatures.

Secondly, Angels are called the Sons of God, becauſe of Gods great affection to them, as well as his creation of them. Such as we much affect and love intrinſically, we are ready to call our Children, Sons or Daughters: The Lord bears abundance of love to the Angels, therefore he calls them his Sons.

Thirdly, If we conſider their place or ſtation: The Angels wait upon God, they are near to him, they ſtand about his Throne as Sons, to receive his Bleſſing and Commands.

There are three things ſpecially conſiderable in the Angels:

Firſt, Their Nature, ſo they are Spirits, or ſpiritual Subſtances.

Secondly, Their Offices, ſo they are the Meſſengers and Miniſters of God.

Thirdly, Their Dignity or nearneſs to God, ſo they are his Sons. *Chriſt the onely begotten Son, is in the boſome of the Father*, (*John* 1.18.) that is, he is neareſt him, and hath moſt intimate communion with him: The Angels are ſo near to God, that (though they are not in his boſome, yet) *they alwayes behold his face* (*Matth.* 18. 10.) that is, ſtand in his preſence, as being in high favour with him; and are therefore in that reſpect called his Sons.

Fourthly, Angels may be called the Sons of God, becauſe of that conſtant uniform obediential frame that is in them, towards God. *A Son honoureth his father*, (*Mal.* 1. 6.) It ſhould be the diſpoſition, and in the heart of every Son to do ſo. And ſeeing it is not only fully the diſpoſition of Angels, and in their hearts to do ſo, but they have alwayes actually done ſo, (the holy Angels may truly ſay unto God, as the elder brother is brought in ſaying to his father (*Luke* 15. 29.) Lo, theſe many years, even ever ſince the Creation, we do ſerve thee; neither have we tranſgreſt at any time thy commandment, either by leaving undone what thou haſt bidden us do, or by doing what thou haſt forbidden us) therefore Angels having the genuine ſpirit of Sons towards God, may in that regard alſo be ſtiled the Sons of God.

Fifthly, They may be called the Sons of God, becauſe of their eſſential likeneſs to God, or their likeneſs to him in Eſſence. God is a Spirit, he is incorporeal; the Angels alſo are incorporeal, they are Spirits; though the difference between God and Angels be as great as can be conceived, yea, unconceivable; God being the *Creating Spirit*, and they but created Spirits; God being an Infinite Spirit, and they but finite Spirits; yet the Angels bear a reſemblance to God in their eſſence, as well as in their qualifications, and may upon that ground likewiſe be called the Sons of God.

Sixthly, Angels are called the Sons of God, becauſe they imitate him. *Do good to them that hate you* (ſaith Chriſt, *Matth.* 5. 44.) *that ye may be the Children of your Father, which is in Heaven:* that is, imitate God, carry it towards evil men, towards men that are evil to you, or do you evil, as God doth; and this will be both an evidence, that you are the Sons of God, and God will honour you with the Title of his Sons. The Angels imitate God in mercy, and love, and compaſſion, as alſo in their good works, their ways being all holy, juſt, and good, pure and righteous. Further they ſhew much kindneſs and tenderneſs to the children of men; they doubtleſs, are patient towards the froward, and do good offices (as they are called and deputed) to thoſe who deſerve little good. Now being like God by imitation, they may be called the Sons of God. Thus we have ſome account in theſe particulars, why, or how the Angels are called the Sons of God. But what did theſe Sons of God, the Angels, when Spectators of the Worlds Creation? The Text tells us,

They ſhouted for joy.

Some put a difference between that which is attributed to the Stars (taking the Stars properly) and the Angels; as if here it were ſpoken (*ſignanter*) by way of excellency; the Stars did *ſing*, but the Angels *ſhouted*. The word rendred *to ſhout for joy*, ſignifies in general to make any great or loud cry, ſometimes for ſorrow or conſternation of mind; When the army of the *Midianites*, amazed with *Gideons* ſtratagem of the pitchers and lamps, ran and fled, 'tis ſaid they *cryed*, and their cry is expreſſed by this word (*Judges* 7. 21.) When an army runs, they make only a

Signanter aſtris tanquam inferioribus laudem, Angelis tanquam ſuperioribus attribuit Jubilationem. Aquin.

תְּרוּעָה Eſt Ἀλαλαγμὸς *ſignificatur approbatio illius operis cum gaudio.*

a confuſed noiſe or ſhout, for fear and ſorrow. But moſtly and moſt properly, the word ſignifies to ſhout for joy, and in a way of triumph, as when an army is victorious, and ready to divide the ſpoil; or as in the time of harveſt or vintage, when the fruits and good things of the earth are gathered in: and ſuch is the ſhouting here intended. The Angels, the Sons of God, did not only ſing as the Stars, when the foundations of the Earth were laid; but they *ſhouted for joy*. It is but one word in the Hebrew, which we render, *ſhouted for joy*. The Angels did not onely approve, but applaud the works of God.

Further, Conſider the generality of this divine *Plaudite*, or applauſe, *All the Sons of God ſhouted for joy*. As before the Lord ſaith, *The Stars ſang together*; ſo here, *All the Sons of God*; not one of them was left out, every one bare a part in this triumph; they all with one accord, with one heart, and one voice, joyned in it: *All the Sons of God* (there was not one diſſenting voice) *ſhouted for joy*. Hence

Firſt, I might refute their opinion who denied Angels and Spirits, as the Sadduces did (*Acts* 23. 8.) but I ſhall not ſtay upon that.

Further, It being ſaid, *All the Sons of God ſhouted for joy*:

Note;

The Sons of God, the holy Angels, are of one mind.

It is a moſt bleſſed ſight and hearing, when all the Sons of God joyn in one thing. It was not a part of the Sons of God, it was not here one, and there another, but all of them. *Behold* (ſaith *David*, *Pſal.* 133. 1.) *how good and how pleaſant a thing it is, for brethren to dwell together in unity!* The Angels, who are Brethren, the Sons of one Father, did all joyn together in this duty. The Apoſtle ſpeaks concerning the Work of the Miniſtry, (2 *Cor.* 6. 1) *We as workers together*, thoſe words [*with him*] are put in by the Tranſlators, and the ſupply is to a very good ſenſe: We as workers together with him, that is, with God, For he is pleaſed to uſe his Miniſters as Workers together with himſelf. Yet it may well be underſtood concerning the Miniſters of the Goſpel, only, joyning in this one thing, that is, with one voice, or one cry, beſeeching ſinners *to be reconciled unto God* (chap. 5. 20.) and that, as it followeth in the cloſe of this firſt verſe (*chap. 6.*) *They receive not the grace of God in vain.* All Miniſters ſhould be workers together: As *all the Angels were ſingers together, and ſhouters together*; ſo the Miniſters of Chriſt ſhould be workers together. That which is the work of one, is the work of them all, and they ſhould all joyn in it. And how ſad is it, to ſee thoſe who call themſelves, and would be accounted the Sons of God, divided in their work and way! when one rejoyceth in that which to another is cauſe of mourning; when *one mans meat is* (as we ſpeak proverbially) *another mans poyſon*; or one mans comfort, another mans grief? How many are there who cannot joyn in rejoycing and thanksgiving for works of God (I mean Providential Works) as eminent in their kind, as the Creation Work, or the laying of the foundations of the Earth? That will be a bleſſed day, when we ſhall ſee the full effect of that propheſie (*Zeph.* 3. 9.) *Then will I* (ſaith the Lord) *turn to the people a pure (Lip* or*) Language, that they may all call upon the Name of the Lord, with one conſent or ſhoulder.* Here's a promiſe of all as one, and of all with one conſent, ſhoulder, inward, outward man, aſſociated in prayer, or calling upon the Name of the Lord; which by a Synechdoche, includes all the parts, and takes in the whole compaſs of the worſhip of God. The accompliſhment of this propheſie, was the ſcope of Apoſtolical Prayer (*Rom.* 15. 5, 6.) *Now the God of patience and conſolation, grant you to be like minded one towards another; according to*, or (as the Margin hath it) *after the example of Chriſt Jeſus; that ye may with one mind, and with one mouth, glorifie God, even the Father of our Lord Jeſus Chriſt.* All the Sons of God in the Text were of one mind, and had (as it were) but one mouth, the joy of one was the joy of them all. All the Sons of God on Earth have this principle in them, to rejoyce in God, and to magnifie God for his mercy; onely all have not the ſame light: They that have not an habitual principle in them, to praiſe God in and for his works, are not of his family; they are not worthy to be reckoned Sons of God, who have not a readineſs, or preſent diſpoſition in them, to joyn with all, or with any of his true Sons, in ſhouting for joy at his gracious appearances in his mighty works of mercy; as alſo in humbling themſelves together with them, at the terrible appearances of his dreadful works of Judgement, or at the uſual prognoſticks or fore-runners of them.

Again, Taking *the Stars for the Angels*, they were Morning Stars; the Angels ſang and ſhouted for joy, in the Morning.

Hence, Obſerve;

The very firſt appearances of the power and wiſdom of God in his works, ſhould put us upon the work of praiſe and rejoycing.

We ſay truly, better late than never; but 'tis beſt to be early, and with the firſt, in a good work. *David* did not onely awake early, or in the morning, to praiſe God; but as the Hebrew may [illegible] rendred, *he awakened the morning* (Pſal. 57. 8.) *David was a morning man in praiſing of God*; ſo were the Angels. 'Tis healthful both for ſoul and body to be morning men, to be early, both in praiſing God, and praying to him. God requires, and he infinitely deſerves the firſt fruits of our time, our youth, which is the morning of our life, the firſt fruits of our age, ſhould be dedicated to God (*Eccleſ.* 12. 1.) and ſo ſhould the morning, which is the youth (if I may ſo ſpeak) of every day. Our firſt thoughts ſhould be of God and with God; asſoon as we awake, we ſhould ſet open the door of our hearts by meditation, to let God in, and knock open the doors of heaven by prayer and ſupplication to get in to God. It ſhould not be unlamented, that the courſe of moſt men runs ſo contrary to this; their ſenſes are no ſooner looſed from the bands of ſleep, but they let looſe their thoughts, and ſet the doors of their ſouls wide open to ſenſitive, ſometimes to wicked and ſenſual objects; and ſo ſhut out God and matters of greateſt moment, to and about their immortal ſouls. How unworthy are ſuch of this bleſſed relation, under which the Angels, thoſe early praiſers of God, are here repreſented, *Sons of God.*

Thirdly, In that it is here ſaid, *All the Sons of God ſhouted for joy*, that is, all the Angels then created:

Obſerve;

They who have joyned in ſome outward worſhips of God, may yet fall off and apoſtatize.

Here all the Angels of God joyned in this thankſgiving at firſt, yet ſoon, very ſoon after, a great part of the Angels rebelled againſt God, and became Apoſtates; for preſently upon the Creation of man, which was the ſixth day, there was a Devil, a Tempter, who overthrew man; yet here we have all the Angels in a holy Quire. Hypocrites are forward to joyn in acts of praiſe, in acts of prayer, in acts of hearing, who yet in time of temptation fall away, and ſo fall into as bad a condition as the fallen Angels; of whom the Apoſtle *Jude* ſaith (*verſ.* 6.) that not *having kept their firſt eſtate (or principality) but leaving their own habitation* (appointed them of God) *he hath reſerved them in everlaſting chains* (both of Providence and Juſtice) *under darkneſs, unto the Judgement of the Great Day.*

Fourthly, Obſerve;

The great buſineſs of Angels, and that which they are moſt bent to, is to praiſe God (Pſal. 103. 20. Pſal. 148. 2. Iſa. 6. 3.)

And as at the birth of the World the Angels ſhouted for joy, ſo at the birth of Jeſus Chriſt (who was the Author of the ſecond Creation, as well as of the firſt) the Angels ſhouted for joy: *ſuddenly there was with the Angel a multitude of the heavenly hoſt* praiſing God (*Luke* 2. 13.) To praiſe God is heavenly work, 'tis angelical work, the moſt proper work of the Sons of God. We ſhall not alwayes have need of praying, but we ſhall alwayes have cauſe to be praiſing and ſhouting for joy: This ſhout will remain to all eternity. Praiſe is the moſt ſpiritual work, and requires the moſt ſpiritual frame of heart; and therefore the chief of that work is reſerved to an eſtate, wherein not only our ſouls, but our bodies too, ſhall be altogether ſpiritual.

Fifthly, Note;

The Work of Creation ſhould continually call up our thoughts to the praiſe of God, to ſing and ſhout his praiſes.

Did the Stars (take them properly) and did the Sons of God (the Angels) rejoyce when the work firſt began? and is not the work to be rejoyced in now 'tis finiſhed? Though ſin hath ſullied the work, yet the glory of God is ſtill tranſparent in it, the power, goodneſs, and wiſdom of God are glorioully ſeen in the things that are made (*Rom.* 1. 20.) not onely were they ſeen, but they are ſeen to this day. The creatures are ſtill a glaſs wherein we may behold the inviſible things of God, even his eternal

Power and God-head, ſo that they who glorifie him not in and for thoſe works, will be found and left without excuſe: They are a book, a volume, conſiſting of as many leaves and lines as there are diſtinct ſorts of creatures, wherein we may read the great God plainly deſcribed to us: and if ſo, let us remember our fault this day; Is it not our ſin and ſhame, that we are ſo little in admiring God for this work, which ſet all the Angels in heaven a ſinging, a ſhouting, a wondring? There are ſeveral things in the Works of Creation, which well conſidered, will ſoon provoke us to ſinging and to ſhouting. Firſt, The multitude of Creatures. Secondly, The various kinds of Creatures. Thirdly, The beauty and excellency that is in the Creatures. Fourthly, The profit and the uſefulneſs of the Creatures. Theſe laid together, ſhould draw out our praiſes, and cauſe us to exalt the power, wiſdom and goodneſs of God manifeſted in and by his Creatures.

Laſtly, Conſider what was it that cauſed the Angels to ſhout for joy, when they ſaw this work of God begun? Surely it was the appearance or manifeſtation of God, ſhining brightly in the Work of Creation.

Hence Obſerve;

The diſcoveries of the power, wiſdom, and goodneſs of God, ſhould ſtir up, and engage every man, and cannot but effectually ſtir up and engage thoſe who are wiſe and good, to rejoyce in God.

Somewhat of God is ſtamped, or there are certain lines of his tranſcendent perfections drawn upon every Creature; here a line of wiſdom, and there a line of power; here a line of goodneſs, and there a line of mercy; the ſight of theſe ſhould cauſe us to ſhout for joy; eſpecially, that this God, the Creator of the ends of the Earth is our God for ever and ever, and will be our guide even unto death. How many lines have we of God in the World, which we have not read, much leſs ſtudied and commented upon! In how many things is God viſible, and yet we ſee him not, nor acknowledge him as we ought? Take onely theſe two things by way of inference from the whole.

Firſt, *To be of a praiſing, of a rejoycing ſpirit, is to be of an excellent ſpirit, of an angelical ſpirit.* Let us imitate the Angels in praiſing God. The Angels are called the Sons of God, becauſe they imitate him; let us imitate the Angels in praiſing God, ſo ſhall we approve our ſelves the Sons of God too.

Secondly, Conſider, The Angels rejoyced at the laying of the foundations of the Earth. The Earth was made for man; Heaven was the Angels habitation, they were well provided for, if there had never been an Earth, they had been provided for; yet they ſhouted for joy, when God laid the foundations of the Earth for the uſe of man and beaſt.

Hence take this Inference;

It ſhews a good ſpirit, to rejoyce at the good of others, or to be pleaſed with that which is beneficial to others, though it be no benefit to us.

This argues an excellent ſpirit, an angelical ſpirit. Some if they are well houſed and provided for, care not whether others are houſed and provided for or no: nor can they rejoyce at the good of others, but as their own good is concern'd. In glory we ſhall be like to the Angels, our very bodies ſhall be like to the Angels, living without food, without ſleep, without marriage; in Heaven we ſhall neither marry, nor be given in marriage; but ſhall be like the Angels. O let us ſtrive to be like the Angels in our minds now, as we hope to have our bodies like the Angels hereafter, even clothed (as the Schoolmen call them) with angelical endowments. Unleſs our ſpirits are like the Angels here, unleſs we have hearts like the hearts of Angels in this World, we ſhall never have bodies like them hereafter, or in the World to come.

JOB, Chap. 38. Verſ. 8, 9, 10, 11.

8. *Or who ſhut up the Sea with doors, when it brake forth, as if it had iſſued out of the womb?*
9. *When I made the Cloud the garment thereof, and thick darkneſs a ſwadling band for it.*
10. *And brake up for it my decreed place, and ſet bars and doors,*
11. *And ſaid, Hitherto ſhalt thou come, but no further; and here ſhall thy proud waves be ſtayed.*

THe Lord having queſtioned *Job* about the Fabrick of the Earth, and ſhewed the triumph and acclamations of Angels at it, in the former Context: He next leads him to the waters, or carrieth him to the Sea, there to conſider his Works of wonder. As *Moſes* in the beginning of *Geneſis* having ſummarily and in general, ſpoken of the Creation of Heaven and Earth, deſcendeth to particulars; ſo here we have the Lord paſſing from one part of the Creation to another; from the Creation of the Earth, to that other great part of the Creation, the Waters, or the Sea. Verſ. 8. *Who ſhut up the Sea with doors? &c.*

In theſe words, we have

Firſt, The Creation of the Sea.

Secondly, Its Conſtitution: both ſet forth by moſt elegant Metaphors.

The Creation or Production of the Sea, is ſhadowed by alluſion to an Infant breaking forth out of the womb (*Verſ.* 8.)

The Conſtitution or ſettlement of the Sea, is carried on in ſuitable Metaphors to the end of the eleventh Verſe.

Verſ. 8. *Or who hath ſhut up the Sea with doors, when it brake forth? &c.*

We have here,

Firſt, The Birth or Nativity of the Sea.

Secondly, What God did with the Sea, when it was born, and iſſued out of the womb: Then God ſhut it in with doors, and prepared garments and ſwadling bands for it; then he reſtrained the rage, force, and fury of it, and held it as his priſoner or captive in bonds. As ſoon as an Infant is born, it is bound up and ſwadled; and as ſoon as the Sea (as I may ſay) was born or come into the World, God took order with it; and to keep it in order, he provided doors to ſhut it in, and garments to bind it up with.

What the Scripture ſpeaks of Gods coercing the Sea, may be reduced to two heads:

Firſt, To that reſtraint which he laid upon the Sea, preſently upon its Creation, ſome ſay the firſt, others the third day of the Creation; according to that (*Gen.* 1. 9.) *God ſaid, Let the waters under the heaven be gathered together into one place, and let the dry land appear; and it was ſo.* Thus the Lord reduced it to a certain place.

Secondly, To that reſtraint which God laid upon it, after this reducement, that it ſhould no more return, to overflow the Earth. Both theſe reſtraints or laws put upon the Sea, are contained in this Context; the former of them in the eighth and ninth verſes: As ſoon as the Sea iſſued out of the Earth, God ſet up its doors, and made it bands. The latter of theſe, the giving of a ſpecial Law, that when it was ſhut in, it ſhould no more break forth, but according to his appointment, we have in the tenth and eleventh verſes, where it is ſaid, *I brake up for it my decreed place, and ſet bars and doors; and ſaid, hitherto ſhalt thou come, and no further; and here ſhall thy proud waves be ſtayed.*

So then, here we have;

Firſt, Bounds and limits aſſigned by God to that vaſt and unruly Element, the Water, that the Earth might be habitable and uſeful both for man and beaſt. And,

Secondly, We have the Lord reſtraining all power or liberty (which naturally it would have had and taken) to violate or break thoſe bounds: For had not God given the Waters of the Sea ſuch a ſpecial command (though bounds had been aſſigned them) they would quickly have broken their bounds.

Theſe two orders of God differ much, though not in the time when they were given out, yet in the nature of the thing; and both ſuppoſe the Sea in being, when theſe orders were given out: For when it is ſaid (*verſ.* 8.) *It brake forth, as if it iſſued out of the womb*; this implieth its birth and nativity: and when God ſaith, *He ſhut it up with doors*, this ſuppoſeth, that it not onely had a being, but that it was violent and furious, and would have over-flowed all, and regained as large a Territory as it poſſeſſed at firſt, when it iſſued out of the womb of the Earth, even the face of the whole Earth, if the Lord had not bridled and reſtrained it.

Yet further, and more diſtinctly to open the words in their Order.

Quis. *Hæc vox rectè ἀπὸ κοινοῦ repetitur ex verſu* 5. *&* 6. Druſ.

Verſ. 8. *Or, Who ſhut up the Sea with doors?*

The disjunctive particle *Or*, ſucceeds thoſe disjunctives (*ver.* 5, 6.) Who did this? Or, Who did that? Or, Who a third thing, concerning the Earths formation? Here again, Or, *Who ſhut up the Sea with doors?* The Hebrew is onely, *Shut up the Sea with doors*; the word *who* is repeated out of the fifth and ſixth verſes. The Lord by this query or queſtion put to *Job*, would then have him, and now us know, that it was himſelf alone that did it: It was the Lord who bridled the Sea, and ſhut it up with doors; As if he ſaid, *Where waſt thou, O Job, when I did this great thing? as thou gaveſt no aſſiſtance towards the laying of the foundations of Earth, and the faſtening of the corner-ſtone thereof; ſo tell me what aſſiſtance didſt thou give me in bringing forth, and ſetling the vaſt Sea: Or at leaſt (if thou canſt) give me an account how theſe things were done, and how they continue as they were done by an everlaſting decree: who hath ſhut up the Sea with doors, was it I or thou, or any other Creature?* Thus the Lord ſtill brings *Job* upon his knees by humbling queſtions, knowing that he was not able to take any of that honour to himſelf. He poor man had no more to do in this great work, than he had in the former; and therefore he ought to ſubmit to the works of God in providence, whatſoever he was pleaſed to do, ſeeing all the works of Creation were done by God alone, without his counſel or aſſiſtance. *Who hath*

סכך *Sæpe eſt protegere; aliqui legunt obſepſit vel*

Shut up the Sea with doors?

There is a two-fold rendring of that word tranſlated *Shut up*;

We take it from a root which ſignifies to hedge in, or compaſs about, as alſo to protect; becauſe thoſe things which are compaſſed about with ſtrong hedges, are under protection, and ſafe from danger. Water being a fluid body, ſpreads it ſelf over all, the water cannot contain it ſelf in its own bounds (fluids cannot) but it muſt be bound, it muſt be ſhut in, or ſhut up. The Lord ſhut up the Sea, as the waters of a great River are ſhut up by flood-gates; or as the waters upon which a Mill is built (ſome carry the alluſion to that) are pent for the ſervice of it, and are cauſed by art to run gradually or by inches, as the Maſter of that uſeful engine gives direction. Thus the Lord ſhut up *the Sea.*

circumſepſit, ac ſi eſſet a שוך *ſepio, cum ſit a* סכן *tego obtego operio.* סוך *autem per ſamech ſignificat ungere.* Druſ.

The Sea is a great Convention or Aſſembly of Waters, as *Moſes* ſpake (*Gen.* 1. 10.) *The gathering together of waters, the Lord called Sea:* The Sea is a confluence, or meeting of waters. There may be a great water, yet that not the Sea; the confluence of all or many waters together, that is Sea. The waters being thus gathered or aſſembled by the Lords Summons or Command, he hedged them in, or ſhut them up.

Secondly, Others render, *Who anointed the doors of the Sea, when it brake forth, as if it had iſſued out of the womb.* They who give this Tranſlation, derive the word from a root, which ſignifies *to anoint.* Some Interpreters inſiſt much upon this ſenſe of the word, and I find one who aſſerts it as the onely ſenſe of it in this place; *Who anointed the doors of the Sea;* that is, the paſſages by which the Sea iſſued forth. And (ſaith he) the reaſon why other learned Interpreters pitch upon that Tranſlation of ſhutting up the Sea with doors, is becauſe they knew not what to make of anointing the doors of the Sea, nor to what practice ſuch an expreſſion ſhould allude, that the doors of the Sea were anointed: whereas indeed that notion of the Word bears the faireſt alluſion and proportion to the Metaphor of Child-bearing, begun in this, and carried on (as it were) profeſſedly in the next verſe, under which the Spirit of God is pleaſed to expreſs the coming forth, and original of the Sea: Now, ſaith my Author, it is a thing commonly known both to Phyſitians and Mid-wives, that thoſe parts of the body by which the Infant comes into the world, uſe to be anointed, for its more eaſie paſſage. Thus ſaith God to *Job, Didſt thou anoint the doors of the Sea, when it brake forth, as*

Quis valvas maris inunxit. Codur.

Quærit dominus a Jobo, quæ lucina præfuerit parientis naturæ puerperio quando eſt enixa mare. Id.

as if it had iſſued out of the womb. It was my Mid-wifery, my wiſdom and skill, not thine, that brought the Sea into the World, and gave it an eaſie birth, or delivered the Earth of it without hard labour. This makes the ſenſe of the whole Context run more clearly than our reading of it. And ſo we have Sea-doors of two ſorts in this Context: In this eighth verſe, the doors of the Sea are the doors by which the Sea came forth; and in the tenth verſe, we have the doors by which the Sea is kept in; whereas according to our rendring, the doors in both places are interpreted as keeping the Sea in; and ſo there would be a mention of the ſame doors twice; which though it may be admitted, yet this latter ſeems to be the cleareſt, as taking the firſt doors for thoſe by which the Sea was let out, or had its birth, and the latter, for thoſe doors by which the Sea is kept within its bounds. *Who ſhut up the Sea with doors,*

When it brake forth.

גיח *Exivit cum impetu.*

The word which we tranſlate *to break forth*, ſignifies in other places of Scripture the breaking forth of a Child in the birth: *David* uſeth it (*Pſal.* 22. 9.) *Thou art he that took me out of the womb*; there it is taken (as Grammarians ſpeak) tranſitively, here intranſitively, *When it brake forth*, noting a kind of rapture or violence; as when *Tamar* was in travel (*Gen.* 38.27, 28.) *There were twins in her womb; and it came to paſs, when ſhe travelled, that the one put out his hand, and the Midwife took and bound upon his hand a ſcarlet threed, ſaying, this came out firſt; and it came to paſs, as he drew back his hand, that behold his brother came forth; and ſhe ſaid, how haſt thou broken forth? this breach be upon thee; therefore his Name was called Pharez.* Thus the Sea brake forth violently, as if it had iſſued

Out of the womb.

Ex occulto divinæ providentiæ. Aquin. *Creavit deus terram non inanem ſed gravidam aquis, quæ licet eodem temporis momento creatæ*

What Womb? Some ſay of the Providence of God; ſay others, of the Decree or Counſel of God; for that is the womb, out of which all things proceed: A third ſaith, out of the Power and Omnipotence of God: All theſe ſayings are true, either of theſe is as the womb out of which all things iſſue; but theſe, the Providence, the Decree and Counſel, the Power and Omnipotence of God, are the Common Womb, out of which all things iſſue ; whereas here the Lord ſeems to ſpeak of ſome ſpecial womb, out of which the Sea iſſued. And therefore I rather adhere to that Interpretation, which ſaith plainly, that the womb out of which the Sea is ſaid to iſſue, was the Abyſſe or bowels of the Earth. The Sea brake forth out of the bowels of the Earth, as out of a womb. The Earth is the Common Parent, the Parent of the Sea ; the Sea was created in the bowels of the Earth ; or the Earth was created big with the waters of the Sea, as a woman big with child, and ſhortly after the Lord cauſed the earth, like a woman with child, to travel and bring forth the Sea. So that the Lord doth here more diſtinctly open to us the manner of the Creation of the Sea, than in the firſt of *Geneſis*. It is true, the Element of Water hath its ſeat naturally above the Earth, it being the lighter Element ; but as to the firſt conception of it, this Scripture implies, that its place was within the Earth, and that it iſſued forth from the Earth. The bowels of the Earth were the womb in which the Sea was conceived, and out of which, by the Word of the Lord, it iſſued. The waters were not at firſt created above the Earth (as ſome have affirmed) but they being created with the Earth, and conceived within the Earth, brake out of the Earth, and inveſted or covered it all over ; and ſo continued in that condition till the third day, and then the Lord commanded them to retire into certain vaſt channels, now called Sea, that ſo the dry land might appear. Thus the Lord, when the waters were iſſued forth, diſpoſed of them in their proper place. According to this Interpretation, we are to take theſe words of the time paſt ; *Who is he that ſhut up the Sea with doors, when it brake forth?* that is, after it had broken forth, after it had iſſued out, *Who was he that then ſhut it up with doors?* This deſcription of the Nativity of the Sea, may be drawn out into theſe concluſions :

Firſt, *The Earth and Waters were created both together.*

Secondly, *The Waters were at firſt created within the bowels of the Earth* ; for ſaith the Text, *They iſſued forth, they brake forth.*

Thirdly, *At the Command of God, the Waters were brought forth out of the Earth, as a Child out of the Mothers Womb* (Pſal. 33. 7.) *He gathereth the waters of the Sea together as an heap, he layeth up the deep in ſtore-houſes* (Pſal. 104 *verſ.* 5, 9.) *Bleſs the Lord, &c. who* *laid the foundations of the Earth, that it ſhould not be removed for ever; thou coveredſt it with the deep as with a garment: the Waters ſtood above the Mountains.*

Fourthly, *The Waters being thus brought forth, did at firſt cover the Earth, and ſo would have continued, if God had let them alone.*

In the method of Nature things lie thus:

Firſt, The earth is loweſt, being the groſſeſt element.

Secondly, The water riſeth above the earth, as being more pure than that.

Thirdly, The air is above the water, as being much more pure than the water.

Fourthly, The fire gets above all, as being the thinneſt and pureſt of all the elements; and therefore the water iſſuing out of the earth, would have continually covered the face of the earth, if the Lord by his power had not ordered it off, and ſhut it up with doors, when come off, according to our reading the words in this verſe, and according to the general reading of the tenth verſe; where the whole earth being covered with water, the Lord brake up for it his decreed place, and there kept it faſt. Thus *David* (Pſal. 104. 7, 8.) ſpeaking of the waters above the mountains and over-flowing all; preſently adds, *At thy rebuke they fled, at the voice of thy thunder they haſted away; they go up by the mountains, they go down by the vallies, unto the place which thou haſt founded for them.* There the Lord by *David*, as here by himſelf, ſets forth his mighty power, in the diſpoſal of the waters to a certain place.

But if we take that other reading of this verſe, *Who hath annointed the doors of the Sea?* then by *doors* we are not to underſtand that which ſtops the Sea from over-flowing the earth, as in the tenth verſe; but for thoſe paſſages at which the waters brake out of the earth, as an infant from the womb; which ſeems moſt diſtinct and clear.

And becauſe the Sea is ſo huge a body, ſo great a part of the world, we may (not unprofitably, I hope, before I paſs from this verſe) conſider a three-fold repreſentation of the Sea, or the Sea as a glaſs ſhewing us three things.

Firſt, The Sea hath in it a repreſentation of God himſelf in his divine perfections.

Secondly, Of the World in its various motions.

Thirdly, Of the heart of man in its vileſt corruptions.

The Sea carrieth in it, Firſt, A repreſentation of God himſelf; which may be taken in four things.

Firſt, In the hiddenneſs and unſearchableneſs of his wiſdom (*Pſal.* 36. 6.) *Thy judgements are a great deep, or a ſea*; (Rom. 11.33.) *O the depth of the wiſdom and counſel of God! how unſearchable are his judgements, and his wayes paſt finding out!* None can fathom this Sea, there is not line enough in the underſtanding of Men and Angels to reach the bottom of God; he is a ſea without banks or bottom.

Secondly, The Lord is as the ſea in his goodneſs, ſending out ſo many ſweet ſtreams, and feeding all the ſprings of the earth (*Pſal.* 65.9, 10.) *Thou viſiteſt the earth and watereſt it, thou greatly inricheſt it with the river of God, which is full of water; thou prepareſt them corn, when thou haſt ſo provided for it: thou watereſt the ridges thereof abundantly, &c.*

Thirdly, As all the rivers come from the ſea, and return to it, ſo all good flows out and ſprings from God, and all the glory of his goodneſs ſhould return, or be returned to him in praiſes and thanksgivings.

Fourthly, The ſea is ſuch a vaſt body, that though it ſends forth water to feed the earth every where, and though all the rivers flow back into the ſea, yet the ſea is not at all abated by the water that it ſends forth, nor increaſed by all the water that returns to it. So how much ſoever God gives out to the creature (he gives out all) yet he is no more emptied by it than the ſea; and whatſoever returns the creature makes to him, they no more increaſe nor add to him, than the ſea is increaſed by the rivers falling into it: there is no ſenſible appearance of the heightening of the waters of the ſea, by the greateſt and vaſteſt rivers that disburden themſelves into it.

Secondly, As the ſea is an Emblem of the Living God, in whom we live, ſo of the world wherein we live.

Firſt, The ſea is a very unquiet part of the world. What ſtorms, what tempeſts are there upon the ſea? what rage and fury in the waves of it? ſuch an unquiet thing is this world, hurrying up and down, and inraged often by ſtorms and tempeſts ariſing from the luſts and paſſions of men, even to the ſwallowing up of all.

Secondly, The ſea is very unconſtant, it is now ebbing, and anon flowing. It is ſo with this world, and all things in it; our comforts are ſometimes flowing, and ſometimes ebbing; our peace comes, and anon it goes; we have ſome good dayes and more evil; the dayes of darkneſs are many, and the beſt meet with many of them in this world; the world is full of changes, the faſhion of it paſſeth away.

Thirdly, The ſea water is a ſalt water, an unpleaſant water; and ſuch is the world, though many drink greedily of it, and would even draw it up, as the Scripture ſpeaks of *Behemoth*, drawing up *Jordan*. They who drink in worldly things, as if they could drink up the whole world, yet drink but ſalt and unpleaſant water. One of the Ancients notes it as a great mercy to man, that God doth thus imbitter the world to us, making it brackiſh and diſtaſtful. And indeed God hath on purpoſe tempered the things of this world, that they ſhould not be too ſweet and luſcious for us, or leſt we ſhould diſtemper our ſelves by them, or ſurfeit upon them.

Auguſtine.

Thirdly, The Sea is an Emblem of the heart of man, eſpecially of a wicked mans heart. Man is a little world, and the heart of man hath a ſea of worldly vanities in it (*Iſaiah* 57. 20.) *The wicked are like the troubled ſea*; and the heart of a wicked man is the moſt troubled and troubleſome part in him. The heart unchanged, is like the ſea:

Firſt, For turbulency or troubleſomneſs; what is more unquiet than the heart of man? no ſuch natural ſtorms upon the ſea; no ſuch civil ſtorms either at ſea or land, as there are carnal ſtorms in the heart of man; what a ſtir, what broils, doth the heart of man make many times!

Secondly, The heart of man is like the ſea, as it is ſalt, brackiſh and bitter, through the haſtineſs and raſhneſs of our ſpirits. The Prophet *Habakkuk* calls the Chaldeans a bitter and haſty Nation (*chap.* 1. 6.) Haſty perſons are bitter perſons, perverſeneſs, peeviſhneſs and paſſions lodge in them.

Thirdly, The heart of man hath waves in it, full of pride like the ſea; what ſea hath ſuch proud waves as the heart of man hath! O how do many even deifie themſelves, think and ſpeak of themſelves as if they were more than man! It is ſaid of the King of *Tirus* (*Ezekiel* 28. 2.) that *he ſet his heart as the heart* *of God*; how was that? not that his heart was faſhioned like the heart of God, but he was lifted up in a ſelf-ſufficiency, as if he (like God) needed no helper; and as he thought, he had no need of help from any, ſo he had no fear of hurt from any. How often do ſuch proud waves appear upon the ſea of mans heart? and who is there among the ſons of men, but finds theſe proud waves of his heart lifting him up beyond his ſphere and condition? And who but God, can *ſhut up this ſea with doors, when its ſinfulneſs breaks forth, as if it had iſſued out of the womb?* But leaving theſe metaphorical ſeas, I return to conſider what the Lord ſaid further, concerning the Sea Natural.

Verſ. 9. *When I made the cloud the garment thereof, and thick darkneſs a ſwadling band for it.*

As ſoon as the child is born and come into the world, the Mother or Midwife provides ſutable garments for it, and a ſwadling band. Thus the Lord continues the metaphor of childbirth; I, ſaith the Lord, provided a garment and a ſwadling band for the new-born ſea. And as the Text tells us, that the Lord made the ſea a garment, and a ſwadling band, ſo it tells us what they were: What was the garment made for the ſea? The Cloud. When the Lord had ſeparated the ſea from the earth, he made the clouds to cover it, as garments do a child, that comes naked into the world; and the cloud is a fit garment for the ſea. Clouds are water condenſed, and they diſſolve into water, and here the Lord having ſeparated the ſea from the earth, made the cloud, which is a kind of ſea, a ſea in the air, as a garment to cover and keep it warm. And becauſe a new-born child, leſt the limbs ſhould not grow right, hath not the liberty of its arms and feet for a time; but is wrapt up with a ſwadling band: therefore, in purſuance of the Allegory, the Text ſpeaks of a ſwadling-band prepared for the ſea, as ſoon as it was born. But what was the ſwadling-band of the ſea? As the matter of its garment is a cloud, ſo its ſwadling-band is *thick darkneſs*; that is, ſay ſome, very dark clouds; making this latter part of the verſe but a repetition of the former: becauſe clouds are dark in themſelves, they are often expreſſed by darkneſs, they are called black clouds, and dark clouds, yea, ſometimes clouds are called *darkneſs*. So that the cloud, and the thick darkneſs,

Aer mari impendet Græci optime ὁμίχλη δὲ αὐτὴν ἐσπαργάνωσα *multæ enim nebulæ ſolent oriri ſuper mare.* Grot.

Cum mare aliis aquis tanquam veſtitu & faſciis circumtegerem. Jun.

Quis illa denſa vaporum caligine tanquam faſciis illud involvit. Bez.

Nubes paſſim a poetis dicuntur atræ, nigræ ſpiceæ, imo interdum tenebræ & nox. Sanct.

Nomen חתלה *ortum eſt a verbo* חתל *quod ſignificat involvere faſciis ſeu linteolis, quemadmodum ſolent involvi recens nati infantes.* Ezek. 16.4. Piſc.

neſs may be the ſame; onely it is here expreſt in different terms, to ſhew the exactneſs of the Lords proceeding, and the accurateneſs of his providing for the due ordering of the unruly child the ſea. And that the ſea had at firſt ſuch a ſwadling-band, we find (*Gen.* 1. 2.) *Darkneſs was upon the face of the deep.*

Hence, Firſt, From the purpoſe of the Spirit of God, as we may well conceive, in repreſenting the ſea in ſuch a dreſs, a child in ſwadling-bands;

Note;

God can as eaſily rule and bind the ſea (a vaſt bulky body) as a mother or a nurſe can bind a little infant in ſwadling-bands.

And ſurely the Spirit of God would have us to take notice, that though the ſea, be indeed ſuch a giant, ſuch a monſter, as will make a heart of oak ſhake, or a heart of braſs melt, yet what is it to God, but an infant? he can bind it and lay it to ſleep, even as a little child. And if the great ſea be in the hand of God as a little child, what is great to God! and how great is God! What is ſtrong to God! and how ſtrong is God! What or who is too great, or too ſtrong for God to deal with? Cannot God, who hath ſwadled the turbulent ſea, provide ſwadling-bands to wrap up the ſtouteſt and moſt turbulent ſpirits of this world? *Job* ſpeaking of himſelf, wondered that God ſhould deal ſo with him (*chap.* 7. 12.) *Am I a Sea or a Whale, that thou ſetteſt a watch over me?* The ſea is a boiſterous creature, and had need be watched; *Am I a Sea or a Whale*, ſaid *Job*? Though a man be as a ſea or a whale, God can watch him, and bind him from doing miſchief. Therefore fear not any power of the creature, though a great ſea, while your behaviour is good; but fear the Lord, who binds the ſea to its good behaviour. *Nations are before him but as the drop of a bucket* (*Iſa.* 40.15.) A Nation conſidered in it ſelf, is a mighty ſea, much more *The Nations*, which indefinite is univerſal, taking in all Nations; yet they are all but as the drop of a bucket: and how eaſily can we diſpoſe of the drop of a bucket? Even ſo eaſily can God diſpoſe of thoſe who are as the ſea in opinion and appearance.

Secondly, Conſider what the Lord makes the ſwadling-band of the ſea; ſome ſtrong thing no doubt: the Text tells us it is but a dark cloud or a miſt ariſing from the ſea; theſe are the bands with which God binds this mighty giant the ſea.

Hence Obſerve,

The Lord can make weak and improbable means to do and effect the greateſt things.

One would think we ſhould have heard of ſome other matter, even of adamantine chains, to bind the Sea with; but we ſee miſts and fogs and clouds ſhall do it, if God will. Miſts are but vapours gathered up and thickened a little in the air. Is it not a wonder, that they ſhould get the upper hand of, and bind the ſea? ſo that as ſoon as a miſt riſeth in the air, by and by the ſea is ſtill. There is indeed a natural reaſon why, as calms are ſeldome without miſts, ſo miſts can never be without calms; becauſe miſts cannot endure nor live in the wind, much leſs in a ſtorm, but muſt preſently be diſperſed or blown away by it; yet 'tis much, that a miſt, or a fog, or a cloud in the air, ſhould have a binding force upon the ſea. This was the Lords work, to keep the ſea quiet in its place. And having conſidered this, we are called to conſider another Work of God, whereby he keeps the ſea from roving out of its place, in the two verſes following.

Verſ. 10. *And brake up for it my decreed place, and ſet bars and doors, &c.*

Here the Lord ſpeaks of the ſecond ſtate of the ſea, according to one reading, though according to ours of the firſt.

When the Lord had ſaid, *Let the waters be gathered together into one place*, he prepared a place to receive the waters; as when a man would have a place to hold water, he digs or makes an earthen veſſel or receptacle for it. So when the waters iſſued out of the earth in their nativity, the Lord gathered them together into a ſea, and prepared a ſtupendious pit; or as ſome follow the alluſion here of a new-born infant wrapt in ſwadling-bands, he provided a great bed or cradle to put it into. That vaſt concave into which the waters are put, is ſomewhat like a cradle; thoſe channels (I ſay) which God made for the ſea, are as the cradle wherein it is laid. The banks and ſhores are thoſe bars and doors with which the infant is kept in his cradle. What can be ſpoken more ſignificantly than theſe ſimilitudes, to expreſs the greatneſs of God, who keeps in the ſea by his power, and leads it forth gently into ſeveral creeks and boſoms, for the ſafety of Navigation, and repreſſeth its fury and violence by the ſands and ſhores? Thus ſaith the Lord, *I brake up for it my decreed place*, a hollow place, for the holding of the ſea.

Some tranſlate, *And eſtabliſhed my decree upon it*; for the word *place*, is not expreſſed in the Text, there it is only *and brake up my decree*; but it is more clear to the general ſenſe of the Text, and to the particular ſenſe of the Hebrew word, to interpret it, of breaking up a decreed place for the ſea, than of eſtabliſhing a decree for the ſea; which is a conſequent of the former: and therefore I underſtand it only of a fitting room for the ſea, here called *a decreed place*, or a place determined, a place not only found out as convenient, but determined and ſet; *I brake up for it my decreed place*, or my *ſtatuted place*, a place that I appointed by an ordinance of heaven, that place did I break up for it; that is, I made a veſſel or channel like a cradle, big enough, and broad enough, and deep enough, to hold the vaſt waters of the ſea. *I brake up for it my decreed place.*

ואשׁבור *Et fregi*, i. e. *decidi vel decrevi ſuper illud ſtatutum meum*, q.d. *de illo decretum meum conſtitui, cum ei limites ſunt à me præfiniti.* Merc. *Vocabulum terræ rectè hic ſuppleri, tum ipſa hiſtoriæ veritas, tum propria ſignificatio verbi* שבר *evincit: Itaque alii non rectè cum verbo illo conſtruunt vocem* חקי *in Hebræo deficit præpoſitio* ב חקי *pro* בחקי Piſc. *Cum diſfregi pro eo (ſc. terram) decreto meo*, i.e. *Alveos velut cunas exaravi & circummunivi.* Jun.

Note, Firſt;

The Lord who made the ſea, made alſo a place for it.

The ordering and placing of all things is of God, as well as the making of them; God hath provided a place for every thing, and put every thing in its place. God is the God of Order. And how comely and orderly are all things, while they are kept in, and all perſons while they keep in the place which God hath decreed for them, and put them in! The Elements do not ponderate, are not burdenſome in their place. The ſea troubles us not while it keeps or breaks not out from that decreed place, which God at firſt brake up for it. There is not the leaſt worm, but hath a decreed place. And as God hath appointed men their time (there is a decreed time for their birth, and for their continuance in life, they die alſo, and go out of the world in a decreed time) ſo there is a decreed place for every man, and that two-fold:

Firſt, Of his habitation, in what part of the world he ſhall live (*Acts* 17 26.)

Secondly, Of his ſtation, or vocation, what part he ſhall act in the world, to ſerve his generation, or to get his living. He that abides within the bounds of his calling, abides in his place, though he every day move or remove from place to place. It is beſt for our ſelves and for others alſo to abide in our decreed places; as it is a mercy to us all, that the ſea abides where God placed it. If men break out of their places, they may quickly do miſchief like the breach of the ſea: To prevent which *God brake up for it his decreed place*, *and* not only ſo, but as it followeth in the cloſe of this tenth verſe,

Set bars and doors.

In the eighth verſe we have only doors; he hath ſhut up or annointed the doors of the ſea; but here we have *bars and doors*. It is an alluſion to ſtrong Cities and Caſtles, or to great mens Houſes, which have not only doors, but doors barred and double lockt. Bars ſtrengthen doors, and keep them faſt and ſure. A ſtrong door, if not well lockt and barred, may quickly be broken open; therefore the Lord to make all faſt, tells us that when he had put the ſea into his decreed place, that it ſhould no more return to cover the earth at its own pleaſure, or according to its natural bent (for there is a deſire, that is, a natural bent in the ſea to be over-flowing all, and to repoſſeſs the place from which it was at firſt with-drawn; the Lord I ſay tells us that) he then ſet *doors and bars to keep it in*, and ſhut it up faſt enough. And if you enquire what is meant by theſe doors and bars, with which 'tis ſhut in? Some anſwer, The ſands of the ſea, others the rocks, clifts and banks; theſe are bars and doors by which the ſea is ſhut in. But though theſe things are indeed as bars and doors to keep the ſea from returning again; yet that which is the great bar and door, is the word of command from God, as appears fully in the next verſe.

Verſ. 11. *And ſaid, hitherto ſhalt thou come, and no further.*

Et dixi, ei ſc. proſopopeia. Dicere dei eſt jubere & conſtituere quid fiat.

The Saying of God, is Gods Command and Law; *And ſaid.* To whom? To whom did the Lord ſpeak? He ſaid it to the ſea; though a ſenſeleſs creature, a creature without reaſon, yea without life, yet the Lord ſaid it, and he ſaid it to the ſea, and he ſpake it as angry with the ſea. As if he had ſaid, I ſee what a raging creature thou art, what a froward ungovern'd child thou art like to prove; therefore I ſay, *hitherto ſhalt thou come, and no further.* We may take this ſaying of the Lord, under theſe two notions.

Hebræi פה *pro termino ponunt, ut apparet,* Ezek. 41. 15. *ideò rectè* עד פה *vertitur hoc uſque.* Cart.

Firſt, As expreſſing the firmneſs of what was done; *He ſaid,* that is, reſolved, determined, and concluded, made it a Law, a Law like that of the *Medes* and *Perſians*, not to be reverſed by any power.

Secondly, *He ſaid*, as noting the facility of the work. When the Lord took a courſe to ſhut up theſe doors, and to put on theſe invincible bars, what did he? He ſaid it, and it was as ſoon done as ſaid; ſo that this word *He ſaid*, notes the infinite ſoveraignty and power of God, that by a word ſpeaking the matter was done; *He ſaid*,

Hitherto ſhalt thou come.

The Lord gives the ſea line; He makes it a priſoner, but not a cloſe priſoner; He gives it a great ſcope, large room to role and tumble its waves in; *Hitherto thou ſhalt come*, that is, hitherto thou maiſt come. It is not a Command that the ſea ſhould alwayes come ſo far, but it is a diſpenſation or a permiſſion, that thus far the ſea may come, but no further. As if the Lord had ſaid, *I have drawn a line, and I have ſet a mark, I have given thee a bound*, ſo far to go, *hitherto ſhalt thou come,*

But no further.

Rabbi Levi.

The Hebrew is, *Thou ſhalt not add*; Thou ſhalt not go beyond the bound which I have ſet thee, to deſtroy the earth. A Jewiſh Writer gives a double expoſition of this, *But no further.*

Firſt, Of the waves and the waters in the midſt of the ſea. When waves riſe in the main ocean, how high they may riſe and toſs the ſailing ſhip, we cannot tell; but God knows.

Secondly, Of the waves roaring at the ſea-ſhore. To both he ſaith, *Hitherto ſhall ye come, and no further.*

And here ſhall thy proud waves be ſtayed.

Why doth the Lord call them proud waves? it is not becauſe they are proud properly, but by a Metaphor; they lift up their heads as proud men do, and are therefore called *proud waves.*

Thus *Jethro* ſpake of *Pharaoh* and his hoſt (*Exod.* 18. 11.) *In the things wherein they dealt proudly, the Lord was above them.* *Pharaoh* and the Egyptians, like the proud waves of the ſea, thought to have ſwallowed up all *Iſrael*; but God made the ſea to ſwallow them up. Proud men, like mighty waves, think to ſwallow up all; but He is above them, that ſaith to the ſea, *Here ſhall thy proud waves*

Be ſtayed.

The Hebrew is, *And here it ſhall ſet it ſelf againſt the pride of thy waves.* As if the Lord had ſaid, if they come here, my doors ſhall meet them, my commands like bars ſhall ſtop them, that they ſhall not be able to go a ſtep further; they ſhall not conquer my commands, nor break down the doors, nor diſſolve the bars, which I have ſet up. The word rendred waves properly ſignifies a *heap*; becauſe waves roſe in heaps one upon the neck of another.

גלים *Fluctus recte dicti, quia volvuntur ventis. Et magnos volvunt ad littora fluctus. Dicuntur etiam* משברים *a fragore vel quod franguntur in littora & ſcopulos, vel quod inter ſe colliduntur.*

Firſt, In that this Text makes ſo particular a deſcription of the proviſion which God made to keep the ſea in order; as ſoon as it was born, he bound it up in ſwadling-bands, and then brake up a decreed place for it, and there ſet up bars and doors, that it ſhould come no further. He put the ſea under confinement.

Hence, Note;

The ſea left to it ſelf, would miſchief all; the ſea would return and cover the earth quickly.

As ſoon as ever it brake forth out of the earth, it covered the earth; and ſo it would do again, if the Lord ſhould let it alone. *David* took ſpecial notice of this work of God (*Pſal.* 104. 9.) *Thou haſt ſet a bound that they* (the waters ſpoken of *verſ.* 6, 7, 8.) *cannot paſs over, that they turn not again to cover the earth.* Which plainly implieth, that the waters would turn again to cover the earth, and ſo recover their firſt liberty, even to overſpread the face of the whole earth, did not God reſtrain and hold them in, as was ſhewed before in the general explication of this verſe.

Secondly, Note;

The creature can go no farther than God permits or ſuffers.

Rational creatures often go beyond the commands of God; but neither they, nor any creature, can go beyond the counſel of God: They who tranſgreſs or paſs over the line of his revealed will, cannot paſs over the line of his ſecret will. The Lord ſecretly puts a ſtop to all creatures, as here, to the ſea. How extravagant ſoever mens ſpirits are, or their practices are, yet they are under an over-ruling power. The ſea hath continued under this command ever ſince God made it; it hath gone no further than the Lord would. Though it be a truth that the ſea hath broken viſible and natural, yea artificial banks, and bounds, and bars; yet it hath never broken thoſe ſpecial inviſible banks, bounds, and bars, which God hath made for it, his decree. When God gave the ſea viſible banks, and bounds and bars, he did not intend them for banks, and bounds, and bars to his own will; and therefore he ſometimes bids the ſea go beyond and break its viſible bounds and bars. He commanded a general deluge in *Noahs* time; then all was ſea, no dry land appeared: And though we have the Lords promiſe that he will never deſtroy the world, how ſinful ſoever, by an univerſal deluge any more (*Gen.* 9. 11.) yet Hiſtories and experiences have told us there have been many particular inundations of the ſea, breaking its anciently known bounds and bars; nevertheleſs it never did nor ever ſhall break the bars of this word, *hitherto ſhalt thou come, but no further.* The divine pillar of this (*Ne plus ultra*) *No further*, ſtands inviolable. If the ſea break bounds at any time, 'tis becauſe God hath given it a ſpecial commiſſion to do ſo, for the puniſhment of men, who break their bounds by ſin. The ſea is ſtill Gods priſoner, and goes not out of thoſe doors which God hath ſet up and barred, without his licence; it ſtirs not a foot from the decreed place which God broke up for it, but as he lengthens its chain.

Deus non ſibi eas rerum leges fixit quas nequeat ad tempus cum libet mutare.

Thirdly, Note;

To God alone that power belongs, which keeps the ſea within compaſs.

It is not the ſands, nor the banks, nor the rocks, that can do it. The water is a very barbarous and head-ſtrong element, none can put a bridle into the lips of it, but God himſelf. A late Hiſtorian, ſpeaking of the ſiege of *Rochel*, ſaith there was a ſtupendious dike made, which might be *called a bridle to the ſea*: but God alone can make a bridle for the ſea; his word in the Text, *Hitherto ſhalt thou come, and no further*, is the bridle. Some diſpute whether it be not a continued Miracle, that the ſea is kept within its compaſs. We ſay miracles are diſcontinued;and I conceive 'tis beſide the nature of a miracle, to be continual; yet, without diſpute, 'tis a continued marvel or wonder, that the ſea is thus kept in; if the Lord ſhould let it looſe, if he ſhould remove the bar and unlock the door of that prohibition here given it, but one hour, no natural doors nor bars could hinder it from returning to cover the face of the earth. Take a few inferences from the whole.

Firſt,
The ſea is Gods, and he hath made it.

(Pſal. 95.5.) And he made it,as to declare his own glory, ſo to promote our good (*Pſal.* 104. 25,26.) *The earth (O Lord) is full of thy riches;ſo is this great and wide ſea,wherein are things creeping innumerable,both ſmall and great beaſts; there go the ſhips;there is that Leviathan whom thou haſt made to play therein.*O magnifie God,who hath made the ſea ſo vaſt, ſo wide, ſo great, yet ſo uſeful and commodious. As the ſea is a terrible creature, ſo a beneficial creature, bringing forth and feeding an innumerable company of beaſts, as the Pſalmiſt ſpeaks. We may as ſoon number the ſands, as the ſhoals of fiſh bred and nouriſhed in thoſe mighty waters.

Secondly,
As the ſea is the Lords, and he made it; ſo the ſea is the Lords, and he maſters it.

(Pſal. 89. 9.) *Thou ruleſt the raging of the ſea; when the waves thereof ariſe, thou ſtilleſt them.* Glorifie the Lord in this. No earthly potentate can coerce the ſea. *Xerxes* preſumed he could tame the *Helleſpont*, a little brook comparatively to the Ocean, but it would not obey him; he diſciplined it with three hundred ſtroaks for attempting his bridge of boats, but it would not mend; he caſt fetters into it, as if it had been his vaſſal, but it would not be bound. It is God who binds the ſea, That knows no Lord but him that made both it and the dry land. It was proof enough of Chriſts Divinity, that *rebuking the winds and the ſea, there was a great calm.* This made *the men marvel, ſaying, what manner of man is this* (ſurely he is more than man) *that even the winds and the ſea obey him*(Matth. 8. 26, 27.) When ſome Courtiers would have flattered our Daniſh King *Canutus* into a belief that his power was more than humane, he commanded his chair to be ſet on the Sea-ſhore at the time of flood; and ſitting down, thus beſpake that Element; *I charge thee not to enter my land, nor wet theſe robes:* but the ſea keeping on its courſe, he roſe up, and ſpake in the hearing of all about him; *Let all the inhabitants of the world know, that vain and weak is the power of Kings; and that none is indeed worthy of that Name, but he that keeps both heaven, and earth, and ſea in obedience.*

Thirdly, Then tremble at the power of God, who can let the ſea looſe upon us in a moment. We tremble at the ſea if it break looſe; then tremble at the power of God, who can let looſe the ſea. *It is he that calleth for the waters of the ſea, and poureth them out upon the face of the earth: the Lord is his Name.* (Amos 9. 6.)

Fourthly, when the ſea breaks bounds in any degree, either when we ſee a ſtorm at ſea, or a deluge at land, let us go only to the Lord, who onely can ſtill the raging of the ſea, and put ſwadling-bands about it, even as if it were a child. God alone is to be invocated, when the winds are tempeſtuous, and threaten either a deluge at land, or a wrack at ſea. Heathens invoked *Neptune* and *Æolus.* Popiſh votaries call upon St. *Nicholas* and St. *Chriſtopher.* Let us learn of the Diſciples, who fearing to be ſwallowed up of a tempeſt, went to Chriſt, and ſaid, *Maſter, ſave us, we periſh* (Matth. 8. 27.) The poor Mariners in *Jonah* called every one upon his God (*Jonah* 1. 5.) but none of them called upon the true God. It is *Jehovah* the Lord, the true God onely, *that raiſeth the ſtormy wind, which lifteth up the waves of the ſea; and it is he that maketh the ſtorm a calm* (Pſal. 107. 24, 25, 29.)

Fifthly, If the ſea, ſo vaſt and violent a creature receive the bridle from God, and is bound up by him, even as an infant in ſwadling-bands; how much more ſhould man receive the bridle from him! The Lord ſaith to the ſons of men, hitherto ſhall ye come, and no further; hitherto your works and actions ſhall go, and no further: yet how do the men of the world over-flow and break their bounds! The prophet makes this application clearly (*Jer.* 5.22, 23.) *Fear ye not me, ſaith the Lord? will ye not tremble at my preſence? which have placed the ſand for the bound of the ſea, by a perpetual decree, that it cannot paſs it; and though the waves thereof toſs themſelves, yet can they not prevail; though they roar, yet can they not paſs over it: but this people hath a revolting and a rebellious heart, they are revolted and gone.* As if he had ſaid, *The ſea doth not revolt againſt my command, but this people doth*; they are more unruly than the ſea. *All the wicked, at beſt, are like the troubled ſea, that cannot reſt* (as the Prophet ſpeaks, *Iſa.* 57.20.) How much worſer then are they than the ſea, when they are at worſt?

Laſtly, We may hence infer for our comfort; If the Lord hath put bounds to the natural ſea, what unnatural ſea is there, to which the Lord cannot put bounds? There is a five-fold metaphorical ſea, to which the Lord hath ſaid, *hitherto ſhalt thou come, and no further*: Or, at leaſt, he hath ſaid, though thou come hither, thou ſhalt come no further. This the Lord hath ſaid,

Firſt, To the ſea of mans wrath. The wrath of man is a grievous ſea, and of that *David* ſaith (*Pſal.* 76.10.) *The wrath of man ſhall praiſe thee, the remainder of wrath ſhalt thou reſtrain.* Let men be as angry as they will, let them be as ſtormy as a ſea; yet the Lord hath ſaid, hitherto ſhall ye come, and no further: For (*Pſal.* 65.7.) *He ſtilleth the noiſe of the ſeas, the noiſe of their waves, and the tumult of the people.* Yea, great men raging like the ſea, are ſometimes ſtopt by very ſmall matters, ſuch as the ſea-ſands. The Chief-prieſt and Elders of the people, were offended at Chriſt, and therefore queſtioned his Authority; yet forbare to anſwer his queſtion, as they had moſt mind to do it, for fear of the people (*Matth.* 21.23, 26.)

Secondly, He bounds the ſea of the devils rage. The devil is a ſea in bonds. We read of a ſpecial thouſand years, wherein it is propheſied that Satan ſhall be bound (*Rev.* 20. 2.) yet indeed he is alwayes bound, elſe no man could live a quiet hour for him, nor have any reſt from his furious temptations and vexations, but his profeſſed ſlaves and votaries.

Thirdly, There is a ſea of Affliction which we meet with in this world; the Lord bounds that alſo, and ſaith, hitherto it ſhall come and no further (1 *Cor.* 10. 13.) *There hath no temptation taken you, but ſuch as is common to man. But God is faithful, who will not ſuffer you to be tempted above that you are able; but will with the temptation alſo make a way to eſcape, that you may be able to bear it.*

Fourthly, The Lord ſets a bound to the ſea of prophaneneſs and ungodlineſs in the world; that's a ſea that would over-flow all; and that is a ſea, for whoſe over-flowing, we have cauſe to pour out floods of tears. Hence that prayer of *David* (Pſal. 7. 9.) *O let the wickedneſs of the wicked come to an end!* Did not the Lord put an end to the prophaneneſs and ungodlineſs of men, they would be endleſs in prophaneneſs and ungodlineſs. *The unjuſt knoweth no ſhame* (Zeph. 3. 5.) That is, he is never aſhamed of any injuſtice, but would go on to do unjuſtly and wickedly (*in infinitum*) who knows how long!

Fifthly, The Lord ſets a bound to the ſea of error and falſe doctrine; the Lord ſaith, *Hitherto ſhalt thou come, and no further.* Error would be as extravagant and boundleſs as the ſea, if the Lord did not bound it. *Epiphanius* in his treatiſe of hereſies, alludes to this Scripture, for the comfort of himſelf and others, when he ſaw ſuch a high-grown ſea of error broken in upon the Church. *As Jannes and Jambres withſtood Moſes, ſo do ſuch ungodly men withſtand the truth of Chriſt*; but (ſaith the Apoſtle, 2 *Tim.* 3. 9.) *They ſhall proceed no further.* Did not the Lord give a ſtop to the ſpirit of ſeduction that goeth out from the Devil and the falſe Prophet, it would bring in a deluge of deluſions upon the whole world, and (as Chriſt himſelf hath fore-warned us, *Matth.* 24. 24.) *deceive if it were poſſible, the very Elect.* But there is a bar and a bound for this ſea alſo; though they come hitherto, to this and that perſon with their errors, to this and that point of error, yet *they ſhall proceed no further; and here, even here, their proud and poiſonous waves ſhall be ſtayed.*

JOB,

JOB, Chap. 38. Verſ. 12, 13, 14, 15.

12. *Haſt thou commanded the morning ſince thy days? and cauſed the day-ſpring to know his place,*

13. *That it might take hold of the ends of the earth, that the wicked might be ſhaken out of it?*

14. *It is turned as clay to the ſeal, and they ſtand as a garment.*

15. *And from the wicked their light is with-holden, and the high arm ſhall be broken.*

THe Lord in dealing with *Job*, had already put ſundry Queſtions to him about the earth, and about the ſea, as hath been ſhewed in the former part of this Chapter; here the Lord calls his thoughts up into the ayre, or bids him look to the heavens, and duly conſider the light of the Sun. In this the Lord intends the ſame thing which he had done before, while he was queſtioning *Job* about the Earth and the Sea, namely, to humble him, and bring him to a full ſubmiſſion, by ſhewing him his weakneſs, and utter inſufficiency, as alſo to ſet forth his own wiſdom, power, and greatneſs: *Haſt thou commanded the morning ſince thy days? &c.* We may gather up the general ſenſe of theſe four verſes into this brief ſum. As if the Lord had thus beſpoken *Job*; *If thou anſwereſt, that the things I have already queſtioned thee about, were before thy time, and therefore muſt needs be done, without either thy counſel or aſſiſtance; then I ask thee farther, Haſt thou ever haſtened or retarded, haſt thou quickened or ſtopt the riſing of the Sun, at any time ſince thou waſt born? or haſt thou ever cauſed the morning light in any one of theſe few days, which thou haſt ſeen, to ſpread it ſelf far and near, even every where, to the uttermoſt parts of the earth; that ſo thoſe evil doers and night-birds, who being children of darkneſs, cannot but hate the light, and love the works of darkneſs, might by its riſing be at once diſcovered and affrighted?* This ſeems to be the purpoſe and ſcope of God in theſe words. More particularly, Verſ. 12. *Haſt thou commanded the morning ſince thy days?*

That's the firſt Queſtion; *Haſt thou ſince thy days, given the morning its charge*; ſo Mr. *Broughton* tranſlates, implying, that every morning the Sun receives as it were freſh orders from ſome hand or other? now, haſt thou given out orders for the morning light; Doth the day-light obey thee? Doth the Sun ariſe at ſuch times and places as thou haſt appointed? *Haſt thou commanded it* (ſo we render) The word notes commanding with fulleſt authority, a command to appear and be ready upon duty, a command to ſtand forth and do what is enjoyned. This word of command is moſt proper unto God (*Pſal.* 33. 9.) *He ſpake the word, and it was done; he commanded, and it ſtood faſt.* The command of God is a creating command, it puts things into act; his ſaying gives them a being; his calling them to work, makes them work, or ſets them a work. Now, ſaith God, *Haſt thou commanded the morning*? Haſt thou, O *Job*, ſuch a word of command upon any creature, for the producing of any effect, motion, or action? *Haſt thou commanded*

Verbum צוה *valet jubere, adeſſe, exhibere, ſiſtere, in actum & conſpectum educere. Imperium voluntatis efficax intelligitur, quod ſtatim ſequitur effectus.*

The morning?

By the morning, the Lord means the morning light. As if he had ſaid, *Haſt thou raiſed the Sun out of its bed, and brought forth the morning? haſt thou, like the Maſter or Lord of this great family, the World, called up thy ſervants, and ſet up thy light for them to work by? haſt thou commanded the morning, that is, cauſed the Sun to riſe, which is as a bridegroom coming out of his chamber, and rejoyceth as a ſtrong man to run a race* (Pſal. 19. 5.) No, ſaith the Lord, it was not, 'tis not thou that commandeſt the morning, it is I that command the morning. I commanded the firſt morning (*Gen.* 1. 5.) I ſaid, *Let there be light, and there was light; and the evening and morning were the firſt day.* It was I, who the fourth day, ſaid, *Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for ſigns and for ſeaſons, for days and for years. It was I that made two great lights (the Sun and Moon) the greater light to rule the day, and the leſſer light to rule the night,* (*Gen.* 1. 14, 15, 16.) The firſt morning, and all the mornings, the

A manando latine dicitur mane, quod cum ſole manat dies ab oriente.

the light-bearer, or the light-bringer, came forth and appeared at my command, not at thine. *Haſt thou commanded the morning*

Since thy days.

There is ſomewhat ſpecial in thoſe words, *Since thy days.* We may take them either of theſe two ways.

Firſt, As if the Lord had ſaid, *Was there no morning before thy days?* Or, Was there not a morning, before thou hadſt a morning in the world? Did the birth of the morning wait till thou waſt born? Did it not look forth, nor appear, till thou didſt appear? Surely, there were mornings, hundreds of years before thou hadſt a morning in the world. The morning did not ſtay for thee, nor for thy day.

Cum dixit, A diebus tuis, Oſtendit id antequam ille naſceretur factum eſſe, & perpetuum illum naturæ ordinem in manu dei eſſe non hominum. Merc.

Secondly, *Haſt thou commanded the morning ſince thy days?* That is, ſince thou cameſt into the world? haſt thou had the honour, priviledge, and power to awaken and call up the morning, as thou doſt thy houſhold ſervants? Know, O *Job*, that, as there was a morning before thou waſt born, or hadſt a day in the world; ſo *ſince thy day*, thou haſt neither made the morning, nor raiſed up the morning light; that power is now in my hand, as it was before thou waſt in being; thou art but of yeſterday, of a few days: there was a morning before thy days; and ſince thy days many have continued and come forth daily: yet not at thy command, but at mine. As I brought forth the light in the firſt day of the Creation, ſo the fourth day I created the Sun, into which I gathered the light, and at whoſe riſing the morning ſhews itſelf.

Haſt thou commanded the morning ſince thy days?

'Tis a daring Queſtion; thou haſt not, I have done it, and not thou.

Hence Note, Firſt,

What God will have done, he can command to be done, or it ſhall be done at his command.

The Lord needs not labour to produce the moſt difficult effects; he can produce them as a Lord, by a word ſpeaking; he needs not intreat, nor treat about the bringing forth of any matter, his will is enough to bring it forth. What God will have done, ſhall be done. Thus it was at the beginning, when God created all things, and gave them a being; and thus it hath been ever ſince for the moving of all things to their ſeveral ends, and iſſues, to this day; all hath been done by a word of command. *David* (Pſal. 148.) calling the Sun, Moon, and Stars, to praiſe the Lord, gives that as the reaſon (*verſ.* 5.) *for he commanded, and they were created.* Now, I ſay, as they were created at the firſt by his command, ſo they ſhine forth every day by the ſame command (*Matth.* 5. 45.) *He maketh his Sun to riſe on the evil and on the good.* He that hath power, uſually ſaith to a perſon that is unwilling to do a thing, *I will make you to do it*; that is, you ſhall do it, whether you will or no. And 'tis ſaid by the Evangeliſt, *He maketh his Sun to riſe, &c.* which may ſeem to import a kind of unwillingneſs in the Sun to beſtow its light promiſcuouſly upon the evil as well as good (evil men are indeed unworthy that the Sun ſhould ſhine or the rain fall upon them) but God (who is infinite in goodneſs, and to ſhew that our good deeds ſhould not be ſhut up or narrowed to thoſe onely who are good) layeth an irreſiſtible and an indiſpenſible charge upon the Sun, to riſe and ſhine with that indifferency to the good, and to the bad. The Sun would be aſhamed to ſhine upon wicked men, the Sun would even with-hold its beams, and rays, and deny them light or any comfort, it would not make the earth fruitful for them, had it not a command from the Lord: But having a command from him, it cannot with-hold nor divert its light, no not from thoſe who are children of darkneſs, and have conſtant fellowſhip with the unfruitful works of darkneſſe.

'Tis no ſmall matter of conſolation, to remember, that our God is a commanding God, that he can command the morning: which as it is a truth, with reſpect to the natural morning of every day, ſo to the myſtical or metaphorical morning. After a dark, black, and ſtormy night of ſorrow and trouble upon his Church or People, then the Lord can command the morning of joy and proſperity to ariſe upon them and comfort them. 'Tis comfortable living under and obeying his commands, who can command away our ſorrows, and by a word ſpeaking turn midnight into morning, and the ſhadows of death into the ſhining light of life; and therefore ſaith peremptorily without *ifs or ands* (Pſal. 30. 5.) *Weeping (or ſorrow) may endure for a night, but joy (or ſinging) cometh in the morning*: that's a morning in a morning. We may have a morning of Sun light, and no morning of joy-light, as the Lord threatned his people in caſe of diſobedience (*Deut.* 28. 6, 7.) *In the morning thou ſhalt ſay, would God it were even; and at even thou ſhalt ſay, would God it were morning, for the fear of thy heart, wherewith thou ſhalt fear, &c.* Onely God can make a morning of joy or inward light, to riſe with the morning light of the natural day; elſe we may have day without us, and darkneſs within us; Sun-light but no ſoul-light. And ſuch was the intendment of that dreadful threatning againſt the wicked, laſt mentioned out of *Moſes*. Whereas the godly in their darkeſt outward condition, are under the ſweet influences of that gracious promiſe (*Pſal.* 97. 11.) *Light is ſown for the righteous, and gladneſs for the upright in heart.* And God can command that light to ſpring even in the hour and power of darkneſs, as Chriſt expreſſed his ſaddeſt day in this world (*Luke* 22. 53.) The light of every morning is called the day-ſpring, at the latter end of this verſe; and the Lord can make light and gladneſs, or the light of gladneſs to ſpring up in our hearts, when and where he pleaſeth.

Secondly, Obſerve;

The courſe of Nature in all its turns and changes, is moved by, and obedient to the command of God.

As God commands the morning, ſo the morning fails not to come at his command. When did you ever know the morning ſtop or ſtay a moment beyond the time, that God commanded it to come forth. We could never ſay to the Chariot of the Sun, as the Mother of *Siſera* ſaid of his, *Why is his Chariot ſo long a coming? why ſtay the wheels of his Chariot?* There was ſomewhat ſtopt *Siſera*'s Chariot, that it could not come; and God took off the Chariot wheels of the *Egyptians*, in the Red Sea, and they drew heavily; yea, the Lord can take off the Chariot-wheels of any, though they drive as furiouſly as *Jehu*, ſo that they ſhall not come at their time: but who ever knew the morning ſtopt a minute or a moment beyond the exact time at which it ſhould come, or was expected? And as the Sun, ſo all natural things, keep their courſe, and ſlack not at the command of God. No creature diſobeys the command of God but man, who of all creatures hath moſt reaſon, and is moſt obliged to obey it. God never ſaid of the Sun, O that it had hearkned to my voice; but the ſons of men put him often to ſay ſo, as he once did to *Iſrael*, his ancient people (*Pſal.*81.13.) How ſeldome do we keep time with God! How ſeldome do we come or go, juſt at his call! *I have called* (ſaith Wiſdome, *Prov.* 1. 24, 25.) *and ye refuſed, I have ſtretched out my hand, and none regarded.* God never looked, one day of the year, for the morning, and it came not; but he hath come three years (as the Parable of the Fig-tree ſhews, *Luke* 13.) to man, looking for fruit, and hath found none. Will it not ſhame us, that the morning is obedient to the command of God, if we are not?

And therefore as the former note was matter of comfort to us, ſo this may be matter of conviction to us, that the morning, that the Sun in the firmament (a liveleſs creature) receiving a command, ſhould conſtantly appear at the time which the Lord appoints, and that we, who are living creatures, that we, who are reaſonable creatures, yea, that we, who have not only reaſon, but grace (all believers have) ſhould not be obedient to, and obſervant of the Lords command, to come at his time, to appear at his call; how may it cauſe us to bluſh for ſhame! The Prophet ſaith, *The Stork in the heavens, the Crane, the Turtle, and the Swallow,* theſe *know the time of their coming*; they come in their ſeaſon. I may ſay alſo, the Sun, Moon and Stars, thoſe lights in the heavens, know their ſeaſon, and the time of their coming; they obey the command of the Lord, and ſhall not we know the judgement of the Lord, and obſerve the appointed times of our duty! which to obſerve, is as much our intereſt or benefit, as it is our duty. As often as we ſee the morning coming according to the command of God, let it provoke us to make haſt, and not delay, to keep his commandements.

Thirdly, *Haſt thou commanded the morning?* that is, the morning light, to come forth? No, it's I that have done it.

Hence Note;

We are to acknowledge God as the Commander, yea, as the Former, Maker, and Author of the light.

This command of God hath reſpect, not onely to his bringing forth the light every morning, or to his bringing forth the morning light every day into the world; but to his giving the light its being the firſt day of the world. God is the Father not onely of ſpiritual light (*Jam.* 1. 17.) but of natural (*Pſal.* 74. 16.) *The day is thine, the night alſo is thine; thou haſt prepared the light, and the Sun.* This glory is aſcribed to God by his holy Prophet alſo (*Jer.* 31. 35.) *Thus ſaith the Lord, which giveth the Sun for a light by day, and the ordinances of the Moon, and of the Stars, for a light by night.* The Lord gives theſe, as well as command theſe; and who but God can do either? None can command the creatures unto their daily motion, but God; much leſs could any command the creatures into their firſt being, but God. How wiſe, how great ſoever men are, or ſeem to be in their own eyes or ſight, they cannot make nor bring forth the leaſt ray of light; much leſs can they make ſuch a world of light, as God hath made for the world. And ſurely there is no creature wherein we may ſee and contemplate more of God than in the light, which he made the firſt day, and now commandeth to make the morning day by day. Nor is there any thing in the whole compaſs of Nature, either more comfortable or more admirable than the light. The commonneſs of it leſſens our eſteem of it; and becauſe it comes ſo conſtantly, and never fails, we are apt to look upon it as no great matter, as no great mercy; whereas indeed the light is not onely uſeful and comfortable, but admirable; and that it deſerves theſe three attributes, I ſhall briefly ſhew, by giving a touch at each of them.

That, light is an admirable creature, muſt be confeſſed, if we conſider,

Firſt, Its original, or the way of its production. The Apoſtle treating about ſpiritual light, tells us whence the natural light came (2 *Cor.* 4. 6.) *God who commanded light to ſhine out of darkneſs, &c.* Light came, as it were, out of the womb of darkneſs. Now that, out of darkneſs, black darkneſs, ſuch a beautiful child, ſuch a goodly creature as light ſhould be brought forth, is it not marvellous? Yet thus it was, God *commanded light to ſhine out of darkneſs.* The Hiſtory of the Creation reports, *There was nothing but darkneſs upon the face of the earth*, when the Lord ſaid, *Let there be light.* Darkneſs is totally contrary to light, 'tis the privation of light: Now, that the habit ſhould come forth out of the privation, light out of darkneſs, or life out of death, joy out of ſorrow, peace out of trouble, theſe are the wonderful works of God. And we may comfortably meditate upon this, when we want any kind of light: Whence did the Lord bring light at firſt? even out of darkneſs; therefore let us not think any darkneſs of trouble, a lett to the Lords production of light. When we are in ſpiritual darkneſs (the ſtate of nature is a ſtate of darkneſs) that doth not hinder; the Lord can eaſily bring the light of the new creature out of it: and when we are in the darkneſs of any trouble, though it be thick darkneſs, *darkneſs* (as *Job* ſpake, chap. 10. 22.) *like darkneſs it ſelf, and where the light is as darkneſs*; yet this doth not hinder, the Lord can bring light out of it. There's the firſt wonder, the Lord brought light out of darkneſs.

Secondly, Light is wonderful, in its operation, power, and efficacy, in that it doth ſo ſuddenly chaſe away, conquer, and overcome darkneſs. Light gets victory over darkneſs in a moment. There's no darkneſs can abide the face of light. As ſoon as God commands the morning, let it be as dark as pitch, the darkneſs muſt away, and fly before it. Darkneſs cannot withſtand light, nor ſtand in the preſence of it; there's no long diſpute, light inſtantly gets the hand, the day, of darkneſs.

Thirdly, If we conſider the pure nature of light; 'tis as pure as purity it ſelf. Light hath an inſeparable and an inſuperable purity; though it may be a while obſcured, yet it cannot be at all polluted. Philoſophers have ſpoken much about the nature of light, but none were ever able to comprehend it. Some ſaid, it is *a habit or quality of a lightſome body*; yet none of their definitions reach it fully. They make it a quality; yet we may conceive it is rather to be ranked and reckoned among ſubſtances than accidents, it being a principal part of the Creation, and the expreſs ſubject of Gods work the firſt day of it.

Lux aiunt Phyſici eſt ἕξις, *ſeu qualitas corporis lucidi.*

Fourthly, The light is very wonderful in the changes and viciſſitudes of it. How it paſſeth and repaſſeth, how it increaſeth and decreaſeth, how it comes and goes, is an amazing conſideration.

Fifthly, Though the light be in continual changes, yet there's nothing more conſtant than the light, to its appointed time. Light never fails to come in its ſeaſon.

Secondly, That light is a moſt uſeful and beneficial creature, who can deny? ſeeing without light the whole Creation were a nothing to us. What had the world been to us, if God had not made light, and ſet up lights in it? The eye of the body (which is *the light of the body*, Matth. 6. 22.) were of no uſe to us without outward light. Till the Sun (which is the eye of the great world) ſhines, the eye (which is the Sun of the little world) is no advantage to us. There muſt be light in the aire, as well as light in the eye, elſe the moſt beautiful objects have no appearing beauty; and therefore the Lord made light the firſt day, that by it, the beauty of the whole Creation might be ſeen. Light diſcovers it ſelf and all other things: Light illuſtrates all the works of God, and ſets them in our ſight. And as all that God hath done, would be nothing to us without light, ſo we our ſelves could do nothing without light. We cannot work at all, or very hardly, or very badly, without light; hence that of *David* (Pſal. 104. 22, 23.) *The Sun ariſeth; man goeth forth to his work and to his labour, until the evening.* (John 9. 4.) *The night cometh, wherein no man can work.* Night of any ſort, is not for work, becauſe 'tis dark; and therefore they who work in the night, get artificial light to ſupply the want of natural. When the plague of darkneſs was upon the *Egyptians*, they ſate ſtill, and no man moved from the place where he was, till that plague was removed (*Exod.* 10. 22, 23.) And as we cannot do the work of our Civil Callings without light, either natural or artificial; ſo we cannot do the work of our Chriſtian Calling, without ſpiritual light. When *Chriſt the Sun of righteouſneſs ariſeth with healing in his wings, then we go forth* (to our ſpiritual labour as Chriſtians) *and grow up as the calves of the ſtall* (Mal. 4. 2.) How long ſoever we live in this world, we never go forth to that labour, till the Sun of righteouſneſs, the Lord Jeſus Chriſt, ariſeth upon us. It was ſaid to thoſe in the parable, that were hired at the eleventh hour (*Matth.* 11. 6.) *Why ſtand ye all the day idle.* They of the eleventh hour were perſons, poſſibly, very buſie and laborious as to their Civil Callings in the world, but had ſtood idle all the day as to any ſpiritual work, as to any work of grace; they had not done God, nor their poor ſouls, one ſtroke of work all that while, until they were called, and the light of grace ſhined upon them. Jeſus Chriſt is *the light which lightened* *the Gentiles, and the glory of Iſrael* (Luke 2.32.) And whereſoever he comes, *The people which ſat in darkneſs ſee a great light, and to them which ſat in the valley of the ſhadow of death, light ſprings up* (Matth. 4. 16.) And that a two-fold light;

First, Light to be ſaved by.

Secondly, Light to ſerve God, or to do the work of God by.

Thirdly, How comfortable is the light! 'Tis ſo comfortable, that light and comfort are often put for the ſame thing. *God is the Lord* (ſaith *David*, *Pſal.* 118. 27.) *which hath ſhewed us light*; that is, the light of counſel what to do, and the light of comfort in what we do, or after all our ſufferings. Light is not only a candle held to us, to do our work by, but it comforts and cheareth us in our work (*Eccl.* 11.7.) *Light is ſweet, and a pleaſant thing it is for the eyes to behold the Sun.* Hence that of *David* (Pſal. 65. 8.) *Thou makeſt the out-goings of the evening and morning to rejoyce*; that is, thou makeſt men to rejoyce, they are glad, they rejoyce in, or at the out-goings of the morning. Man takes comfort at the firſt appearance of the light; light refreſheth him at its out-goings in the morning. And at the evening men rejoyce too, for then they go to their reſt, being wearied with the labour of the day. Or we may thus expound that Pſalm, *Thou makeſt the out-goings of the morning and the evening to rejoyce*; That is, thou makeſt men who live at the out-goings of the morning, and at the out-goings of the evening to rejoyce. As if it had been ſaid, thou makeſt the Eaſtern people and the Weſtern people, all people from Eaſt to Weſt rejoyce. And that which makes all people to rejoyce, naturally, is the riſing of light with them in the Eaſt, and the coming of light towards them in the Weſt.

Poſſunt exitus matutini & veſpertini ſumi pro hominibus qui habitant ubi exit dies & ubi exit nox, i. e. pro Orientalibus & Occidentalibus.

Thus we ſee what an excellent creature light is, both as it hath a continually renewed riſing in the morning of every day, and as it had its firſt being in the morning of the world, and both from the command of God. Whence take theſe inferences.

Firſt, When we behold the morning coming forth by the command of God; Let us conſider who God is, and what the beauty, and purity, the majeſty, and excellency of God are, who is clothed with light, and dwelleth in light, yea, *who is light, and in whom there is no darkneſs at all.* There is not any one creature, which God doth ſo formally predicate of himſelf, as this of light. *As God is love* (1 John 4. 8.) *ſo God is light,* (1 *John* 1. 5.) yet the light which ſhines to us, the morning, which God hath commanded for us, is but darkneſs to God, who hath commanded it. Light it ſelf is darkneſs, compared with God; yet 'tis the cleareſt ſhadow, the beſt reſemblance of God in Nature.

Secondly, As we ſhould conſider the excellency and beauty of God in the appearance of the morning, ſo his goodneſs, who hath made ſuch a creature for us, who hath alſo prepared ſo many veſſels to hold it and hold it out, or to diſpence it to us. 'Tis God who hath made thoſe great lights, *the Sun to rule the day, and the Moon and Stars to rule the night* (Gen. 1. 16.) The day would be night to us, if God had not prepared the Sun (for though there were three days before the Sun was made, yet now 'tis the Sun which makes the day) and the night would be nothing but darkneſs to us, if God had not prepared the Moon and the Stars. How great then is the goodneſs of God to man, who hath made light for us, and who thus conveys and diſpenſeth it to us according to our need, both by day, and by night!

Thirdly, We ſhould hence be minded to pay our debt of thankfulneſs to God every day. Hiſtory tells us, that the ancient *Rhodians* or inhabitants of the Iſle called *Rhodes*, erected a mighty *Coloſſus* (according to their heatheniſh ſuperſtition) in honour of the Sun, who once a day at leaſt opened his face upon their Iſland, though it were over-caſt with clouds, muffled up, and vailed to all other parts of the world. Though, poſſibly, we do not ſee the face of the Sun every day, yet we enjoy the light and influences of it every day. God hath commanded the Sun in the Firmament to attend us, to be about us, to comfort us, every morning; and ſhall we be unthankful! If in a dark night a friend will but lend us a candle and a lanthorn, we thank him; What matter of thanks to God then ſhould it be, that he hath ſet up thoſe candles, thoſe torches, thoſe lamps of light for our comfort and guidance continually.

Fourthly, If God hath commanded the light, ſo excellent a creature to ſerve us, to be for our uſe, then *let us make uſe of the light to ſerve the Lord in and by*; let us make uſe of natural light, that of the Sun in the air; and of ſpiritual light, that of Chriſt the Sun in the Goſpel, moſt of all. Let us make uſe of natural light, as to civil, and of ſpiritual light, as to holy ends and enjoyments; let no beam of light ſhine to us in vain. It is ſinful, not to make a good uſe of natural light, 'tis very ſinful and dangerous not to make a good uſe of ſpiritual, 'tis condemnation to refuſe ſpiritual Goſpel light, and to love darkneſs rather than the light (*John* 3. 19.)

Fifthly, Seeing the Lord hath commanded the morning light for us, then by way of retribution, let us ſhine forth in obedience to his commands, and be as the morning light to glorifie God (*Matth.* 5. 16.) We that have light made for us, ſhould carry our ſelves like lights. The Apoſtle either commends the Saints at *Phillippi* for ſhining, or commands them to ſhine *as lights in the world* (Phil. 2. 15.) The Text runs in the Indicative Mood (by way of commendation) *Among whom ye ſhine.* The Margin hath it in the Imperative Mood (by way of command) *Among whom ſhine ye as lights in the world.* The Lord who hath commanded the Sun to riſe for our light, hath commanded us to riſe and ſhine as lights, and be as ſo many Suns of light in the firmament of the Church, and in all places to which we come. Therefore (as our bleſſed Saviour, the light and life of the world, hath counſelled us) *Let our light ſhine* (and ſo ſhine) *before men, that they may ſee our good works, and glorifie our father which is in heaven* (Matth. 5. 16) We that have light commanded for us every day, how ſhould we be lights, and go forth as the Sun, caſting out our rays and beams, in a holy and godly converſation! And while we go forth and walk in ſuch a converſation, we go forth and walk as the Sun in its ſtrength, we enlighten all the world where we come, and dazel the eyes of the wicked world, or of the wicked in the world.

Sixthly, How ſhould we, who have light commanded for us, avoid all the works of darkneſs; yea, *We ſhould* (as the Apoſtle exhorts, *Rom.* 13. 12, 13.) *caſt off the works of darkneſs, and put on the armour of light; we ſhould walk honeſtly, as in the day*: As in the day which the light of the natural Sun makes, and as in the day, which the light of the myſtical Sun, our Lord Jeſus Chriſt, hath made.

Seventhly, Remember, as God hath commanded a morning for us here, ſo he will command a light, or a morning, a morning light for all our actions hereafter. As God hath made the

light,

the light, ſo he will bring all things to light. Many now live in the light of this world, whoſe works are in the dark as well as theirs are works of darkneſs. Now as the Lord hath commanded a morning to ſhine for us to worke by, ſo he will have a morning wherein all our works ſhall be ſeen (1 *Cor.* 4. 5.) *He will bring to light the hidden things of darkneſs, and manifeſt the counſels of the heart.* Men may dig deep, to hide their counſels from God; but God knows how to bring them and their counſels to the morning, and will cauſe a light to ſhine upon them, though they have no light of truth or righteouſneſs in them. *God will bring every work into judgement with every ſecret thing* (Eccl. 12. 14.) *We muſt all appear* (ſaith the Apoſtle, 2 *Cor.* 5. 10.) or we muſt all be manifeſt; we muſt appear, and ſo muſt our works too. Thoſe works of men ſhall be light, as to their diſcovery, which are nothing but darkneſs, as to their impurity. Thoſe deeds which have no light in them, ſhall come in the cleareſt light, and be plainly ſeen to the bottom, both by Men and Angels. The Lord who hath commanded this morning light for us to do our work in, will command another morning light to judge our works in, and to give us the reward of them. And let all the wicked of the earth, to whom *the morning* of any day (becauſe they are in danger to be diſcovered by it) *is as the ſhadow of death* (Job 24. 17.) Let them (I ſay) conſider how many thouſand deaths that morning will be to them, which will actually, fully, and impartially diſcover all their wickedneſs, with all the ſecrets of it.

Laſtly, Conſider if the Lord hath beſtowed ſo great a mercy upon us, in commanding the morning, or in giving us light, the light of the Sun; then let us be minded, how great a mercy the Lord hath beſtowed upon us in commanding the light or morning of the Goſpel to come upon us. It was night with us, and ſo it would have been for ever, for any means we could have deviſed or uſed to help our ſelves out of it, till God commanded Chriſt, *the bright Morning Star* (Rev. 22. 16.) *and Sun of Righteouſneſs, to riſe and ſhine upon us.* How unſpeakable a mercy is it, that ſuch a light ſhould appear to us, who not only were in darkneſs, but were darkneſs! If we account it a mercy, that God hath commanded a morning to ſhine to us; O what a mercy is it, that we have a Chriſt to ſhine upon us! That the Day-Star from on high hath viſited us! That he who is the true light, that enlightens every man that cometh into the world (*John* 1.9.) hath riſen upon us, both to ſcatter the darkneſs of ſin and ignorance, and to chear our ſouls with the ſweet beams of his healing wings.

So much of the firſt part of the verſe, *Haſt thou commanded the morning ſince thy day,*

And cauſed the day-ſpring to know his place?

That is, when and where it ſhould break forth and appear every morning. The *day-ſpring* is expreſt by a different word in the original from the *morning light*; it implieth the firſt of the morning, when the air is darkiſh or duskiſh; we commonly call it the *gray of the morning*. The word ſignifies to be dark, or that darkneſs, which we call twilight. When the day-ſpring uſhers in the morning, there is a kind of dimneſs in the light. Now ſaith the Lord, *Haſt thou cauſed the day-ſpring to know its place? haſt thou taught it*, where to ſhew it ſelf to the world? The Lord ſpeaks here of the *day-ſpring*, as if it were a rational creature, that took inſtructions, or a word of direction, where to begin the morning light. God, not man, hath taught the day-ſpring to know its place. We have a like expreſſion (*Pſal.* 16. 11.) *Thou wilt ſhew me* (or *thou wilt cauſe me to know*) *the path of life*. Thus the Lord makes *the day-ſpring know* the path to its own place. The day never ſprings twice immediately in one place, but is in a continual variation, as Aſtronomers with experience teach. The place of the light or Sun-riſing differeth every morning, and from thence we have the difference of the dayes. The Sun paſſing through the twelve ſigns of the Zodiack, beginning with *Aries, &c.* (I ſhall not trouble you with their names, which have been deviſed and are uſed only for learning ſake, the Sun, I ſay, paſſing every year through theſe twelve Signs, all which Aſtronomers preſent unto us under various forms or figures, ſuch as themſelves fancied moſt uſeful to ſubſerve the underſtanding of that Art) according to the ſituation of theſe Signs, through which the Sun runs his courſe in the Heavens, the day-ſpring to us on Earth changeth its place every day, appearing ſometimes more ſoutherly, and ſometimes more eaſterly, as the Sun either aſcends to the Summer Solſtice, at which time the day is at longeſt, and the night at ſhorteſt, as about the eleventh of our Moneth

ידעתה שחר *Scire feciſti auroram.*

בקר *Mane* & שחר *aurora differunt:* Nam *prima diei tempeſtas mane dicitur, ejus vero initium aurora. Illud ab interviſendo, hoc a nigricante ſpecie ut videtur. Nam cum res ſub diluculo apparere incipiunt nigricare videntur* Coc.

שחר *Eſt nigreſcere, hin: nigreſcentem lucem* ſcil. *diluculum ſignificat.*

Sol varie nec uno loco oritur; quotidie ejus locus mutatur ut ſol aſcendit aut deſcendit in ſignis Zodiaci. Merc.

called *June*; or when it deſcends to the Winter Solſtice, at which time the day is ſhorteſt, and the night longeſt, as about the eleventh of our *December*. To which we may add the Suns coming in its aſcending courſe to the middle point of the heavens, which makes the *Vernal Equinox*, at which time the day and night are of an equal length, as about the eleventh of our *March*; as alſo the Suns coming, in its deſcending courſe, to the other middle point of the heavens, which makes the *Autumnal Equinox*, at which time the day and night are again of an equal length, as about the eleventh of our *September*. Now according to all theſe variations of the Suns motion, the day-ſpring varieth its place day by day; and the Lord enquires of *Job*, how this comes to paſs; *Haſt thou cauſed the day-ſpring to know its place?* No, 'tis I that have made the day-ſpring to know its place, I have appointed it thoſe ſeveral ſtages where it ſhall riſe to day, and where to morrow, and where every day throughout the year; this is from my contrivement and appointment, not from thine. *Haſt thou cauſed the day-ſpring to know its place?*

Hence Note; Firſt,

It is the Lord, who appoints every creature its proper place.

The beauty of the world, is from the order of the world; and that every creature knows its place, makes the whole creation amiable. The World is expreſſed in Greek by a word noting the beauty, and order of it. And that which renders the creatures not onely beautiful but ſerviceable to man, is the order they are placed in. The Sun keeping its appointed courſe, makes Summer at one time, and Winter at another. The Sun ever moves in (unleſs ſtayed by miracle, as in *Joſhua's* time) but never moves out of its place. As no creature is burdenſome, ſo there's no creature unſerviceable, when kept in its place, as was further ſhewed (*verſ.* 10.)

κοσμὸς.

Note Secondly,

The courſe of times and ſeaſons is firmly and inviolably ſetled by the command of God.

This ſettlement was made in the Creation (*Gen.* 1. 14.) And when the flood had made(as it were)a confuſion of the times,and ſeaſons, the Lord renewed this ſettlement (*Gen.*8.22.) *While the Earth remaineth, ſeed time, and harveſt, and cold, and heat, and Summer and Winter, and day and night ſhall not ceaſe.* Read this fully (*Jer.* 31. 35, 36. *Jer.* 33. 20.) Sun and Moon know their time, and 'tis God, who hath taught them this knowledge, and given them this inſtruction. The light keeps its time, though it changeth its time every day (*Pſal.* 104. 19.) *He appointeth the Moon for ſeaſons, the Sun knoweth his going down.* The Sun is inſtructed (as it were) where to riſe, and where to go down. The Sun follows the direction of God. There is no rational creature that doth ſo exactly follow the conduct of God, as the Sun. The Sun forgets not its duty, it never miſtook the hour either of its riſing or going down (as we more largely ſhewed a little before) it never miſtook a hairs breadth for place,nor a moment of its time. And as it moves according to the command of God; ſo nothing can ſtay its motion, but the command of God: And if He ſay, *Sun ſtand thou ſtill*, it will do ſo again, as in the days of *Joſhua*.

Now if all creatures keep their ſtation,and obſerve their motion according to the inſtructions they receive from God, ſhould not this be our inſtruction? If God hath cauſed the day-ſpring to know its place and time; if the Sun riſe where and when he would have it; Shall not we know our place and time? Shall not we be where and when God would have us? As every thing, ſo every perſon is moſt uſeful in his proper place and ſeaſon. The Sun is therefore ſo uſeful, becauſe it knows and keeps both, carrying and diſtributing its light up and down the world, to the ſons of men, anſwerably to its inſtructions, and that commiſſion given it from above.

The Lord having put queſtions to *Job* about the direction of the morning light, and by whom the day-ſpring is taught to know its place; proceeds to ſhew the work and effects of the day-ſpring and morning light. *Haſt thou cauſed the day-ſpring to know its place?*

Verſ. 13. *That it might take hold of the ends of the Earth.*

In this verſe we have two things concerning the day-ſpring, or the light.

Firſt, The powerful extenſiveneſs of it. *The light takes hold;* there's its power: *It takes hold of the very ends of the Earth*; there's its extenſiveneſs.

Secondly, We have one part or point of the uſefulneſs or beneficialneſs of light, when it thus takes hold of the ends of the earth; this good it doth, or this benefit comes by it, *the ſhaking of the wicked out of it.* As if it had been ſaid, The day-ſpring takes hold of the ends of the earth, for this end and purpoſe, that the earth may be freed from the wicked.

That it might take hold of the ends of the earth.

That is, that the morning, or the day-ſpring might, *&c.* Some of the Rabins refer thoſe words, *that it may take hold*, not to the *day-ſpring*, but to *Job.* As if the Lord had ſaid, *Canſt thou, O Job, make the day to know its place, that thou mighteſt take hold of the ends of the earth, as I do, and ſhake the wicked out of it.*

לאחוז
Ut apprehenderet.

Rab Sel. Jarchi.

But rather, as we, That the day-ſpring might take hold, apprehend, and hold faſt the ends of the earth. Mr. *Beza* expreſſeth it in this elegancy, *The Sun ſends forth its rays as ſo many fingers, to take hold of the utmoſt verges or ends of the earth.*

Ut extremas terrarum oras radiis quaſi totidem digitis injectis prehendet. Bez.

The Hebrew is, *The wings of the earth*; and ſo Mr. *Broughton* tranſlates, *To hold the wings of the earth.* By the wings of the earth, according to an Hebraiſme very frequent in Scripture, we are to underſtand the extream or remoteſt parts of the earth. And becauſe the wings of a bird are ſtretched out to the very utmoſt, when ſhe flieth, the Hebrews call that which is the extream or utmoſt bound of any thing, the wings of it; and hence, in their language, the utmoſt part or hem of a garment is the wing of a garment, as here and elſewhere, the utmoſt parts of the earth are the wings of the earth (*Iſa.* 11.1,2.) *He ſhall ſet up an enſigne for the Nations, and ſhall aſſemble the out-caſts of Iſrael, and gather together the diſperſed of Judah from the four corners* (or, as the Margin hath it, *wings*) *of the earth.* Thus the Lord ſpeaks of the light, Haſt thou cauſed the day-ſpring to know its place, *that it might take hold of the ends or wings of the earth?*

כנפים
Non tam phraſi poetica quam Hebraiſmo alæ tribuuntur terræ. Pined.

Hence Note; Firſt,

The Suns light is wonderfully extenſive and diffuſive.

The Sun hath large arms, or rather long wings. Some hawks are called *long winged*: The ſame we may ſay of the Sun, that hath long wings indeed, reaching to the utmoſt ſtretch, ends or wings of the earth. The prophet *Malachi* comforts thoſe that fear the Name of the Lord, with this promiſe, *The Sun of Righteouſneſs ſhall ariſe* (to them) *with healing in his wings.* The Sun-beams, or the light that is conveyed in thoſe beams, are compared to wings, and they are ſpread to the very wings of the earth, and extend themſelves over the whole Hemiſphere. The morning light like lightning, is diffuſed from Eaſt to Weſt in a moment. When it is day with one half of the world, 'tis night with the other; but where the Sun comes, it gives light all over that half-face of the earth. The Sun is an univerſal benefit, and therefore the moſt excellent outward benefit. We ſay of every good thing, by how much 'tis the more common, communicative and extenſive, by ſo much the better it is. As evil, by how much it ſpreads it ſelf the further, by ſo much the worſe it is; ſo good, by how much the more it ſpreads it ſelf, it is the better. As the natural light of the day, ſo the ſpiritual light of the Goſpel, is very diffuſive. When the Goſpel was firſt preacht by the Apoſtles of Chriſt (the *day-ſpring from on high* then viſiting the world) O how ſpeedily did that take hold of the ends of the earth! *David* (Pſal. 22. 27.) ſpeaking of the Prophetical Office of Chriſt, in ſending forth the light of his truth, ſaith, *All the ends of the earth ſhall remember and turn to God.* What cauſed the ends of the earth to remember? and what did they remember? Surely it was the light of the Goſpel, taking hold of the ends of the earth, which cauſed the ends of the earth to remember God and themſelves; they ſaw their danger and their duty, and ſo turned to God. By *the ends of the earth* in that place of the Pſalm, we are to underſtand the inhabitants of the utmoſt parts of the earth; who had never remembred themſelves, never conſidered themſelves, never awakened out of ſin, never turned to God, if the light of the Goſpel had not ſhined to them. The natural light is not onely very extenſive, but powerful; and ſo is the light of the Goſpel, it goes to the ends of the earth with wonderful effects. The Apoſtles had a Commiſſion from Chriſt, like that which God gives to the Sun, to carry their light, or to *preach the Goſpel to every creature.* The Sun gives light and influence to every creature (*Pſal.* 19. 6.) *His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof.* Nor ſhall any thing be hid from the light, heat, and influences of the Goſpel.

Secondly,
The light is exceeding ſwift, and ſpreads it ſelf far and near in a moment.

Many can go far, if you give them time; but the light goes very far, even to the ends of the earth (upon the matter) without time; it goes almoſt in an inſtant, in the twinkling of an eye, it immediately *takes hold of the ends of the earth.* As ſoon as the Sun ariſeth, light appeareth, day breaks, and with an unconceivable ſpeed illuſtrates all places within its eye, or which lie open to it. The body of the Sun moves faſt, to a wonder, but the beams of the Sun move faſter. *David* (Pſal. 139. 9.) ſpeaks of the wings of the morning. *If I take* (ſaith he) *the wings of the morning* (that is the morning light) *and flie to the utmoſt parts of the earth, even there ſhall thy hand lead me, &c.* The morning light is winged, and moves with incredible ſwiftneſs. The Scripture ſpeaks of the morning light, with reſpect to its ſudden motion, as if it were a feathered or winged fowl, ſpreading its rayes as ſo many feathers or plumes, over all at an inſtant. Though darkneſs, thick darkneſs, hath got poſſeſſion of the earth in the night, yet no ſooner doth the light glimmer above the Horizon, but darkneſs is ſuddenly ſcattered. One would think there ſhould be a great battel, a long conteſt, between light and darkneſs, before light could conquer darkneſs, and get it off the face of the earth; whereas daily experience teacheth us that the morning having once opened its eye-lids, light gets an eaſie victory, and ſheddeth it ſelf abroad every where without controul. Darkneſs is ſoon diſpelled and driven out of the field by light. Darkneſs cannot ſtand its ground before the Sun, who is *Lord of the day,* according to the appointment of God.

Thus the *day-ſpring takes hold of the ends of the earth.* And if any ask, Why doth it ſo?

I anſwer, The day-ſpring is a great and a faithful ſervant to man. There are many uſes of light, many ſervices, which the light doth for us; I toucht ſome of them in opening the former Context. We have one eſpecial uſe or ſervice of it expreſſed in the cloſe of this verſe; *It takes hold of the ends of the earth,*

That the wicked may be ſhaken out of it.

This latter part of the verſe ſeems to have little cognation with, and to be of a very difficult connexion with the former; for it may be ſaid, What hath this *ſhaking of the wicked out of the earth to do with the light taking hold of the ends of the earth?* I anſwer, The light that takes hold of the ends of the earth, is as a Serjeant to arreſt and take hold of the wicked, and ſo is a means to ſhake them out of the earth. The words may carry a double Metaphor,

Lux oras terræ tanquam pallii apprehendit, & *ita impios excutit.* Rab. Solom.

Firſt, To the ſhaking of a garment. When duſt or moths, or any thing hurtful to a garment, is found upon it, we ſhake it out. Thus the Lord ſends forth the morning light, to take hold of the ends of the earth, as of the ends of a great garment, that the wicked, who are but as duſt and vermin, may be ſhaken out of it.

Secondly, The metaphor or alluſion may be taken from a ſieve. As the ſieve is ſhaken when we would ſeparate the chaffe, or that which is vile and worthleſs from among the good corn; ſo the Lord by the light takes hold of the ends of the earth, and ſhakes the wicked like droſs or darnel, out of the company of honeſt men. *I*, ſaith the Lord (*Amos* 9. 9.) *will ſift the houſe of Iſrael among all Nations, like as corn is ſifted in a ſieve; yet ſhall not the leaſt grain fall upon the earth, that is, be loſt or periſh.* But the wicked, who are as chaffe, ſhall be ſcattered, and periſh for ever, when the Lord ſifts them.

Again, Theſe words, *That the wicked may be ſhaken out of it,* are by ſome expounded actively; *The day-ſpring taketh hold of the ends of the earth, that the wicked may ſhake* (*ſc.* themſelves) *out of it.* For when the light cometh, wicked men do, as it were, ſhake themſelves out of the earth; that is, they hide themſelves, and run their heads into a corner. They who in the night and darkneſs go abroad doing miſchief, following wicked purpoſes, when the light appears, diſ-appear, with-draw, and play (as we ſay) leaſt in ſight (*Job* 24. 13.) *The wicked are they that rebel againſt the light*, they hate it, cannot endure it, they are like the wild beaſts of the earth, that raven in the night, but in the day couch in their dens and coverts, no man can tell where to find them (*Pſal.* 104. 20, 21, 22.) *Thou makeſt darkneſs, and it is night, wherein all the beaſts of the forreſt do creep forth, &c. The Sun ariſeth, they gather themſelves together, and lay them down in their dens.* Thus the wild beaſts are ſhaken out of the earth, when the light appears, and ſo are wicked beaſt-like men (*John* 3. 20.) *Every one that doth evil, hateth the light.* And as ſuch hate the ſpiritual light of the Goſpel, ſo they do not very well like the natural light of the day. Wicked men decline the light, and are called darkneſs, and their works are called the works of darkneſs; and therefore when the Sun ariſeth, theeves, robbers, and all of thoſe wicked trades, may be ſaid to ſhake themſelves out of the earth. He that doth evil, hates the light, he looks upon light as an enemy.

Fourthly, Theſe words, *That the wicked might be ſhaken out of it*, are rather to be underſtood of the wicked, as often apprehended in the morning, for evil done in the night. When the day-ſpring appears, it diſcovers wicked men, who being taken, examined, and tried, are by the Sentence of the Judge and Decree of the Magiſtrate, ſhaken out of the earth. God the Supream Judge, ſeems to ſearch the whole earth by the Candle of the Sun, as he once threatned to ſearch *Jeruſalem* with candles.

Mane judicia exercebantur. Druſ. Grot.

Senſus horum verborum è, ut improbi die exorto trahantur ad judicia, ac ita terra excutiantur. Piſc.

Hence Note, Firſt;
Light is a diſcoverer.

Light makes all things manifeſt. As the light of the Word diſcovers the evil that is in the works of wicked men, and makes that manifeſt; ſo the light of the Sun diſcovers the perſons of wicked men, and makes them manifeſt. We cannot diſtinguiſh white from black, nor can we ſee where men are, nor what they are doing, till light be-friend us. And as the natural light makes things manifeſt, ſo much more doth ſpiritual light, the light of Law and Goſpel. By the power of that light wicked men are ſhaken and driven out of their ſins; by that light they ſee, judge, and condemn themſelves. And thus the wicked are indeed ſhaken out of the earth, that is, out of their earthly ſtate of ſin and unbelief.

Secondly, Note;
Wicked men and light, are at no good agreement.

Odit lucem qui turpiter agit.

Lux inimica propinquat. Virg.

He that will continue in any evil, bears no good will to any kind of light. There is nothing more uncouth and diſpleaſing to a man that reſolves to live in ſin, than the light of the Word, yea, many times, than the light which ſhines in the air. Such ſay (as he of old) when the day begins to break, *Our enemy is coming.* Common day-light (which is a great good) much more divine light (which is a far greater good) is counted an evil, by evil ones. *What communion hath light with darkneſs* (ſaid the Apoſtle, 2 *Cor.* 6. 14.) And as they who are light, ought not to have any complying communion with darkneſs; ſo they who are darkneſs, cannot have or hold any pleaſing communion with light.

Thirdly, If we take theſe words as holding out one main deſign of the Providence of God, in ſending the light every morning; namely, *that the wicked may be ſhaken out of the earth.* This ſhews that wicked men ſhould be ſpeedily proceeded with, and the earth unburdened of them. The ordinary uſe of the light is, that men may go forth to their labour (*Pſal.* 104. 23.) Now, as that is one great uſe of light, that man may ſee his honeſt labour, and be guided to, or in the works of his calling; ſo another great uſe of it is, to apprehend wicked men, who do diſhoneſt work, and bring them to judgement. *David* ſaid (*Pſal.* 101. 8.) *I will early, or, in the morning, deſtroy all the wicked of the land*: As ſoon as ever the light takes hold of the ends of the earth, if I can, I will take hold of evil doers; that is, I will not delay, much leſs, ſtop the courſe of juſtice againſt them that do wickedly. This was a kingly reſolve, *Early will I deſtroy the wicked of the land.* This was the Prophets counſel (*Jer.* 21. 3.) *Execute judgement in the morning*, that is, with the firſt opportunity. It is not good to be raſh in judgement, nor is it to be ſlack in judgement. Wicked men are a burden to the earth, therefore 'tis fit with the firſt (when there is no other remedy) to unburden the earth of them.

There is yet another reading and expoſition of this latter part of the verſe, taking the word rendred *wicked*, not for perſons, but for things; and then 'tis read in the Neuter gender, *The light takes hold of the ends of the earth, to ſhake wicked or evil things (that is, thoſe things which are noxious to the earth) out of it.* The heat of the Sun riſing upon the earth, exhales and draws out hurtful vapours from the earth, which, abiding in the bowels of it, would hinder its fruit-bearing, or make it barren. This ſenſe is proſecuted all along by ſome Interpreters, quite thorow the 14th and 15th verſes, but I ſhall not ſtay upon it.

Bolduc.

The Lord having ſhewed this uſe of the light which he commands every morning, ſhews (in the next verſe) ſome other uſes or effects of it.

Verſ. 14. *It is turned as clay to the ſeal, and they ſtand as a garment.*

This verſe (ſaith a learned Expoſiter) is ſo difficult, that he not to be refuſed, who offers any thing probable towards the opening of it. I conceive it may beſt be underſtood as an Expoſition of thoſe words in the former part of the 13th verſe, *That it might take hold of the ends of the earth, it is turned as clay to the ſeal*; that is, the earth is turned as clay to the ſeal: for when the light paſſeth through the air, it ſets as it were a new ſtamp upon the earth. And then the former part of the 15th verſe, may be taken as an Expoſition of the latter part of the 13th verſe, *That the wicked might be ſhaken out of it; and from the wicked light is with-holden*; that is, they are utterly deſtroyed; and ſo ſhaken out of the earth.

Locus difficilis eſt, & quo in extricando, ſi aliquis dixerit aliquid veriſimile, a benigno lectore reſpuendum non eſt. Sanct.

It is turned as clay to the ſeal, and they ſtand as a garment.

כחומר חותם

Sicut lutum ſigilli, i. e. *cui ſigillum imponitur. Genitivus adjuncti.* Piſc.

Here are two metaphors to ſet out the renewed face of the earth, upon the riſing of the Sun, or the appearance of the morning light.

Firſt, From clay, altered by the ſeal.

Secondly, From mans putting freſh garments and ornaments upon his body.

It is turned as clay to the ſeal.

That is, The approach of light makes a great change upon the face of the earth, even as if it had received a new or freſh impreſſion, as clay doth from a ſeal. A piece of clay is a rude lump, without form or figure; but if you take a ſeal and ſtamp it, that clay readily receives any figure or coat of arms engraven on the ſeal; and ſo 'tis turned from what it was in appearance. Thus the meaning ſeems to be this: The earth before the Sun riſeth, is like a rude piece of clay (in the night we ſee no more beauty in the earth, than if it had no beauty at all; go to a well compoſed garden, walk there in a dark night, you cannot diſcern the figure of any border, nor the rareſt beauty of any flower, nor the pleaſanteſt fruit of any tree planted there, your eye cannot take in nor feaſt it ſelf upon any of thoſe delights, while darkneſs covers the face of the earth) but when the light comes, then you ſee the form and figure of every thing before you, then the earth is turned as clay to the ſeal; the Sun, as it were ſtamps and impreſſeth a new beauty and bravery upon it; and then the earth, which lookt like a void or rude heap, appears in its form and figure, whether natural or artificial. This ſenſe is much inſiſted upon in opening this Scripture; and 'tis a good ſenſe, ſetting forth that benefit of the light, cauſing the earth to appear in its proper ſhape, which night or darkneſs had hidden or obſcured.

Terra ad Solis exortum immutata, novas infinitas rerum aſpectabilium formas, inſtar luti, quod figuli arbitrio effingitur recipiet, quibus tanquam veſte verſicolori induatur. Bez.

Hence Note;

The ſhining of the light puts a new face, in appearance, upon the face of the earth.

Things that appear not, are as if they were not. Nothing appears, but by the light. This is moſt true of ſpiritual light; when that ariſeth upon any place or people, that place or people are turned as clay to the ſeal, onely with this difference, the natural light of the Sun doth only manifeſt what figures or ſtamps are already impreſſed upon the earth, it doth not make any there, which were not there before; but where the Sun-ſhine of the Goſpel comes, though it were a place as rude as Barbariſme it ſelf, 'tis turned into another ſhape, the people are quite another people in their manners and converſation. It was ſo with this Nation, we were once as rude heathens as any in the world; but by the light of the Goſpel we were turned as clay to the ſeal; we received the figure of Grace, the figure of Chriſtianity. And at this day, in thoſe places among the *Indians*, where the Goſpel hath lately come, marvelous changes are wrought upon them; they have another ſtamp upon their tongues, another kind of language; another ſtamp both upon hand and foot, another kind of working and walking than before. As the light of the Goſpel diſcovers evil perſons to themſelves (a natural man knows not of what ſhape he is, till he ſees himſelf in that light) ſo it makes them good, and puts a new ſtamp, a new figure upon them; it makes them indeed new creatures, new men; they are turned (through the mighty power of the Spirit accompanying that light) as clay to the ſeal. *Such* (that is, as bad as could be) *were ſome of you* (ſaith the Apoſtle, 1 *Cor.* 6. 11.) *but ye are waſhed, &c.* that is, ye are now other manner of men than once ye were. *It is turned as clay to the ſeal*,

And they ſtand as a garment.

They ſtand; Who ſtand as a garment? The things of the earth, they ſtand to look on as a garment. All things preſent themſelves before us in a goodly hue, when the Sun riſeth; then they appear in their beauty, the whole body of the earth is then clothed to the eye of every beholder. As light it ſelf is like a golden robe, which the earth puts off every night, and puts on again every morning; ſo light ſhews us all thoſe goodly things, which are the earths robes, or with which the earth is clothed, as with a garment. The earth is, not onely as a thing without form, but as a naked thing, as a body without clothing to appearance, till the light appears; but as ſoon as the light appears, then whatſoever may be called the earths clothing, and apparel, appears *alſo.*

Hoc hemiſtichium imperſonaliter accipio. Siſtent ſe omnes res tanquam cum veſtimento, i. e. *ornatiſſima omnia lucis beneficio apparent.* Coc.

If any would know more diſtinctly, what the clothing, apparel, or garment of the earth is? I anſwer,

Firſt, That may be called the earths garment, which grows out of it; the graſs, corn, herbs, flowers, trees, all theſe vegetables are as a garment upon the earth.

Secondly, Not only vegetables, but animals, the beaſts of the earth, are as a garment to the earth (*Pſal.* 65. 13.) *The paſtures are clothed with flocks, the valleys alſo are covered with corn.* Corn is to the valleys, what flocks are to the paſtures, their clothing.

Thirdly, Artificial things, as well as natural, are alſo the earths garment. All thoſe fair buildings, Towns and Cities, all thoſe goodly Edifices and Pallaces any where raiſed upon the earth, are they not as a garment to the earth? ſo then fruits and flowers growing out of the earth, flocks and herds living upon the earth, houſes and dwellings built on the earth, are a clothing to the earth; and they appear to be ſo, by the coming forth and appearance of the light; that ſhews the beauty and figure of the earth, the trimings and adornings of it: Thoſe things are to the earth, as a rich embroidered garment, and light manifeſts them to be ſo.

Ut ea mutata ſicut argilla ſigillari, ſiſterentur (illi) velut indumento (obducto) Jun. *i.e. ut cohiberentur improbi à pergendo & ſceleribus ſuis promovendis, tanquam ſi obvolverentur panno vultus aut pedes ipſorum ut ſequens verſus amplius explicat.* Jun. *Ut mutetur ea ſicut lutum cui ſigillum imprimitur; & ſiſtentur (illi) tanquam (velati) indumento. Ut moris erat velari ſontes.* Piſc.

There is yet another expoſition of this 14th verſe, *They ſtand as a garment*, that is, the wicked ſpoken of in the latter end of the former verſe, and are there ſaid, *to be ſhaken out of the earth*; who are alſo ſpoken of, in the following verſe, where it is ſaid, *Their light is with-holden, and their high arm ſhall be broken.* Theſe wicked ones, when the light ſhines, *are made to ſtand forth, as in a garment*; That is (ſaith one Author, noted in the Margin) the wicked are then with-held from going on in their wickedneſs, or from proſecuting and promoting their evil deſigns and purpoſes, as if their faces were wrapt or muffled quite up with a garment, and their feet faſt bound. Another gives the ſenſe thus; That they (namely the wicked) *may be made to ſtand as covered over with a garment.* The cuſtome of old, was to cover the faces of malefactors, when found and declared guilty of horrid crimes.

Both theſe Interpretations correſpond clearly with the Context, both before and after; the Lord giving this as a ſpecial ſervice, that the day-ſpring or light doth to mankind, the diſcovery and deſtruction of evil men; as will be ſeen more fully, in opening the next verſe.

Verſ. 15. *And from the wicked their light is with-holden.*

It was ſhewed before, that this 15th verſe ſeems to be an Expoſition of the latter part of the 13th verſe. There it was ſaid, The light *takes hold of the ends of the earth, that the wicked might be ſhaken out of it*; here it followeth, *From the wicked, their light is with-holden*; that is, wicked men, when the light hath diſcovered them, are with-holden from their light, or their light is with-holden from them.

But it may be enquired, What is this light called *their* light, which is with-holden from them?

I anſwer, Firſt, The light of their proſperity and peace, the light of the good things of this world.

Secondly, The light of the Sun, even that ſhall be with-holden from them, they ſhall be ſhut up in cloſe and dark priſons and dungeons; they ſhall not have the light of the Sun, who have abuſed that light, or have done ſuch things in the dark, as the Sun would even bluſh to look on.

Thirdly, The light of their life, or their life ſhall be with-holden from them; that is, they ſhall be put to death for their wickedneſs.

Deus lucem ſubducit impiis, i. e. vita illos orbat; Frangitque eorum ſuperbiam & tyrannidem. Codur.

These may be called their light, becauſe they ſometime enjoyed them; and their light in all or any of theſe notions, is ſaid to be with-holden from them, not as if they had a right to hold it longer, but becauſe they would fain have held it longer, if they might. Thus, *from the wicked their light is with-holden*; as if it had been ſaid, they are totally and finally deprived of all their good.

Now, whereas light in the ſenſe opened, is called *their light*, that is, the light of the wicked;

Note;

Even the wicked have a title to light, or to good things.

God gives light or good things to the evil as well as to the good (*Mat.* 5. 45.) *He maketh his Sun to riſe on the evil and on the good*; even they who are evil and are daily doing evil, enjoy the light of the Sun, and the light of all outward good things, thorow the patience and goodneſs of God. Much more may the godly when they ſee the light or good of this world, look upon it as theirs, as a part of their inheritance here below. As hereafter all the godly ſhall have an inheritance among the Saints in light, ſo many of them have an inheritance of light here; the Sun is a piece of their portion. God having adopted them to be his children, the Sun is a debtor to them, and they may reckon it among their good things, though not as their good; God having provided better things for them than the light of this world, or of any good thing, which they hold onely in common with the world. *From the wicked their light is with-holden.*

Note, Secondly;

Wicked men forfeit, and ſo are deprived of the good things which God gives to them.

The wicked cannot long, ſhall not alwayes enjoy the good things of this world. When wicked men abuſe the light, eſpecially when they reſiſt the light of nature ſhining into their conſciences, and refuſe the light of the Goſpel ſhining in the Scriptures and Ordinances, and reſolve to walk on in the darkneſs of their minds, then from them that light of comfort and proſperity is with-holden; yea, they are often thruſt out of the light of the Sun, and out of the light of this preſent life, into that inner darkneſs of the grave, and into that *outer darkneſs* of hell (*Math.* 25.30.) that is, into a darkneſs furtheſt remote, or at greateſt diſtance from light, even out of the reach of light. Doth God ſay to his own people when they ſin (*Jer.* 5. 25.) *Your ſins have with-holden good things from you*? Much more then ſhall the light and all good things, or all the good things of light be with-holden from the wicked, whoſe whole trade and buſineſs lies in works of darkneſs, or in ſinning againſt God. 'Tis bad with man, when God with-holds natural light, the light of the Sun, the good things of this world from him; but 'tis infinitely worſe with man, when God with-holds the light of the Goſpel, and the light of his countenance, any ſpiritual light or good from him, and ſhuts any up in the contrary darkneſs. *From the wicked light is with-holden*,

And the high arm ſhall be broken.

Cadunt impii à fælicitate ſua, & vires (id ſignificat brachium excelſum) debilitantur & redduntur infirmæ. Vatabl. *Brachium elatum eſt potentia & ſuperbia impiorum.* Piſc.

Whoſe high arm? Surely the high arm of the wicked; they ſhall be deprived both of their light of comfort, and of their arm of ſtrength: wherein,

First, They prided themſelves. And

Secondly, Wherewith they oppreſſed others.

The former is the effect of their ſtrength; the latter is the uſe which they uſually put their ſtrength to.

Strength is often expreſt in Scripture by the arm; read *Pſal.* 10. 15. *Pſal.* 37. 17. *Ezek.* 30. 22. And a high arm notes great ſtrength. The Lord is ſaid to do his great things with a *ſtretched out (or a high arm.)* Mans arm may here be called an *high arm*, becauſe the arm of man uſeth to be lifted up on high to ſtrike hard and home. The higher the arm is lifted up, the heavier it falls, and the deeper impreſſion it makes. To ſin with a high hand, is in Scripture language to ſin preſumptuouſly and audaciouſly. They ſin with a high hand, who ſin againſt light, or in the face of counſel and reproof. And as they ſin mightily, or with all their might, who ſin with a high hand; ſo they act mightily, or with all their might, they lay on load (as we ſay) who reſolving to do any thing, have a high arm to do it with. When the arms of wicked men are high, they muſt needs act highly in wickedneſs. Now when any act evil to the height, with heat and boldneſs, God will take a courſe with them; as it followeth in the cloſe of the verſe, *The high arm*, that is, ſuch *a high arm*

Shall be broken.

'Tis an alluſion to the puniſhing of malefactors, by breaking their bodies or bones upon a wheel. To be broken, is to be utterly ſpoiled. A broken heart is a great mercy (*Pſal.* 51. 17.) but a broken arm notes a great miſery.

Damnabitur ad mortem & quidem cruciabilem, qualis eſt in rota fractio. Grot.

This Scripture threatens *the high arm with breaking*, yet it leaves us unreſolved, or ſaith nothing expreſly, about theſe three Queries:

Firſt, Whoſe high arm is here threatned with breaking?

Secondly, By whom the high arm ſhall be broken?

Thirdly, How or by what means, or in what manner it ſhall be broken?

I anſwer to the firſt; Theſe terrible words are not levell'd nor intended againſt any high arm (*eo nomine*) upon that account, becauſe it is high. God is not angry with the highneſs of men. They who are higheſt, and have the higheſt arm among men, may be highly pleaſing unto God. The higheſt powers on earth, are of Gods ordaining and appointing; now, God cannot be againſt his own ordinances and appointments; therefore he never breaks the high arm, becauſe 'tis high in power, but becauſe 'tis high in wickedneſs. So then we may be confident, 'tis only the high arm of the wicked which is here threatned to be broken.

To the ſecond and third Queries, I anſwer in a word; It is God who breaks the high arm, and he breaks it in what manner, and by what means ſoever pleaſeth him.

In which we may ſee a ſignal work of divine Providence, which doth not ſuffer the difference of good and evil, of right and wrong, to paſs long unobſerved. And in this paſſage poſſibly, the Lord might intend a refutation of what *Job* ſaid (*Chap.* 10. 3.) That *God ſhined upon the Counſels of the wicked*: For ſeeing the very light or life of the wicked is with-holden from them, and their high arm broken, doth not God declare and teſtifie that he loveth righteouſneſs, and hateth iniquity? And if the miniſtration of Divine Juſtice lye in the dark at any time, doth not the return of the light every day intimate, that a day of the revelation of the righteous Judgment of God is at hand? *The high arm ſhall be broken.*

Hence Note, Firſt;

Wicked men may grow high, and have a very high and ſtrong arm.

Therefore be not ſcandalized when 'tis ſo. The moſt high God often ſuffers it to be ſo. The wicked man in the Text is he that hath the high arm.

Note, Secondly;

As all men by nature are altogether wicked in their ſtate, ſo ſome of them are extreamly wicked in their lives;

They ſin with an high hand, or with an high arm; they ſin as if they would dare God himſelf. Not onely have wicked men been high in power, and high in place; but there they have ſinned highly, and ſtretched forth their hand againſt Heaven it ſelf.

Note, Thirdly;

The wicked, how high or how ſtrong ſoever they are, they ſhall be broken.

Obſerva in voce רשעים *hoc verſiculo & v.* 13. *literam* ע *in Bibliis magnis & exempl. emendatis ſuſpenſam*

A learned Interpreter takes notice, that in the larger Bibles, and moſt correct Copies, the Hebrew Word ſignifying *the wicked*, both in this 15th verſe, and in the 13th verſe, hath one letter raiſed up higher than the reſt, and exceeding the ordinary form of writing; as may be ſeen, if the Reader pleaſe to caſt his eye upon the quotation in the Margin. This (ſaith my Author) is not (poſſibly) without a miſtery; even to intimate thus much, that all the proſperity and outward ſplendor of the wicked hangs in ſuſpence, or is very tottering and unſtable. But whatever occaſioned that irregularity in the Hebrew writing, or whatever it may import, this is a ſure truth, that the higheſt eſtate of the wicked is very unſure.

eſſe, i. e. *non eodem tenore cum aliis ſcriptam ſed ſupra cæteras ſurſum verſas pendere hoc modo* רשעים *quod forſan myſterio non caret, quaſi lux impiis & totus eorum ſplendor ſit in ſuſpenſo non ſtabilis.* Merc.

The Lord (who as *Solomon* ſaith, *Eccl.* 5. 8) *is higher than the higheſt* (on earth) can quickly bring down the higheſt, and break or cruſh the ſtrong arm, as one would break a reed, or cruſh a moth. Thus the Lord beſpake *Edom* by his Prophet (*Jer.* 49. 16.) *O thou that dwelleſt in the clifts of the rock, that holdeſt the height of the hill; though thou ſhouldeſt make thy neſt as high as the Eagle, I will bring thee down from thence, ſaith the Lord.* And thus the Lord ſpake by another Prophet concerning the *Amorite*, (*Amos* 2. 9.) *His height was like the height of the Cedars, and he was ſtrong as the Oaks; yet I deſtroyed his fruit from above, and his roots from beneath*; that is, I utterly deſtroyed him. Yea, the very being of the wicked high and ſtrong, is an argument that they ſhall be brought low, deſtroyed, and broken to pieces. When *Babylons* arm ſhall be in its higheſt height, *When ſhe ſhall ſay in her heart, I ſit as a Queen* (that is, on high) *and am no Widdow, and ſhall ſee no ſorrow.* When *Babylon* is thus prophecying all good of her ſelf, and promiſing all good to her ſelf, *then ſhall her plague come in one day, death and famine, and mourning, and ſhe ſhall be utterly burnt with fire; for ſtrong is the Lord, who judgeth her* (Rev. 18. 7, 8.) He will break her high arm, and break it when ſhe thinks it higheſt, and her ſelf ſafeſt. *David* whoſe arm God raiſed on high, affirmed all this of wicked high ones in general, or of all thoſe, who ſhould be found high in wickedneſs (*Pſal.* 92. 7, 8.) *When the wicked ſpring as graſs, and when all the workers of iniquity do flouriſh, it is that they ſhall be deſtroyed for ever.* As if he had ſaid, that's the meaning of their proſperity, you may ſpell that out of it, or make that interpretation of it, *they ſhall be deſtroyed for ever.* As the Lord *remembers his people in their low eſtate, becauſe his mercy endureth for ever* (Pſal. 136. 23.) ſo he will take vengeance on the wicked in their high eſtate, *becauſe his juſtice endureth for ever.*

The leaſt ſin deſerves a breaking; but when the arm of ſin is grown very high, we may ſay the Lords arm cannot hold, he muſt break ſuch high arms. The Prophet *Jeremy* (chap. 6.6.) ſpeaking of *Jeruſalem*, ſaith, *This City is to be viſited*; how viſited? There is a twofold viſiting:

Firſt, In favour, care, and kindneſs.

Secondly, In wrath and judgement.

Uſually when the Scripture ſpeaks of viſiting a City or a Land, it is meant in wrath and in judgement. *Shall I not viſit for theſe things, ſaith the Lord?* (Jer. 5. 9.) Surely I ſhall, there is no avoiding my viſitation. What kind of viſitation is meant, the next words evidence, *Shall not my ſoul be avenged on ſuch a Nation as this?* To be viſited with vengeance and wrath, is a ſad Viſitation, and ſo was *Jeruſalem* to be viſited. But why was the City *Jeruſalem* to be viſited in wrath? there's no City whoſe inhabitants are ſo juſt and righteous, but the Lord may viſit them in wrath; but of this City the Lord ſaid, *it is wholly oppreſſion*; they are given up to oppreſſion, every one is oppreſſing and wronging his brother; now when they ſinned at this rate, when their arm was thus high in wickedneſs, then it was to be broken. There is a righteous God that judgeth the earth; and therefore the high arm of unrighteouneſs ſhall be broken.

JOB, Chap. 38. Verſ. 16, 17, 18.

16. *Haſt thou entred the ſprings of the Sea? or haſt thou walked in the ſearch of the depth?*
17. *Have the gates of death been opened unto thee? or haſt thou ſeen the doors of the ſhadow of death?*
18. *Haſt thou perceived the breadth of the earth? declare, if thou knoweſt it all.*

IN the former Context the Lord made a ſhort digreſſion from thoſe queſtionings with which he had begun with *Job*, concerning his Works; the occaſion whereof was the mentioning of the wicked, who improved not, but abuſed his works.

In this Context the Lord returns to his former way of interrogating *Job*, and having queſtioned him about the birth or production of the Sea, the bands and bounds of the Sea, at the 8th 9th 10th and 11th verſes, he queſtions him here,

Firſt, About the depth of, the unſearchable depth of the Sea (*verſ.* 16, 17.)

Secondly, About the vaſt breadth of the Earth (*verſ.* 18.)

Thereby to convince *Job*, that he, not being able to reach the depth of thoſe mighty waters, nor to comprehend the breadth of the earth, was much leſs able to comprehend the depth of thoſe counſels, or the breadth of thoſe ways of providence in which himſelf had been walking towards him. That's the general ſcope and ſum of theſe three verſes, as alſo of all that follow, as hath been ſhewed formerly.

The laſt thing about which the Lord put the queſtion, was the Light, whereby hidden and ſecret things are diſcovered; here the queſtion is about things that lie out of the light, about hidden and ſecret things; all which yet are more plain and obvious to, more open and naked before the eye of God, with whom we have to do, than the Noon-day light to us.

הבאת
Numquid ingreſſus es, vel penetraſti?

Verſ. 16. *Haſt thou entred into the ſprings of the ſea?*

Haſt thou? Doubtleſs thou haſt not, nor haſt thou any mind to enter into thoſe ſprings? Who hath? *Haſt thou entred* or *penetrated the ſprings of the ſea*? There is a twofold entring into the ſprings of the ſea, or into any thing that lies remote from us.

Firſt, A Local.

Secondly, An Intellectual entring.

Oportet judicem noſſe ea de quibus judicaturus eſt: tu vero judicas de operibus meis, cum ea non noris. Vatabl.

To be ſure, *Job* had not locally entred the ſprings of the ſea; and it was as ſure, that he was not able to make any perfect intellectual entrance thither. When therefore the Lord asked *Job* this queſtion, *Haſt thou entred into the ſprings of the ſea?* it is as if he had ſaid, *It becomes him that makes a judgement upon any matter, to enter into it either locally to view it with the eye, or intellectually to view it with his underſtanding; but thou, O Job, haſt neither of theſe ways entred into the ſprings of the ſea, and there diſcovered how the waters flow or riſe up out of the earth: how then canſt thou make up a judgement about the waters? and if not, what judgment canſt thou make up concerning my deep counſels, concerning the ſecret ſprings of my judgements?*

Haſt thou entred into the ſprings of the ſea?

עד נבכי ים
Ad plorata, i. e. lacrymas maris. Druſ.

Aliqui נבכי *fluenta, non a flendo, ſed a* בוך *perplexum eſſe deducunt. Et reddunt perplexitates maris. Senſus eodem recidit, ſed Grammatica magis quadrat ut a* בכה *flevit deflectatur.* Merc.

There is an elegancy in the word rendred *ſprings*, which ſome derive from a root which ſignifies *to weep* or ſhed tears: Haſt thou entred among the tears or weeping places of the ſea? The ſame word in the Hebrew ſignifies an eye, as alſo a ſpring or fountain; becauſe as the eye drops, yea pours out tears (*David* ſaith, *Rivers of tears run down mine eyes*) ſo, ſprings pour out waters, and are, as it were, weeping continually. Others derive the word from a root, which ſignifieth to be infolden or intangled; and ſo they render it, *Haſt thou entred into the perplexities or intricacies of the ſea?* *Pharaoh* uſed that word in the Verb (*Exod.* 14.3.) concerning the people of *Iſrael*, *They are intangled or perplexed in the land*: he thought he had caught them in the briars, and ſhould have had his will, or ſatisfied his luſt on them. The ſenſe is much the ſame, whether we read *the ſprings* or the *perplexities and intricate places* of the ſea; both tending to the ſame purpoſe, to ſhew *Job* his utter incompetency and inability for ſuch an adventure. *Haſt thou entred into the ſprings*

Of the ſea?

The ſea is a confluence of many waters, the great veſſel which God prepared to hold the multitude of waters, as was ſhewed before at the eighth verſe; onely take notice, that the word which ſignifies the ſea, is compoſed of the ſame letters (a little tranſpoſed) with that which ſignifies the water. The ſea being the gathering together of waters, and water being the ſubſtance of the Sea, one word in ſubſtance ſerves them both in the Hebrew tongue. Yet others ſay it alludes, at leaſt, to a word ſignifying to make a noiſe, or to roar; ſeas and floods make a terrible noiſe and roaring. *David* aſcribes a voice to the floods (*Pſal.* 93. 3.) *The floods have lifted up, O Lord, the floods have lifted up their voices.* Theſe grammatical criticiſms about words have their uſe, giving ſome light about the nature and qualities of things. But to the Text, *Haſt thou entred into the ſprings of the ſea?*

Mare dicitur Jamim voce deducta à Maim tranſpoſitis quibuſdam literis.

And haſt thou walked in the ſearch of the depth?

תהום *abyſſus, vorago, altitudo, expers fundi.*

This latter part of the verſe is of the ſame importance with the former. The *ſprings of the ſea*, and the *ſearch of the depth*, have little, if any, difference, and walking follows upon entring; therefore the Lord having ſaid, *Haſt thou entred into the ſprings of the ſea?* ſaith, *Haſt thou walked, &c.*

But more diſtinctly, what is *the ſearch* and what *the depth*? The depth, is the ſea, where 'tis deepeſt, ſo deep that no bottom can be found by ſounding. The word rendred here *ſearch*, notes the laſt or utmoſt of any thing, and ſo the deepeſt of the depth, which poſſibly may be called the ſearch of the depth, becauſe how much or how long ſoever it is ſearched for, it cannot be found out. Mr. *Broughton* renders it, *The border of the ſea*; the Vulgar Latine, *The laſt or utmoſt of the depth. Haſt thou walked there?* We walk on dry land and in pleaſant fields: Some artificial parts of the earth are by way of eminence called *walks*, becauſe they are purpoſely fitted by art to walk in. But who can walk in the *ſearches of the depth?* Are there any under-water-walkes?

Et in noviſſimis abyſſi deambulaſti Vulg. i. e. *in infimis ejus partibus.*

Vox חקר *ſignificat aliquid quærere & inveſtigare uſque ad fundum & noviſſimum.*

To clear theſe words a little further, we may conſider two other readings or tranſlations of them.

Firſt, Thus, *Haſt thou walked in the depth by ſearch?* that is, Haſt thou found out a way to go to the bottom of the ſea by curious ſearch and diligent enquiry? Haſt thou by thy skill diſcovered how deep the ſea is? Haſt thou let down thy line and plummet to fathom it, and then deſcended into it? I know thou haſt not.

An ad dimetiendum abyſſum ambulaſti. Heb. *in inveſtigatione,* i. e. *ad inveſtigandum.* Codurc.

Secondly, *Haſt thou walked to ſearch the deep?* that is, Haſt thou gone down to the bottom of the ſea, and there diſcovered the ſecret and hidden paths of it? I know (thy anſwer muſt be) Thou haſt not. *Haſt thou entred into the ſprings of the ſea? or haſt thou walked in the ſearch of the depth?*

Hence Note, Firſt:

There are ſecrets or depths in the ſea, beyond mens ſearching or finding out.

The ſea in many parts of it may be ſearched. Some have been at the bottom of it, many have let down a line to the bottom of it; yet it is uſual in Scripture to ſpeak of the ſea as a thing unſearchable, or ſo deep, that none can find the depth of it. The ſea is ſo deep, that it is ſometimes called *the depth* (chap. 28. 1.) *The depth ſaith* (that is, the Sea ſaith) *it* (that is, wiſdom) *is not in me.* 'Tis alſo called *the deep* (Luke 5.4. *chap.*8.31.) That is very deep, which is called *the deep*; and that's of an unſearchable depth, which is called *the depth.* Such a depth, ſo deep is the ſea, that no man knows how deep, or what the depth of it is?

Now, if we cannot reach the depth of the natural ſea, then (which is the ſcope of this place) ſurely there are depths and ſecrets in the ways and counſels of God, which no man can ſearch or find out. *David* (Pſal. 139. 9.) ſpeaking of the Omſnipreſence of God, ſaith, *Whither ſhall I go from thy preſence? If I take the wings of the morning, and dwell in the uttermoſt parts of the ſea; there ſhall thy hand find me.* There is no depth, no breadth, but God can find it out; but how little of the depth or breadth of God can we find out! (*Pſal.* 36. 6.) *Thy judgements are a great deep*; that is, thou O Lord doſt terrible things in judgement as angry, yet ſuch righteous things, as juſt and wiſe, that 'tis very hard for any, and impoſſible for *the many*, or moſt of men to ſee the reaſon of them. And doubtleſs, it was the deep of his own divine judgements that God intended to lead *Job* to, when he ſpake here of the depth of the Sea. We read what the Apoſtle was forced to, when he was but, as it were, dipping his feet into this ſea of the Counſels and Judgements of God, even to cry out, *O the depth* (Rom. 11.33.) As if he had ſaid, I dare not enter into the ſprings of this ſea, nor into the ſearch of this depth. *O the depth of the riches both of the wiſdom and knowledge of God! how unſearchable are his judgements, and his ways paſt finding out!* This was *Davids* expreſs Confeſſion concerning the providential way of God, *His way is in the ſea, and his path in the great waters, and his footſteps are not known* (Pſal. 77. 19.) Goings upon the water leave no print behind them, we cannot obſerve a track in the ſea. God walks ſometimes as upon the land, we may eaſily diſcern his footſteps, and ſee where he hath gone: But he often walks as upon the ſea, where no man can ſee his paths, nor are his footſteps known. *The Lord is known by the judgement which he executeth* (Pſal. 9. 16.) yet his judgements are ſeldome known, they are a great deep, a ſea. The ſea is a clear emblem of all obſcure and unknown things, eſpecially of thoſe ways of God which are too deep for our diſcovery, and lie beyond the reach of our knowledge. And indeed, as ſoon may we hold the ſea in the hollow of our hand, or lade it dry with a Cockle-ſhell, as comprehend the deep counſels of God, and the myſteries of providence, by which they are acted and effected in our ſhallow underſtanding. Onely what we cannot attain, either by ſenſe or reaſon, we may *underſtand by faith*, as the Apoſtle ſaith, We do that *the worlds were* made by the Word of God (*Heb.* 11.3.) Who is able, any other way than by believing, to enter into thoſe ſprings, or walk in the ſearch of thoſe depths?

Profunditas maris rei obſcuriſſimæ & ignotiſſimæ humanæ intelligentiæ ſoli deo perſpectæ ſymbolum.

Secondly, Learn this from it;
There is nothing a ſecret unto God.

That which here is denied to *Job*, is to be affirmed of God. *Job* knew not thoſe ſecrets, but God knew them. *Job* himſelf ſaid (*chap.* 9. 8.) *God treadeth upon the waves* (or as the Hebrew is, *the heights*) *of the ſea.* Here the Lord intimateth that he walketh in the depth of the ſea: Both ſet forth his glory. God commands from top to bottom, he treads upon the waves aloft; he walks in the depths below, nothing can eſcape either his Power or his Eye. It is the ſole priviledge of God to walk in the ſearch of the ſea, that is, to find out and plainly to diſcern the moſt ſecret things. And by him the moſt unſearchable depths are ſearched out, or rather, are known to him without ſearch. He knoweth even the depth of mans heart, which is the greateſt depth in the world, next to the depth of his own heart. God enters into the ſprings of that ſea, the Sea of mans heart, and walketh in the ſearch of that depth. There are innumerable ſprings in the heart of man, which bubble up, and ſend forth their ſtreams of good or evil continually; all which the Lord ſees more plainly than we ſee any thing that is done above ground, or in the open light. *Moſes* doth not onely report (*Gen. 6. 5.*) *That God ſaw the wickedneſs of man was great in the earth* (that is, that his outward practiſes or converſation was very wicked) but *that he ſaw every imagination of the thoughts of his heart was onely evil continually*. Conſider, God ſaw not onely the thoughts of man, but every imagination (which is the leaſt thing imaginable) of mans thoughts. He ſaw (as the word which we render imigination properly ſignifies) every figment, every little creature which the thoughts of mans heart was about to frame; and O how many, how exceeding many, or innumerable, are they! yet God ſaw not onely ſome, or many, but every one of them. It was ſaid by one of the Ancients upon this place, *God goes to the depth of the ſea, as often as he goeth into the depth of mans heart, and beholds what is there.* And there he beholds not onely the great but ſmall beaſts (as the Pſalmiſt calls the fiſh of the ſea) that is, not onely great but ſmall luſts and fooliſh imaginations: the huge multitudes and ſhoals of vain thoughts which ſwim and play in that wide ſea of mans heart, are diſtinctly ſeen, and as diſtinctly judged, as if but one were there.

Profundum maris deus ingreditur, quando viſitare mentes etiam preſſas ſceleribus non dedignatur. Greg. *l.* 29. *c.* 7

Thirdly, From the ſcope of this place, note;

That ſeeing we cannot ſearch into the depth of the ſea, it ſhould ſtay our curioſity in ſearching into, and ſtay us from diſcontent, when we cannot find the depth of Gods Counſels concerning us, and of his Providences towards us.

There is a dutiful ſearch into the Works of God. *David* ſpeaks of it (*Pſal.*111.2.) *The works of the Lord are great, ſought out of all thoſe that have pleaſure in them.* They are *ſought out*; that is, they who have pleaſure in them, do and will endeavour ſoberly to ſearch them out, as much as may be; but let all take heed of ſearching them wantonly or preſumptuouſly, that is, either to ſatisfie their curioſity, or with an opinion that they can reach the depth of them. The Lord would have us ſatisfie our ſelves in the ignorance, or rather neſcience of thoſe natural things which he hath not made known to us. Surely then (which is, as hath been ſaid, the ſcope of this Chapter) we ſhould be ſatisfied, though we in ſome caſes know not, nor can perceive the reaſon of Gods providential dealings, either towards particular perſons and families, or his Church in general. Will any wiſe or ſober man vex and diſquiet himſelf, will he be angry and pettiſh, becauſe he knows not all the ſecrets of the earth and ſea? (as ſome ſay *Ariſtotle* the Philoſopher was to death and drowning, becauſe he could not find out the reaſon why the ſea in one place ebbed and flowed ſeven times in one day) Why then ſhould we be impatient, becauſe the reaſon of Gods proceedings with the ſons of men, or of the ſtrange ebbings and flowings of things in the ſea of this world, is ſecreted and hidden from us. And therefore when we are not able to enter into the ſprings of this ſea, nor to walk in the ſearch of this depth, let it not trouble us, but humble us, as it did *Job*, to whom the Lord put theſe queſtions, and proceeded to put more and more hard queſtions, if harder can be, in the next words.

Verſ. 17. *Have the gates of death been opened* (*or revealed*) *unto thee? Or haſt thou ſeen the doors of the ſhadow of death?*

Here is another ſtrange queſtion. Who among the living hath had the gates of death opened to him? Or hath viewed the doors of the ſhadow of death?

We read often in Scripture of *the gates of death* (Pſal. 9. 13. Pſal. 107. 18.) and which is all one, of *the gates of the grave*, (*Iſa.* 38. 10.) but who knows what theſe gates are? yet we may ſay ſomething towards the clearing of this queſtion. A gate in ſtrict ſenſe, is that by which we are admitted into any place: and ſo, the gates of death are,

Num illius profunda, quæ verè dixirim mortis regiam, &c. rimatus es. Bez.

That, whatſoever it is, by which we enter into death, or go into the black hall of the grave.

Again, The gates of death are any great and eminent danger. Then we may be ſaid to be at the gates of death, when our lives are in great hazard to be loſt, either by the violence of enemies, or by any violent ſickneſs.

In the former ſenſe *David* ſpake (in way of ſupplication, *Pſal.* 9. 13.) *Have mercy on me, O Lord, conſider my trouble, which I ſuffer of them that hate me, thou that lifteſt me up from the gates of death*; that is, from deadly danger. In the latter he ſpake by way of narration, in his elegant deſcription of the ſick, (*Pſal.* 107. 18.) *Their ſoul abhorreth all manner of meat, and they draw near unto the gates of death*; that is, they are ready to die, or ſick unto death. And thus ſaid King *Hezekiah* upon his *ſick-bed*, and as he thought (a little before) upon his *death-bed*, (*Iſa.* 38. 10.) *I ſhall go to the gates of the grave, I am deprived of the reſidue of my years*; that is, of thoſe years which I might have reckoned upon as mine, according to the common account of mans life, or the uſual courſe of nature.

Theſe are the more general gates of death, and about theſe all agree.

But there are ſeveral opinions, what ſhould be ſpecially intended by the *gates of death* in this place.

Firſt, One riſeth very high, ſaying, that by the *gates of death* we are to underſtand the viſible heavens; becauſe the heavenly bodies ſend down ſometimes malignant influences, which have a mighty power to corrupt the bodies of men here below, ſo cauſing death to carry them away. Thus he imagins death iſſuing out of the clouds, as out of opened gates, upon men on earth; But that's a far fercht interpretation.

Portæ mortis ſunt cauſæ corruptionis, quantum ad virtutes corporum cæleſtium. Aquin. in loc.

Secondly, Others go to the utmoſt contrary point, and ſay, by the gates of death we are to underſtand *Hell*. The Papiſts give a deſcription of ſeveral receptacles for ſouls departed under the earth, they make at leaſt three diſtinctions;

Firſt, *Limbus Patrum*, The place where they affirm the ſouls of the Fathers were before Chriſt came in the fleſh, and had accompliſhed the work of our redemption here on earth.

Secondly, *Purgatory*, the place where the ſouls of all that die not in mortal ſin (as they diſtinguiſh) are reſerved to be purged by temporary puniſhments, before they can get to heaven.

Thirdly, The loweſt of all, is that which we call Hell, the place of the damned, whither all go (ſay they, and we too) who die in ſin without repentance. This place of torment, ſome take for *the gates of death*. But ſeeing the Lord is here ſpeaking of natural things, not of moral actions, nor of the conſequents of them, rewards and puniſhments; therefore (though we may truly call Hell the gates or power of death, yet) that notion as well as the former is altogether heterogeneal in this Text.

Thirdly, Several expound *the gates of death*, in connection with the former verſe, for the depth or bottom of the ſea, where many dead carcaſes lie rotting; all ſuch as are caſt away by ſhipwracks, or die at ſea, being uſually thrown into the deep; and therefore at laſt the ſea ſhall give up her dead, as well as the earth.

Fourthly, *The gates of death* ſignifie ſay others, nothing elſe but the grave, or thoſe lower parts of the earth, in which mens bodies deceaſed are buried and laid up to reſt till the reſurrection. When we, that are earth in our conſtitution, go out of the world by diſſolution, our return is into the earth, into the lower parts of the earth, we ſleep in the duſt. According to this ſenſe it is as if the Lord had ſaid, *Haſt thou ſeen the ſtate of the dead, or how it fares with them that are gone to their graves? Haſt thou viſited the courts and palaces of the King of terrors?* Thus the gates of death are the gates of the dead.

Per portas mortis intelliguntur loca ſubterraneana, eò quòd ibi mortui ſepeliuntur. Piſc. *Dicuntur portæ mortis*, i. e. *mortuorum.*

Fifthly, We may underſtand by *the gates of death* in general, whatſoever is moſt remote and fartheſt off from our ſight and view. As if the Lord, who ſaid before, *Haſt thou entred into the ſprings of the ſea?* had ſaid here, *Haſt thou entred into the bowels or deepeſt abyſſes of the earth, which are dark and uncomfortable, as the grave, or like the very gates of death?* Knoweſt thou, or canſt thou tell me what is done, or how things go there?

An noſti quæ fiunt in viſceribus terræ. Vatabl.

Or haſt thou ſeen the doors of the ſhadow of death?

Theſe words are of a like intendment with the former: The *gates of death, and the doors of the ſhadow of death*, are the ſame thing under a little difference of expreſſion. What the ſhadow

Portæ mortis & umbræ mortis ſunt ea loca, ad quæ vivus non penetrat, quæ nulla lux irradiat, &c. Coc.

of death is, hath been ſhewed (*chap.* 3. 5.) as alſo (*chap.* 10, 21.) thither I refer the Reader. *Haſt thou ſeen the doors of the ſhadow of death?* Surely thou haſt not? Thou neither deſireſt, nor dareſt viſit the doors leading to thoſe diſmal ſhadows, which no light can pierce, or where (as *Job* ſpake, *chap.* 10. 21.) *The light is as darkneſs.* The ſcope of both the queries in this verſe is the ſame alſo with thoſe in the former, even to repulſe *Jobs* curioſity in ſearching into the ſecrets of God, or to convince him that God had ſecrets which were no more opened to him than the gates of death, and which he could ſee no more than the doors of the ſhadow of death. *Haſt thou ſeen the doors of the ſhadow of death?* Taking death in a proper ſenſe,

Note, Firſt;

Bodyly death hath gates and doors, paſſages and entrances into it.

Deadly ſickneſſes and extream dangers are (as was ſhewed in opening the words) thoſe gates and doors. Many have been brought to thoſe gates, and have been ſtepping into thoſe ſhadows, who yet have been recalled and brought back again, as *David* and *Hezekiah* were, and as the Apoſtle *Paul* was, who had the ſentence of death in himſelf, yet was delivered, truſting in him who raiſeth the dead (2 *Cor.* 1. 9, 10.)

And therefore in all ſuch caſes, whenever we are brought to the *gates of death, and to the doors of the ſhadow of death*, let us have recourſe to *the living God*; to that God, to *whom belong the iſſues from death* (Pſal. 68. 20.) *He that is our God, is the God of ſalvation*, of eternal ſalvation, and of temporal ſalvation, of ſalvation from death by ſickneſs, and of ſalvation from death by danger and trouble: our God is the God of ſalvation, to him belong the iſſues from death. As God openeth the gates of death to let man in, ſo he can open the gates of death to let man out. As there is a gate to go in unto, ſo there is a gate to go out from, or *an out-gate* from death. As the ways to, ſo the iſſues from death belong to God. *Davids* heart was full of this, when having ſaid (*Pſal.* 141. 7.) *Our bones are ſcattered at the graves mouth, as when one cutteth and cleaveth wood upon the earth*; that is, we are ready to be cut in pieces and periſh by our enemies (having (I ſay) ſaid this, he preſently adds, *verſ.* 8, 9.) *But mine eyes are* *unto thee O God the Lord, in thee is my truſt; leave not my ſoul deſtitute, keep me from the ſnare which they have laid for me, &c.* It is the royal priviledge of Jeſus Chriſt, to be key-keeper of the grave (*Rev.* 1. 18.) *I have the keys of hell and of death*; that is, I have power to deliver over to, and to deliver or keep from both hell and death. The keys are an emblem of power and authority. Stewards have the keys. He that hath the keys of death, can deliver from death.

Secondly, Taking death properly, note;

No living man knoweth how or in what way he ſhall die.

The gates of death are not revealed to any man; he hath no certainty by what means he ſhall paſſe out of this world to the grave; he cannot tell through what gate he ſhall go, whether through the gate of a natural death, or of a violent death, as Chriſt ſpake to *Peter* (*John* 21. 18.) *When thou waſt young, thou girdeſt thy ſelf, and wenteſt whether thou wouldeſt; but when thou ſhalt be old, another ſhall gird thee, and carry thee whether thou wouldſt not: this ſpake he, ſignifying by what death he ſhould glorifie God. Peter* did not know what death he ſhould die, whether a natural or a violent death, till Chriſt ſignified it to him. And if man knoweth not at what kind of gate he ſhall enter the houſe of death, that is, whether by ſickneſs or violence, then much leſs doth he know the particular ſickneſſe or violence, by which, as a gate, he muſt paſs into the houſe of death; theſe things the Lord keeps in his own hand. And ſeeing we know not theſe gates of death, we ſhould alwayes pray that we may know the path of life (*Pſal.* 16. 11.) *Thou wilt ſhew me the path of life*, was *Davids* aſſurance as a type of Chriſt. And though Chriſt ſhould not ſhew any man the gate of his own temporal death, yet he ſheweth every godly man the path of eternal life, and that's enough for us.

Thirdly, Note;

God onely knoweth when, how, and in what way we ſhall die, as alſo what the ſtate and condition of the dead is.

Death is the darkeſt and obſcureſt thing in the world. The grave is a gloomy place, and filled not only with natural but metaphorical darkneſs; yet all is light to God, he knows the gates of death, and the ſtate of the dead (*Prov.* 15. 11.) *The grave and deſtruction are before the Lord; how much more the hearts of the children of men!*

Fourthly, Taking *the gates of death* generally, for any ſecret or hidden thing,

Note;
Man knoweth no more than God revealeth to him.

When God puts the queſtion, *Have the gates of death been opened or revealed to thee?* it is as if he had ſaid, thou canſt not know them unleſs they are opened to thee. And who can open them, if I my ſelf do not? As all the myſteries of the Goſpel are hidden from us, till God is pleaſed to reveal them; ſo in nature there are many things which are myſteries and ſecrets to us, till God makes them known to us. And there are ſome things which God will no more open to us, than he hath the gates of death, or the doors of the ſhadow of death. And if ſo, then, as God will never blame us for not knowing thoſe things which he hath hidden, ſo we ſhould not buſie our ſelves with any enquiries about hidden things. *Though the ſecret of the Lord be with thoſe that fear him* (Pſal. 25. 14.) yet they that fear him, will not, dare not meddle with, nor ſearch into the Lords ſecret. Therefore,

Laſtly, Obſerve;
Whatſoever God is not pleaſed to reveal to us, or is pleaſed to hide from us, that we ſhould be content not to know, and be ſatisfied that it is hidden from us.

(*Deut.* 29 29.) *The ſecret things belong unto the Lord our God; but thoſe things which are revealed, belong unto us and our children for ever.* It is both our duty and our intereſt, to be content with our own ſhare, or to be ſatisfied with what belongs to us, and not to invade Gods peculiars or reſerves. It was *Jobs* fault, he would be entring into the ſecrets of God, but ſaith God, *Have the gates of death been opened unto thee, or haſt thou ſeen the doors of the ſhadow of death?* if not, then be not troubled that thoſe things are not opened to thee, which I have reſerved to my ſelf. God hath not ſtraitned us in any needful point of knowledge, there is enough opened to us, though the gates of death be not. Is it not enough for us, that in the glaſs of the Goſpel, God hath ſet before us, the myſteries of eternal ſalvation, unleſs he alſo acquaint us in the day of our trial (which was *Jobs* caſe) with all the whole myſtery of his temporal diſpenſations?

The Lord having urged *Job* with theſe hard queſtions about the depth of the Sea and the gates of death, ſeems now to offer him a more eaſie queſtion in the next verſe.

Verſ. 18. *Haſt thou perceived the breadth of the earth? Declare if thou knoweſt it all.*

The Septuagint render, *Haſt thou perceived the breadth of that which is under the heavens?* Under the Cope or Canopy of the heavens. Haſt thou perceived how broad that is which is ſpanned or compaſſed about by the heavens; that is, as we tranſlate, *the breadth of the earth.* That which is circled or ſurrounded by the aereal heavens is the earth: Haſt thou perceived the breadth of that. Though the earth be better known to man than the depth of the ſea; yet no man ever ſaw the whole earth. Many parts of the earth are deſerts and unpaſſable by man. The beſt Writers ſay the whole compaſs of the earth is 21600 miles; yet that is rather a ſuppoſition, than a demonſtration; no man having ever viſited or viewed the whole face of the earth. We find (*Job* 11.9.) length aſcribed to the earth, and breadth to the ſea; But in this place the Lord having aſcribed depth to the ſea, gives breadth to the earth. We are not here to take the *breadth of the earth*, according to the rules of Geography; for ſo the length of the earth is from Eaſt to Weſt, and the breadth from North to South; but breadth is here put ſinecdochically for all the dimenſions, or the whole circumference of the Earth. As if the Lord had ſaid, *Doſt thou know how big, how ſpacious the Earth is?* The breadth of the Earth imports the largeneſs of it, oppoſed to ſtraitneſs or narrowneſs; and to ſhew that here the breadth contains all dimenſions, the word is in the Plural Number, *Haſt thou known the breadths of the Earth,* that is, the whole compaſs of it, how broad and how long, and ſo how big the Earth is? *Haſt thou perceived the breadth of the Earth?*

τῆς ὑπ' οὐρανὸν. Sept.

Sic terram elegantèr circumloquuntur; nam quicquid ſub cælo aereo, terra eſt, aer terram ambit. Druſ.

Terræ latitudo hoc in loco, eſt univerſus terræ ambitus.

רחבי *Pluralis a* רחב *latitudo*

In qualibet re major dimenſio vocatur longitudo, minor latitudo. Aquin.

Hence Note, Firſt;

The earth is a huge vaſt body.

That is very big, whoſe bigneſs is not eaſily perceived, if at all perceivable; and ſuch is the breadth or bigneſs of the earth. Whence take this double Inference;

Firſt, If the earth be ſuch a great thing, that a man cannot perceive the breadth or dimenſions of it, then how great are the heavens! The earth in compariſon of the heavens is but as a point, 'tis as little as is imaginable. O what a broad thing is heaven, if the earth be ſuch, that we cannot reach the breadth of it!

Secondly, If the earth be ſo great, how great is God, who made the heavens and the earth too! That's it which God would lead *Job* to the conſideration of, even of his own infinite greatneſs. How great is God, who made this great earth! To him (as the prophet *Iſaiah* ſpeaks, *chap.* 40. 15, 16.) *The Nations, the people (of the earth) are but as the drop of a bucket, and as the duſt of the ballance: He weighs the mountains in ſcales, and the hills in a ballance:* He holds the duſt as one ſingle grain in his hand. What a nothing are all things to God, ſeeing the earth is a nothing to the heavens! God puts the queſtion to *Job*, *Haſt thou perceived the breadth of the earth?* and we may put that queſtion into this negative Propoſition, O *Job*, Thou haſt not perceived the breadth of the earth. The wiſeſt of men know not the breadth or bigneſs of the earth. Some have undertaken to tell us how great the circle of the earth is; but theirs are but gueſſes: though ſomewhat may be ſaid that way, yet no man can give it exactly; and therefore the *Roman* Orator attempting to write about the earth and the dimenſions of it, prefaceth or apologizeth thus for himſelf; *I will do my endeavour to ſatisfie thee about Geography, or the dimenſions of the earth, but I promiſe nothing of certainty, 'tis a great work. Haſt thou known the breadth of the earth?*

De Geographia dabo operam ut tibi ſatisfaciam, ſed nihil certi polliceor; magnum opus eſt. Cicero ad Atticum. l. 2. ep. 4.

Declare if thou knoweſt it all.

As if the Lord had ſaid, *I have put the queſtion to thee; come now anſwer me, declare what thou knoweſt, let me know whether thou knoweſt it all.* God provokes or challengeth *Job* to ſay his utmoſt. We may refer theſe laſt words either ſtrictly to the immediate

mediate queſtion only, or generally to all the queſtions before; yet I conceive they are rather to be reſtrained to the laſt queſtion concerning the breadth of the earth, becauſe they run in the ſingular number, *Declare if thou knoweſt it all*, that is, if thou knoweſt all of the earth. There were many parts of the earth, which *Job* knew not at all; therefore he could not know it all. We at this day after all the improvements which have been made by Navigation (little in uſe in *Jobs* days) for the diſcovery of the earth, are yet forced to write upon ſome places (as we may ſee in our beſt Maps of the World) *Terra incognita*, this part of the *earth is unknown*. If we *now* do not, ſurely *Job* then did not know it all.

Further, When the Lord ſaith, *Declare if thou knoweſt it all*, his meaning is not, *If thou haſt any knowledge at all about it all*; for there is no wiſe, no underſtanding man, but hath ſome meaſure or degree of knowledge as about the depth of the Sea, ſo about the breadth and meaſures of the Earth: but the meaning of theſe words, *Declare, if thou knoweſt it all*, is, if thou knoweſt the all of it, if thou knoweſt it throughly: For, as theſe words have reference to the object to be known, ſo to the manner of knowing. There are many that know ſomething, and ſome that know many things; yet none that know all things, no not the all of any one thing. The Apoſtle ſpeaking of ſpiritual things, ſaith, *We know in part*; and the truth is, we know but a part of natural things, of the ſea, of the earth, and we know them but in part. So then, when the Lord ſaith, *If thou knoweſt it all*, his meaning may be this, if thou haſt a diſtinct and demonſtrative knowledge of the thing, *Declare it*. I know thou mayeſt give conjectures, and propoſe probabilities; but I know alſo, that thou neither knoweſt it all, nor the all of it. God hath given us a certain knowledge about things that refer to eternity, and to ſalvation, to them we muſt ſtick and abide by them; but as to theſe things, all that we know, is but little, and about that little we labour under many uncertainties. *Declare if thou knoweſt it all.*

Hence Obſerve, Firſt;

God is willing that man ſhould make the beſt of himſelf.

God was ready to hear *Job* what he could anſwer to his Queſtion. When God put the queſtion to *Adam* (Gen. 3. 11.) *Haſt thou eaten of the tree whereof I commanded thee, that thou ſhouldeſt not eat?* And when he put queſtions to *Cain* (Gen. 4. 6.) *Why art thou wroth? and why is thy countenance fallen?* As alſo (*verſ. 9.*) *Where is Abel thy brother?* He was ready to hear what either the one or the other could ſay for themſelves; nor would he have cut them ſhort in their plea, if they could have pleaded any thing for their juſtification. Now, as God was willing to hear what they could anſwer to his queſtions about their evil works; ſo he is willing to hear what any can anſwer (which was *Jobs* caſe) to the queſtions which he propoſeth about his own works, and their behaviour under them.

Secondly, From the ſcope of the words, Note;

The moſt knowing men know but little of that which they know.

As we know nothing at all of ſome things, ſo there is nothing of which we know the all, or of which we have a perfect knowledge, a knowledge, to which nothing can be added. They who know moſt of any thing, know almoſt nothing of it; How far then are they from knowing it all! *David* having ſpoken of the knowledge of God (*Pſal.* 139. 2, 3, 4, 5.) concludes (*verſ. 6.*) *Such knowledge is too wonderful for me; it is high, I cannot attain unto it.* Man is ſo far from an ability to attain ſuch a knowledge as God hath, the knowledge of the moſt ſecret things of man, the knowledge *of his thoughts afar off*; that he is not able to attain the perfect knowledge of the plaineſt things. We muſt ſtay for perfect knowledge, till we come to another ſtate, when all clouds of ignorance ſhall be ſcattered, when we ſhall ſee no more *through a glaſs darkly*, but *face to face*: when we ſhall know all that is to be known of God, and of the Works of God; when we ſhall be enabled to declare all our knowledge about them, and to give proof that we know them all.

Truly to know God the onely true God, and Jeſus Chriſt, whom he hath ſent, is eternal life, while we live here in this world, but to know the true God, and Jeſus Chriſt, whom he hath ſent, fully, yea to know any thing fully, is reſerved for us in that eternal life which we wait for in the world to come.

There are three things, which make up the happineſs of our ſoul-ſtate in eternal life.

Firſt, The due order of the Affections, when they ſhall ever be ſet upon right objects, and upon them in a right meaſure.

Secondly, The due motion of the Will, when it ſhall ever chuſe that which is good, and nothing but good.

Thirdly, The clear and unerring light of the Underſtanding. The proper object of the Underſtanding is truth. The chief ornament and delight of the Underſtanding is the knowledge of the truth. And the Underſtanding is not more debaſed and diſhonoured by not endeavouring to know, than an underſtanding man is vexed and troubled, when he cannot compaſs the knowledge of that which he deſires and endeavours to know. Indeed *Solomon* (the moſt knowing man among all the ſons of men) hath concluded (*Eccleſ.* 1. 15.) *That in much wiſdome there is much grief, and that he that encreaſeth knowledge, encreaſeth ſorrow.* Yet this grief and ſorrow ariſe not from knowledge attained, but from the great pains, ſtudy, and travel, which we take in this world for the attainment of it; or from the doubts and uncertainties which remain in our minds about many things, when we have got the beſt and cleareſt knowledge of them attainable in this life: Whereas in our heavenly ſtate, we ſhall neither have any trouble in getting knowledge, nor ſhall any doubt or uncertainty remain in our minds about the things we know. For the beautiful face of truth, ſhall in a moment be unvailed to us, and the curtain drawn away by the hand of God, which interpoſed between us and the light; ſo that, there ſhall not any miſt or darkneſs, not any doubt or ſcruple hang in our minds about any truth.

And thus we may anſwer that of the Apoſtle (1 *Cor.* 13. 8.) ſaying, That in heaven, *Knowledge ſhall vaniſh away*. What, nothing but ignorance in heaven? Surely, nothing more unſutable to, nor unbecoming the glory of that ſtate. Ignorance may better be the Mother of Devotion here (as Papiſts with ignorance enough have affirmed) than in heaven the companion of our joy. The Apoſtle then means, that ſuch knowledge as now we have, ſhall vaniſh, that is, knowledge ſo gotten as now it is. In heaven there are no Schools, nor Univerſities, nor Tutors, nor Teachers. Again, Knowledge of ſo imperfect a degree as now it is of, ſhall vaniſh away; The knowledge which *Solomon* had on earth, will be but ignorance, compared to the knowledge which the Saints have and ſhall have in heaven; His largeneſs of heart (though like the ſand of the ſea) will be but narrowneſs of heart, compared with the enlargements which Saints ſhall have there. Glorified Saints ſhall be in natural things exact Philoſophers, able to anſwer all the queſtions here put to *Job*. In ſpiritual things they ſhall be exact Divines; all dark Scriptures ſhall be clear to them; Chriſt will be their Comment: all dark queſtions will be clear to them; Chriſt will be their light. Thoſe perplexed Caſes and fatal Controverſies which have troubled the peace of the Church, and have occaſioned the calling together of ſome hundreds of the ableſt Scholars to debate and determine them, ſhall at one view be underſtood, ſhall have all their knots untied, and their difficulties removed by the meaneſt (if among them there ſhall be found any meaner than others) of glorified underſtandings. What ſweetneſs the ſoul ſhall feel at this revelation of all knowledge, a little knowledge will ſerve to judge: For then not only to this challenge which the Lord made to *Job*, about thoſe ſpecial matters, *the gates of death, and the breadth of the earth*; but alſo to any other, *Declare if thou knoweſt it all*, Every ſoul will readily and confidently anſwer, Lord, *in thy light I know it all*.

JOB, Chap. 38. Verſ. 19, 20, 21.

19. *Where is the way where light dwelleth? and as for darkneſs, where is the place thereof?*
20. *That thou ſhouldeſt take it to the bound thereof, and that thou ſhouldeſt know the paths to the houſe thereof.*
21. *Knoweſt thou it, becauſe thou waſt then born? Or becauſe the number of thy days is great?*

THe Lord having poſed *Job* in the former Context about the depth of the Sea, the darkneſs of Death, and the vaſtneſs of the Earth; here calleth him to an account about the light of the Sun, and the darkneſs of the Air, in theſe three verſes. As if he had ſaid, *If thou knoweſt the breadth of the whole earth, about which I enquired laſt of thee; then tell me in what part of the earth doth the light dwell, and where is the place of darkneſs?*

Verſ. 19. *Where is the way where light dwelleth?*

The Septuagint tranſlate, *In what land doth light dwell?* Or where is the land of light? We ſay, *Where is the way?* The Hebrew word notes a trodden beaten way, or (as we ſpeak) a *high-way*. *Where is the way where light dwelleth?* That is, whither light retireth, and doth, as it were, betake it ſelf in the night, when it hath gone its journey, and is paſt thy Horizon. For every one knows where light dwells, while the Sun is up with us, and ſhines upon us: But what becomes of it, or whither it goes, when 'tis gone from us, that's a queſtion, and here (ſay ſome) *the queſtion*.

ποίᾳ δὲ γῇ, *In qua terra.* Sept.

דרך *Ubi via in qua habitat,* ſcil. *poſt viæ & itineris ſpatium emenſum.*

The word which we tranſlate *dwelleth*, implieth a retirement, a reſt after long labour and travel.

Verbum שׁכן *eſt ad quietem & noctem traducendam alicubi commorari.*

> *Where is the way where light dwelleth? and as for darkneſs where is the place of it?*

Here are two great contraries (which cannot agree nor dwell to-

together in any one ſubject, yet) met together in this Text, *Light and darkneſs* ; and there is ſome, yea not a little darkneſs in this queſtion about the light. We need a great meaſure of Divine Light to anſwer this queſtion about the Light.

Where is the way where light dwelleth ?

Tell me, O *Job*, if thou canſt, where light lodgeth, where it repoſeth it ſelf, when the Sun is gone down, and departed out of thy ſight ? Tell me what way leadeth to the lodging of light ? The words (as Interpreters give it) have in them a poetical tincture, as if the Sun ſetting, retired to his chamber, as we do, when the light and buſineſs of the day is ended. *David* ſpeaks of the Sun *as a Bridegroom coming out of his chamber* (Pſal. 19. 5.) And when his race (as to us) is run every day, he hath a chamber ready for him : not that the Sun doth at all end its motion, or ſit down to reſt, but becauſe it ſeems to reſt, when it goeth down to us. As if the Lord had ſaid, Haſt thou travelled to the place of the Suns riſing and ſetting ? *Where is the way where the light dwelleth ?*

There may be a threefold anſwer given to theſe queſtions, as light is taken properly for the natural light, the light of the day, cauſed by the Suns approach ; and as darkneſs is taken properly for natural darkneſs, cauſed by the with-drawing of the Sun.

Firſt, Some (becauſe the word *dwelleth* notes a ſtay or an abode, for ſuch is a dwelling place) anſwer the queſtion *geographically*, and ſay, *light dwelleth under the Poles.* There are two poles of the earth, the Northern and the Southern, under both which interchangeably light and darkneſs abide ſix moneths together ; and becauſe of the long ſtay and abode of light and darkneſs there, Geographers reckon and conclude the dwelling of light and the place of darkneſs to be there, and that therefore the Sun hath two dwelling houſes, one in the North, the other in the South.

Secondly, When Aſtronomers anſwer theſe queſtions, *Where is the way where light dwelleth ? and where is the place of darkneſs ?* They ſay, *The Eaſt* is the place of light ; and *the Weſt*, the dwelling of darkneſs : And the reaſon given is this, Becauſe the Sun riſeth in the Eaſt, and goes down in the Weſt, leaving the World, that half of the World upon which it ſhined in the day, over-ſhadowed with darkneſs. It is by the acceſs and receſs, by the riſing and ſetting of the Sun, that we enjoy light or are wrapped up in darkneſs. And ſo Eaſt and Weſt are called by the ancient Poets the houſes or dwellings of the Sun.

Fervide Titan obitus pariter tecum Alcides vidit & Ortus; novitque tuas utraſque domos. Sen. in Herc. Act. 4.

Aſtronomers have found out, according to their doctrine, twelve houſes or dwelling places of the Sun; they imagine a girdle or bond paſſing quite through the heavens, which they call *the Zodiack*, and there a line which they call the *Ecliptick*, in which the Sun moveth, or which is the way of the light; and in this line, they place *the twelve ſigns*: the firſt of which the Sun entreth the firſt moneth of the year, and is called *Aries*, the ſecond *Taurus*, the third *Gemini, &c.* Theſe are onely fictions by which they repreſent the gradual motions of the Sun in the ſeveral ſeaſons of the year, and they call them *Manſion Houſes* or *Dwellings of the Sun.*

Alludere videtur ad ſignorum Zodiaci ſpatia, per quæ Sol curſum ſuum perragit, quæ ab aſtrologis Manſiones vel Domus *ſolent appellari. Itáque Zona illa ſive faſcia* Zodiaci *in cujus medio protenditur ecliptica eſt via ſolis, qui in tot habitare domus dicitur, quot in illa ſunt ſigna.* Bold.

Thirdly, According to vulgar underſtanding we may anſwer theſe queſtions, *Where is the way where light dwelleth, &c.* Plainly thus, Light dwelleth in the Sun, there light abides, and from thence ſhines to us. The Sun is the Veſſel or Store-houſe of light, the Luminary of the World by day, as the Moon and Stars are by night. And as for darkneſs, that takes its place every where, as ſoon as the Sun leaves any place. As often as the Sun continuing his circular progreſs, viſits the other Hemiſphere, darkneſs takes poſſeſſion of this. Light and darkneſs take their turns; the one alwayes going off, when and where the other enters upon the ſtage of the world.

Now though Philoſophers, with our own experience, tell us, that the reaſon of this, is, the acceſs and receſs of the Sun; yet it is unknown to us, how God hath thus tempered the courſe of nature, that day and night ſhould not be alwayes alike in any part of the World, but vary in both the Hemiſpheres, and that in the ſame Hemiſphere there ſhould be ſuch a ſetled inequality in the length of the nights and days. This dependeth wholly upon the will of God, who thus ſtated the motions of the heavenly bodies from the very beginning.

If it be asked, Why doth the Lord put theſe queſtions to *Job*, *Where is the way where light dwelleth?* Seeing every one may anſwer, light is in the Sun, light ſhines in and fills the Air, while the Sun is up; and darkneſs filleth the air when the Sun is gone down, darkneſs being the privation or want of light; or darkneſs (according to the uſual definition of it) *being the ſhadow of the Earth coming between us and the Sun.* When the opacous or thick body of the Earth interpoſeth between us and the Sun, darkneſs followeth. And if this be all, there ſeemeth not to be much difficulty in knowing where the light dwelleth, and where the place of darkneſs is; therefore ſurely that was not the ſole intendment of God in putting theſe queſtions to *Job.* But when he ſaith, *Where is the way where light dwelleth? &c.* It is as if he had ſaid, *Doſt thou underſtand the ordering and methodizing of light and darkneſs? Or how it cometh to paſs, that one part of the World hath light while the other is covered with darkneſs, and how light returns to that other part? Haſt thou made this temperament and viciſſitude of light and darkneſs, or procured that the day ſhould be long in the ſame country, at one ſeaſon of the year, and ſhort at another? Haſt thou diſpoſed the Sun to make ſhort nights in Summer, and long in Winter?* This the underſtanding of man is not well able to comprehend, much leſs his power to effect. Onely the infinite wiſdom of God hath put light and darkneſs into this method, and given them their certain ſeaſons. And that this is the meaning of the Text, we may gather more clearly from the next verſe; for the Lord having ſaid, *Where is the way where light dwelleth? and as for darkneſs, where is the place thereof?* preſently adds,

Verſ. 20. *That thou ſhouldeſt take it to the bound thereof, and that thou ſhouldeſt know the paths to the houſe thereof?*

Theſe words ſhew that the former queſtions chiefly reſpect the order and diſpoſure of light and darkneſs.

That thou ſhouldeſt take it,

לקח
Vim habet accipiendi quaſi in anu.

The Word ſignifieth the taking of a thing in ones hand. As if the Lord had ſaid, Doſt thou every morning take the light in thy hand, *and bring it to the bounds* or utmoſt limits thereof? Art thou able to direct the light where it ſhould abide, till ſuch time as it is to come forth again to thee?

Nihil movetur quod non deducatur ipſa dei

There is a manuduction, a divine manuduction of all the creatures by the wiſdome and power of God; he as it were leads the light, and leads the darkneſs whither he pleaſeth. The creature remaineth unmoved and ſluggiſh, it ſtirreth not till the Lord taketh it by the hand, or putteth forth his hand to diſpoſe of it as it pleaſeth him, to the uſe or place he hath appointed it; Or,

manu & poteſtate. Si ille manum non admoveat, immota iners jacebit & ſqualebit natura.

Potentiſſimus deus capit ſolem, accipit tenebras, ducit atque reducit.

גבול

To the bound thereof?

The Original Word ſignifieth a limit or utmoſt point; implying that the Lord brings the light to its due and proper place; and that, as he hath *determined the bounds of mans habitation* (Acts 17.26.) ſo he hath alſo bounded the habitation of light and darkneſs, for the benefit and ſervice of man: As if the Lord had ſaid, *Haſt thou done this, O Job? ſurely no; that's my work; I am he that taketh the Sun in my hand, and bringeth it to the bounds thereof; I direct at what point it ſhall riſe and ſet; It is I that know the paths to the houſe thereof, and ſo can readily call for it, and cauſe it to appear in time and place appointed: Thou knoweſt not where to have the light, how to bring light forth; but I do.* From theſe two verſes laid and conſidered together,

Obſerve, Firſt;

Natural light and darkneſs have their ſpecial places, their dwelling places; yet they have no where any long abiding place.

A Tabernacle (not a ſtanding houſe) *is ſet for the Sun* (Pſal. 19.4.) A Tabernacle is a moveable houſe. The Sun hath a houſe every where, but it keeps houſe or abides no where. 'Tis not only alwayes moving in its place, but daily removing to other places; and ſo, conſequentially, is darkneſs. As it is thus with natural light and darkneſs, about which the queſtion is literally propoſed, ſo with civil light and darkneſs, about which the queſtion alſo is intended. Theſe have their places, their dwellings, and 'tis ſeldome that they dwell long in any one place. Light and darkneſs are not more interchangeable in the Air, than joy and ſorrow are in the ſtates and conditions of men.

We may likewiſe conclude, that ſpiritual light and darkneſs have their houſes and their dwellings. Spiritual light, both the light of knowledge, and the light of comfort, dwell,

Firſt, In Chriſt himſelf. In him as Mediator, *all fulneſs dwells*, (*Col.* 1. 19.) *and of his fulneſs we all receive grace for grace*, (*John*

(*John* 1.16.) I may ſay alſo light for light, light of every ſort, and light in every degree, needful for us, is received from him.

Secondly, Theſe lights dwell in the hearts of every true believer. Faith and light can never be ſeparated: Though ſome who have faith may be in the dark, yet light is not ſeparated; it is onely clouded,eclipſed or hidden from them.All believers are ſo much in a ſtate of light,that they are called light (*Eph.* 5.8.) and many of them live in a plentiful enjoyment of light.A worthy man of the former generation, lying upon his death-bed, a friend asked him whether the light ſhining into the room did not offend him? he anſwered, putting his hand upon his heart, *Here I have light enough.* The heart of a godly man is the houſe of ſpiritual light, there he hath and holds the light of divine knowledge about the things of the Goſpel, and the light of divine comfort ariſing from that knowledge. It is alſo reported of Mr. *Deering* our Countrey-man, that in his laſt ſickneſs, and towards his end, being ſet upright in his bed for his eaſe, a friend requeſted him, that he would ſpeak ſomething for the edification and comfort of thoſe about him: Whereupon,the Sun ſhining in his face,he took occaſion to ſpeak thus, *There is but one Sun in the world, and there is but one Sun of righteouſneſs which graciouſly ſhineth upon me*; ſpeaking further, he concluded thus, *I bleſs God, I have ſo much light of joy and comfort in my ſoul, that were it put to my wiſh or choice, I had rather a thouſand times die than live.* As the hearts of theſe worthies were the dwelling place of light, ſo is the heart of every godly perſon in his meaſure and degree; the light of knowledge and of joy abide there. The Apoſtle ſaith (2 *Cor.*4.6.) *God who commanded light to ſhine out of darkneſs,hath ſhined into our hearts,to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt*: And where that ſhine of God gives the light of knowledge, the light of comfort cannot be withheld, unleſs it be for a ſeaſon, that the ſoul may rejoyce the more in the end, and at laſt without end. For,

Hic ſat lucis. Oecolampadius.

Laſtly, There is an eternal light, the light of Glory, and that hath a certain dwelling place; that light dwelleth alwayes in heaven; and the Saints at reſt in heaven, dwell alwayes in that light. Eternal glory is called *the inheritance of the ſaints in light,* (*Col.* 1.12.)

Again, Spiritual darkneſs hath its place; and we ſhould labour to know the place of that darkneſs, to avoid it. Ignorance is ſpiritual darkneſs, and that dwells in the heart of every man by nature. All that continue in that ſad condition, *have their underſtanding darkened through the ignorance that is in them*, (Eph. 4. 18.) and they who now are in the light, were once in the dark, yea they were darkneſs (*Eph.* 5. 8.) Let it alſo be remembred, in whomſoever this darkneſs of ſin and ignorance abides, they muſt abide under the darkneſs of wrath and judgement for ever. The place where that darkneſs dwells *is hell*, and there *outer darkneſs* (as 'tis often called in the Goſpel) dwells, even ſuch darkneſs as wherein the damned are not onely out of the poſſeſſion of the leaſt ray or glimmering of light, but without any hope or expectation of it. Hell is quite beyond the bound or boundaries of light; there's darkneſs and thick darkneſs, nothing but darkneſs. Thus we ſee light and darkneſs have their places, natural light and darkneſs have theirs, and ſo have ſpiritual and eternal light and darkneſs.

Secondly, From the ſcope of theſe two verſes,

Obſerve;

It is God who diſpoſeth and ordereth light and darkneſs.

The queſtion was put to *Job*, whether he had **diſpoſed** of them; but he could not aſſume to himſelf, that he had *taken or laid the light to the bound thereof, or knew the paths to the houſe thereof.* Light and darkneſs are at the diſpoſe, and under the command of God alone. And as the work or power of God is wonderful in the diſpoſe of natural light and darkneſs, ſo 'tis much more wonneſs; in the diſpoſe of civil, ſpiritual, and eternal light and darkderful theſe the Lord *taketh to their bound, and knoweth the paths to their houſe. I form light and create darkneſs* (ſaith the Lord, *Iſa.* 45. 7.) What light and darkneſs doth the Lord there ſpeak of? Surely of civil light and darkneſs, as the next words import, *I make peace and create evil*; I make and create them, I alſo direct and appoint them whither to go, whether to a Nation or to a man only, whether to this or that man or Nation, Darkneſs is of me as truly as light.

And that not only civil, but ſpiritual and eternal light and darkneſs are at Gods diſpoſe, is as evident from the Scriptures of truth. Some lands may be called *lands of light* (like *Goſhen*) others (like *Egypt* under that three days plague) may be called lands of darkneſs. Of ſuch lands that complaint is made (*Pſal.* 74. 20.) *The dark places of the earth are full of the habitations of cruelty.* All places of the earth full *of ignorance*, not knowing God, *of atheiſme*, not acknowledging God, *of idolatry*, worſhipping falſe gods, or the true God falſly, may be called lands of darkneſs, or the dark places of the earth. Now as the Lord maketh one land a place of ſpiritual light, ſo he leaveth another to be a place of darkneſs. And he often maketh changes from darkneſs to light, that's mercy, and from light to darkneſs, that's wrath, in the ſame lands. Some lands which had ſate in darkneſs for ages and generations, the Lord hath viſited with Goſpel light; and ſome lands, which for ages and generations had that light, are now laid in darkneſs. How ſad a witneſs of this are the anciently famous ſeats of the *Aſian* and *African* Churches, now under *Mahometan* power!

And further, as the Lord diſpoſeth that outward ſpiritual light and darkneſs, giving the knowledge of the Goſpel to, or taking it away from Nations, as he pleaſeth; ſo he diſpoſeth inward light or darkneſs to every ſoul. Some gracious ſouls walk in the light of Gods countenance, and under the ſweet ſhinings of his face every day; others, *who* alſo (as the Prophet ſpeaks, *Iſa.* 50. 10.) *Fear the Lord, and obey the voice of his ſervants, walk in darkneſs, and ſee no light.* Now, whence cometh this difference? Is it not of the Lord, who hath the command of our joys and of our ſorrows, and who appoints this kind of light and darkneſs their ſeveral and ſpecial places, according to the ſoveraignty of his own Will?

From all that hath been ſaid, we may draw down this concluſion, which the Lord did chiefly aim at in dealing with *Job*; *That we are to own and acknowledge the hand of God in every condition:* be it light, or be it darkneſs; be it joy, or be it ſorrow; 'tis all of God. There is nothing which concerns either the comfort or trouble of man, but comes forth from God, and is ordered by him; like as in all ages and revolutions of time, light and darkneſs have held their courſe, and kept their place, according to his inſtitution and direction. *Job* was in darkneſs, both as to his outward and inward eſtate; his body was pained, his ſoul was grieved, anguiſh filled his ſpirit; and God would have him ſee, know, and acknowledge his hand in all. As if he had ſaid, *Thou canſt no more diſpoſe the peace or trouble, the light or darkneſs of thy condition, than thou canſt diſpoſe of light or darkneſs in the air.* All our changes, from darkneſs to light, from light to darkneſs, proceed from the unchangeable God. And as light and darkneſs have their conſtant turns in the air, ſo they have very frequent turns in the life of every man.

Therefore, they who when God cauſeth darkneſs to cover and compaſs them about, do not acquieſce and reſt in his good pleaſure, but murmur and are tumultuous; theſe (I ſay) do as if they would take upon them to order the courſe of light and darkneſs in the world; theſe do no otherwiſe, than as if at midnight they ſhould call for day, or at mid-day for night. Diſcompoſed ſouls are like ſick bodies; they who are ſick or ill at eaſe, cannot bear either night or day; in the day they deſire night, and in the night day: ſo it is with them of ſickly ſouls. Such are often heard ſaying in the morning, Would God it were evening, and in the evening, Would God it were morning: Nothing pleaſeth them. Did we acknowledge the hand of God in making it night, we ſhould ſit down quietly in our darkeſt night, as to impatience, even while we are moſt earneſtly praying for the return of morning light. Impatience was in a great meaſure *Jobs* failing, though he had a great meaſure of patience. He made (as we ſay) *an ado* in the night of his trouble, as if he would have made it day when God had made it night and darkneſs with him. O remember, the way of light, and the place of darkneſs, the bounds and paths of both are in the hand, or at the command of God.

Thirdly, In that the Lord put this among his own great works, and takes it out of the hand of *Job*, or of any other creature, to order light and darkneſs,

Note;

The work of God in ordering light and darkneſs is wonderful.

And we cannot but be convinced that it is ſo, if we conſider; Firſt, The conſtant ſucceſſion of day and night in all places. As ſure as the day cometh, the night will come; and as ſure as the night is come, day is coming. There is an unchangeable change be-

between light and darkneſs, they miſs not a moment in their comings or returnings. Secondly, If we conſider light and darkneſs as to their increaſe (or decreaſe in any place, thus, *Day unto day uttereth ſpeech, and night unto night ſheweth knowledge* (Pſal. 19. 2.) which ſome think was a well known Adage or Proverbial Speech among the *Jews*, importing the power of God over, and his guidance of them both. God brings the light to the bound of it, to day at this hour, or minute of the hour, to morrow at that. There is a conſtant inconſtancy, an uneven evenneſs between light and darkneſs upon the face of the earth. We never have light or darkneſs twice of the ſame length in the ſame place and ſeaſon; yet they ever keep their place and ſeaſon all the world over: where you had them the laſt year, upon ſuch a day, there you may have them this, without a moments variation, though they have varied their courſe many moments every day ſince. Thus exactly doth the Lord take or lead the light to its bound, and knows the paths to the houſe thereof.

And as there is a great glory coming to God, in ordering light and darkneſs, as to the outward face of things; ſo there is a greater, as to the inward ſtate of his people, their ſoul-ſtate. And though the Lord doth not keep ſuch a conſtant courſe in that, yet he obſerveth a rule in all the revolutions of it. We have ſometimes light and ſometimes darkneſs in our ſouls: Now the light of comfort increaſeth towards us, and anon the night of ſorrow darkeneth upon us. Our ſouls meet often with theſe turns and changes. Let us adore the wiſdom, and ſubmit to the holy will of God in all. For though ſoul-light be alwayes deſirable, as well as comfortable, yet ſoul-darkneſs may ſometimes be uſeful; and this uſe it hath, as often as it comes, even to try how we can truſt God in the dark; as alſo to let the world know that we are reſolved through grace to keep cloſe to the light of commandements, how long ſoever we are kept from, or are at a loſs for the light of promiſes.

Laſtly, We may conſider from this Text; that as light hath its ſpecial houſes or dwellings, ſo it hath a ſpecial way to its dwelling chalked out (as it were) and appointed by God. And is there not a way, a path, to ſpiritual, to eternal light? The way to theſe lights is Chriſt, He is *the Way, the Truth, and the Life* (John 14. 6.) He is the true, the onely way to life, to ſpiritual life and light; yea, he is the way to eternal light and life. Holineſs and faith in Chriſt are the paſſing way to this light, but Chriſt himſelf is the way procuring light. *Without faith it is impoſſible to pleaſe God, and without holineſs no man can ſee God.* Chriſt is the meriting way, faith and holineſs are the qualifying way, leading us to the houſe and dwelling of this light. As ſin and unbelief, or the ſin of Unbelief, is the way leading to eternal darkneſs (O how many go this way to the generation of their fathers, where they ſhall never ſee light (*Pſal.* 49.19.) ſo faith and holineſs, or holy Faith, is the way, the path to everlaſting light and life.

Thus much of the enquiry made about *the way and path of light and darkneſs*, which as they are literally to be underſtood of natural light and darkneſs: ſo by them God led *Job*, and in him us, to conſider his diſpoſure of all ſorts of light and darkneſs.

Now, That *Job* might be convinced of his own ignorance in, and inſufficiency for an anſwer to theſe queſtions, God calls him to conſider the late beginning and ſhortneſs of his life, knowledge being gathered up by experience, and length of days affording both time and opportunity for the gathering up of experiences. *Job* was but of yeſterday, in compariſon of the day wherein the interchanges of light and darkneſs were appointed; and therefore (ſhould it be ſuppoſed that days could teach him how theſe things came to paſs, yet) he could not but be much unprepared for a ready and ſatisfying anſwer to theſe queſtions.

Verſ. 21. *Knoweſt thou it, becauſe thou waſt then born? Or becauſe the number of thy days is great?*

The queſtion ſtill proceeds about the natural light and darkneſs.

Knoweſt thou it?

That is, what I laſt put to thee. If thou knoweſt it, how cameſt thou by thy knowledge? *Knoweſt thou it,*

Becauſe thou waſt then born?

The *Tygurine* Tranſlation renders the words thus; *Doſt thou know the time when thou waſt born?* As if the Lord had argued thus

Habeſnè cognitum tempus quo naſcebaris. Tygur.

thus with *Job*; Thou doſt not know the hour of thy own Nativity, or when thou waſt brought forth; how much leſs the way or manner either of their production or conſtitution, which were brought forth and eſtabliſhed many ages and generations before thine. *Doeſt thou know when thou waſt born?*

But I rather adhere to our own reading, *Knoweſt thou it, becauſe thou waſt then born?* That is, becauſe thou livedſt then, and haſt lived ever ſince, and ſo haſt gathered up the knowledge of theſe things by obſervation. Surely when I put theſe things in order, when I diſpoſed the way, and the dwelling, the path and place of light & darkneſs, and took them to their bound, thou hadſt not ſo much as a being; how then cameſt thou to this knowledge! I know, and thou muſt needs confeſs, it is not *becauſe thou waſt then born*; waſt thou? The purpoſe of God in this queſtion, as to ſhew that he was before the Creation of the world, even from everlaſting, therefore knew all things; but that *Job* was of little ſtanding in the world, and therefore knew little, eſpecially not thoſe things propoſed. There is a double reading and underſtanding of this verſe.

Some both of the ancients and moderns expound it *ironically*, as if the Lord to humble *Job*, put a ſcorn upon him in ſuch a tenour as this: *Doubtleſs thou knoweſt the dwelling of light, and the place of darkneſs, thou knoweſt when and how I ſetled the motions of the heavens, and the changes which they make here in this lower world; becauſe thou art as old as the heavens, or contemporary with the worlds creation: Thou waſt born ſure, when I did theſe things?* As if the Lord had ſaid plainly and reprovingly, *Wilt thou who (upon the matter) waſt born but three days ago, or yeſterday, wilt thou take upon thee to underſtand my matters, as if thou couldſt number as many years as the whole Creation?* Some holding the ſame ſenſe, render the Text cuttingly enough, thus; If thou ſayeſt thou knoweſt the way of theſe things, thou art beſt alſo to ſay, thou waſt born, or in being, when theſe things were done. *Knoweſt thou it, becauſe thou waſt then born?*

Annociſſimus es.

Triduo natus.

Si harum rerum vias te noſſe dixeris, item dic te tunc extitiſſe. Chryſ. Olymp.

Or becauſe the number of thy days is great? Even as great as ever any ſince *Adam*.

We render both the parts of the Text as a plain Interrogation, *Knoweſt thou it, becauſe thou waſt then born?* yet carrying a cloſe re-

rebuke. As if the Lord had ſaid, *Waſt thou born, when I diſpoſed of theſe things? Is the number of thy days ſo great, that thou art able to reach ſuch knowledge? Surely no; therefore ſit down ſilent, let thy mouth be ſtopt with this conviction, that thou knoweſt not theſe things; and if not theſe, which are before thee, and obvious to thy ſight, light and darkneſs; much leſs art thou able to underſtand my ſecret counſels and hidden purpoſes in the ways of my providence concerning thee: Therefore leave vexing thy ſelf, and commit all thy concernments unto me, reſt in my Will, ſubmit to my Power; for thou art no more able to reach my mind, than thou art able to tell what was done before thou waſt born. Knoweſt thou it, becauſe thou waſt then born? Or becauſe the number of thy days is great?*

Hence Note, Firſt;

God onely, who was before all things, knoweth the way and diſpoſition of all things.

God, who made all things, was before any thing was made. How great is the number of his years who is eternal! The preſcience or fore-ſight of God paſſed through the whole ſeries or through all the ſucceſſions of the creature, before it had a being. He who is without beginning, without end, knoweth and *declareth* (as he ſpake of himſelf by the Prophet, *Iſa.* 46.10.) *the end from the beginning, and from ancient times the things that are not yet done.* Man by report may have ſome underſtanding of things which were done before he was born; but till he was born he knew nothing of himſelf, or, of his own knowledge.

Secondly, Note;

Man by reaſon of his ſhort life, knoweth little.

They who have been but a ſhort time in the world, muſt needs be ſhort in the knowledge of many things; nor can they know much of any thing. Much knowledge is got by much ſtudy and travel. And if the beſt improvers and redeemers of time know but little, at moſt, becauſe they were but lately born, and have had but little time; ſurely they who have trifled away their time ever ſince they were born, muſt needs know very little. We who came into the light ſo lately, cannot get much light about naturals, and how little is it then that we have or can about ſpirituals! But if we miſ-ſpend that inch of time that we have in this world, we may go out of it, knowing as little to purpoſe as we did at all (which was nothing at all) before we came into it.

Thirdly, Note;

They who have been longeſt in the world, have been but a little while in it, and poſſibly have lived much leſs.

Knoweſt thou it, becauſe thou waſt then born? Waſt thou then born? Surely no, nor till many ages after. *They who number moſt days, number but a few days*; it was but the other day ſince we had not ſo much as a day in this world. *Waſt thou then born?*

Fourthly, Note;

As it is but a little while ſince any man was born into the world, ſo there is no man born, that hath long to ſtay in this world.

As the number of our days paſt is not great, ſo neither can the number of our days to come be great. Here we have a Text, yea a Map of our Mortality, and a memorial of our ſhort ſtay or quick paſſage through this world. No man hath had many days ſince he came into this world; they that have had moſt, have had but few to eternity. As for the moſt of men, they go out of the world with a very few days upon their backs; and as none have many days, ſo none know how many days they ſhall have. Our life hath theſe two things in it, which ſhould continually humble us, and keep us not onely awake, but watchful:

Firſt, *Our days in this life are few, our life is ſhort in this world.*

Secondly, *Our days are unfixed, as to us, our life is uncertain.* They that reckon upon many days in this life, uſually fall ſhort of their reckoning. 'Tis or ſhould be matter of humiliation to us, that we are ſhort-liv'd, ſhort breath'd creatures; we who were born into the world but the other day, ſhall in a few days (no man knows how few) paſs out of the world again.

Laſtly, The Lord, by this queſtion, would teach *Job*, that it is he who taketh care of us, and orders both our coming in, and our going out of this world. It is God, by whom the days are numbred, and the years appointed which we have had and are to have here below. And as the days of our life, ſo the condition which we ſhall live in, reſteth and dependeth upon the wiſdome and providence of God. As we took no care of our ſelves, nor could, before we were; ſo all the care we take for our ſelves, while we are, can avail us nothing without God. *Which of us by taking care, can add one cubit to his ſtature (* Matth. 6.25. *)* and which of us by taking care, can add one moment to his life, all is in the hand of God. And 'tis our duty to live as free from all troubleſome cares while we are in the world, as we were free from any care at all before we came into the world. It is enough that God hath undertaken for us, and would have us ſit down in his care of us. Chriſt ſaid (*Matth.* 10. 29, 30.) with reſpect to ſufferings, *Fear not, for are not two ſparrows ſold for a farthing? and one of them falleth not to the ground, without your Father.* It is God, who orders and diſpoſeth the life of a ſilly bird, and by him the *very hairs of our head* (worthleſs excreſſions) *are numbred*; ſurely then, the days of your lives, and all the changes of them, are ordered, diſpoſed, and numbred by him. And if ſo, we ſhould in this ſenſe, be as quiet, and as much at eaſe in our ſpirits, concerning the things of this life, as we were before we lived. Light had its dwelling place appointed, and darkneſs was diſpoſed of without any care of ours; and all our care can neither create light for us, nor remove any darkneſs, that is upon us. Let us onely be careful of that duty we are called to, and leave the burden of our cares to him who hath called for them (*Pſal.* 55. 22.) and would have us reſt in this aſſurance, that *he careth for us* (1 Pet. 5. 7.) what cannot he command for us in our places, who commands light and darkneſs to their places; therefore it will be our wiſdome, at once to take as much pains, and as little care as we can.

JOB, Chap. 38. Verſ. 22, 23.

22. *Haſt thou entred into the treaſures of the ſnow? Or haſt thou ſeen the treaſures of the hail,*

23. *Which I have reſerved againſt the time of trouble, againſt the day of battel and war?*

JOB was laſt queſtioned about the habitation and interchanges of light and darkneſs: Here the Lord queſtions him about thoſe two Meteors, the Snow, the Hail. As if he had ſaid; Poſſibly thou wilt confeſs thou knoweſt not how to anſwer the former queſtion, but perhaps, thou art better skill'd in and acquainted with the matter which I ſhall next propoſe; well then, I ask again,

Verſ. 22. *Haſt thou entred into the treaſures of the ſnow, &c.*

There is a two-fold entring into any place.
Firſt, In body.
Secondly, In mind.

The body of *Job*, nor of any man, never entred into the treaſures here ſpoken of; nor could *Jobs* mind, nor the mind of any man enter fully into them, that is, comprehend how vaſt, how great they are. We had this phraſe, *Haſt thou entred?* at the 16th verſe of this Chapter. There the queſtion was put about his entring into *the ſprings of the ſea*, here about his entring into

The treaſures or ſtore-houſes of the ſnow.

אוצר *Theſaurus Apotheca, promptuarium.*

The word imports any place or repoſitory where ſtores of any kind are laid up and kept for uſe. The Poet calleth *Bee-hives*, the *Treaſuries of honey*; and ſo may Cellars be called, the Treaſuries of Wine and Oil, *&c.* The Clouds are the Treaſuries, which contain the ſtores or treaſures of Snow and Hail. Thoſe places out of which God is ſaid either to bring good for the uſe and comfort of man, or evil for his hurt and puniſhment, are uſually in Scripture expreſſed by this Word. Thus ſpake *Moſes*, encouraging the people of *Iſrael* to obedience (*Deut.* 28. 12.) *The Lord ſhall open unto thee his good treaſure, the heaven to give thee rain unto thy land in his ſeaſon, &c.* And God hath his juſt and righteous treaſures of wrath, even as men heap up and have their evil and unrighteous treaſures of ſin (*Deut.* 32. 34. *Rom.* 2. 5.) Thus the Apoſtle *James* tells ungodly rich men (*chap.* 5. 3.) *Ye have heaped treaſure together for the laſt days.* Which may be underſtood of their getting their treaſures of riches ſo unrighteouſly in their days, as would prove a heaping together of wrath againſt themſelves in the laſt days or day of the laſt Judgement.

Treaſures of good or evil imply three things:

Firſt, The ſecrecy of what is laid up.

Secondly, The ſafety of it, or that it is ſurely laid up.

Thirdly, That there is ſtore or great quantities of it laid up. A little is not a treaſure. The ſnow may well be called a treaſure in all theſe reſpects; for 'tis ſecretly laid up, no man can ſee it; and 'tis ſafely laid up, none can reach or take it away; there are alſo vaſt quantities or great abundance of it. *Haſt thou entred into the treaſures of the ſnow?*

As if the Lord had ſaid, *Thou O Job, haſt often ſeen the ſnow fall, and thou mayeſt eaſily perceive that it falls out of the clouds; but haſt thou aſcended, or can any aſcend unto thoſe airy regions, where ſnow is generated and laid up, as in a treaſure? If not, ſurely then no man can aſcend to heaven, and there ſearch out or diſcover the myſteries and ſecrets of Wiſdom and Juſtice in my works here below, unleſs by the wings of faith and the light of a ſpiritual underſtanding, which ſits down ſatisfied in this concluſion, that all is wiſely and juſtly done, which God doth, whether in heaven or earth.* To bring *Job* to this acknowledgment, was the deſign and purpoſe of God (as hath been toucht before) in all the queſtions propounded to him in this and the next Chapter.

Haſt thou entred into the treaſures of the ſnow?

What the ſnow is, the nature and the wonders of it, was ſpoken of and ſhewed, at the ſixth verſe of the 37th Chapter.

All that I ſhall further add for the opening of this queſtion, is, that when God ſpeaks here of the *treaſures of ſnow*, we are not to underſtand it, as if he had great heaps of ſnow formally amaſſed up together in any place of the air, as men lay up treaſures of money or corn, or of any other uſeful matter; but the words are an elegant Metaphor, the meaning onely this, God hath abundance of ſnow ready at his will and diſpoſe, at his call and command, whenſoever or whereſoever he is pleaſed to make uſe of it; for 'tis as eaſie with God at any time to draw out and powre down abundance of ſnow, as if he had infinite ſtore of it kept alwayes by him. He no ſooner ſpeaks the word, but the face of the earth is covered, and its boſomes filled with ſilver ſhowers. *Haſt thou entred into the treaſures of the ſnow?*

Or haſt thou ſeen the treaſures of the hail?

Theſe treaſures of hail are of the ſame nature with thoſe of ſnow, and ſo to be underſtood as the former; but there is a difference in the form of ſnow and hail, though not in the matter out of which ſnow and hail are formed. *Hail* (ſay Naturaliſts) *is a hot vapour, drawn up to the middle region of the air, whence falling, it is frozen in paſſage into leſſer or greater ſtones or grains of ice.* Theſe hail-ſtones are ſometimes powred down ſo great in quantity, and often in ſuch great quantities, that it may well be ſaid, there are treaſures of them. And when the Lord puts this queſtion to *Job*, *Haſt thou ſeen the treaſures of the hail?* he ſeems to allude to thoſe who inſpect the publick treaſure of any Kingdom or Common-wealth, receiving in and iſſuing out the revenues of it, as occaſion requires, and as they are required. As if the Lord had ſaid, *Haſt thou, O Job, like ſome great Lord Treaſurer, taken a view of theſe ſtores? I know thou wilt confeſs thou haſt not ſeen them with thy bodily eyes; I know alſo thou haſt not reacht them clearly with the eye of thy mind or underſtanding; even thoſe treaſures are greater than thou canſt imagin.* All that which thou haſt any way ſeen, is leſs than the leaſt part of that which thou haſt not ſeen. *Haſt thou ſeen the treaſures of the hail?*

From both the parts of the verſe, Note, Firſt;

God hath ſtore of ſnow and hail.

Treaſures are not made up with a little. Chriſt ſaith (*Mat.* 12. 35.) *A good man hath a good treaſure in his heart, and an evil man an evil treaſure there*; becauſe the one bringeth forth good things, and the other evil things out of his heart; there both good and evil perſons keep their ſtore of good and evil things, and there good men ſhould have, and evil men alwayes have a great deal in ſtore. For this reaſon alſo God is ſaid *to bring the wind out of his treaſures* (Pſal. 135. 7.) He hath much wind and mighty winds at his diſpoſe. God who hath made all things by his Word or Will, can have as much of every thing as he will.

Secondly, Note;

God hath ſnow and hail ready for his ſervice.

He hath them as in a Store-houſe or Treaſury. *Pharaoh* built *Treaſure Cities* (Exod. 1. 11.) or *places of receit*, in which he kept either his publick treaſure of Gold and Silver, or his Artillery and Ammunition for War, or great quantities of Corn and Grain againſt a time of need. Chriſt ſaith, *Every ſcribe which is inſtructed unto the Kingdom of Heaven, is like unto a man that is an Houſholder, which bringeth forth out of his treaſure things both new and old* (Matth. 13. 52.) that is, he is not to ſeek, he hath them in a readineſs for uſe, and ſo is himſelf ready to every good word and work, when any have uſe of him for good. We may be ſure God is never to ſeek, nor (as we ſay) out of ſorts, for any kind of means or inſtruments to carry on his ſervice, and to effect any purpoſe of his, whether in wrath againſt the wicked, or in favour of ſuch as fear him.

Again, In that the Lord ſaith, *Haſt thou entred, &c. Haſt thou ſeen, &c.*

Note, Thirdly;

No man knoweth, nor can any man conceive, what treaſures and ſtores, what abundance either of good or evil, of wrath or love God hath.

(*Pſal.* 90. 11.) *Who knoweth the power of thine anger?* I may ſay alſo, who knoweth the power of thy love? that is, it is not known, no nor knowable, what powers God can put forth either in anger or love. *Eye hath not ſeen* (ſaith the Apoſtle, 1 *Cor.* 2. 9.) *nor*

nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him. And as the preparations of God for them that love him, ſo his preparations againſt them that hate him, are ſuch as no man hath ſo much as ſeen, much leſs entred into. If the treaſures of ſnow and hail exceed our conceptions, what do the treaſures of fire and brimſtone in the bottomleſs pit? what is the pile of fire and much wood in *Tophet*, which the breath of the Lord, like a ſtream of brimſtone kindleth? (*Iſa.* 30. 33.)

But ſome may ſay, why hath the Lord ſuch vaſt treaſures of ſnow and hail? what are they good for, or to what uſe do they ſerve? What the uſe or uſefulneſs of the ſnow is, as well as the nature of it, was ſhewed in ſome particulars at the ſixth verſe of the 37th Chapter. Here God himſelf declares what uſe he hath of ſnow and hail, or what ſervice he puts them to, in the next words.

Verſ. 23. *Which I have reſerved againſt the time of trouble, againſt the day of battel and war.*

As God hath made nothing in vain, ſo he doth not reſerve or lay up any thing in vain. *The Lord is a God of knowledge* (1 Sam. 2. 3.) *by him*, as our *actions*, ſo his own *are weighed.* This verſe ſhews one uſe or end of his *reſerving ſtores* of ſnow and hail, and that an extraordinary one. The ordinary uſe of ſnow and hail is for ſome good or benefit to men indifferently, as the Sun ſhines and the rain falls, whether good or bad. The uſe here ſpoken of is onely for the hurt and puniſhment of bad men. Some reſtrain the antecedent of this relative *which*, in the beginning of the verſe, to the hail onely, becauſe no mention is made (ſay they) in Scripture of any hurt done by ſnow; but of hurt done by hail we read more than once there. Yet as ancient hiſtories ſo later experiences have reported, that both men and beaſts have been, not onely covered, but ſmothered with ſnow, and overwhelmed by floods and great inundations, cauſed by the ſudden melting of it. Therefore I conceive, we may take the word, *which*, referring unto both.

Fundi calamitas grando.

Which I have reſerved, &c.

There are other rendrings of the Hebrew Word by us rendred *reſerved* , all which may center in the ſame ſenſe.

Firſt , The Vulgar Latine ſaith , *Which I have prepared.*

Secondly , The Septuagint , Which I have *ſtored up*, or *which are ſtored up.*

Thirdly, others thus , Which *I have prohibited or ſtayed* , retained, detained, or with-held ; ſo the word is uſed (*Gen.* 20. 6.) *I alſo with-held thee from ſinning againſt me , ſaid God to Abimelech.* Such things as we prepare and ſtore up for ſome ſpecial uſe we detain, ſtop or with-hold from all other uſes, till our occaſions call for that. Thus we may ſay here , the Lord having as it were ſtored up ſnow and hail in his great Magazin or Arcinal, he there detains and reſerves them for the uſes he hath appointed them unto , that is, as it followeth in the Text ,

חשך *Per ſin ſiniſtram prohibere ſignificat.* Merc.

Againſt the time of trouble.

The Word in the Hebrew here tranſlated *time* , notes a ſpecial ſeaſon of time, that which we commonly call *opportunity* , rather than time in general , or as it is a ſpace of ſo many hours, days or years. *David* (Pſal. 9. 9.) calls God *a refuge in time of trouble* ; that is , the Lord marks and hits the fitteſt time to come in and help his out of trouble. Thus, as they who reſerve things,do it till a ſeaſon of uſing them preſents it ſelf ; ſo God reſerves the ſnow and hail till he hath a ſeaſon,an opportunity to uſe them,what that is,himſelf(as was ſaid)expreſſeth in the Text,it is

עת *Tempus opportunum occaſio.*

The time of trouble , or *of ſtraits.*

When trouble comes , ſtraits come , and great troubles reduce us to great ſtraits , and compel us to ſay as that good King *Jehoſaphat* did (2 *Chron.* 20.) *We know not what to do.* The Septuagint render , *The time of the enemies* , that is , when I am reſolved to puniſh or deſtroy my enemies. The word ſignifies both trouble and an enemy , and both may well be comprehended under one word , ſeeing no trouble is more troubleſome, nor can put us to greater ſtraits than the appearance of a powerful enemy ; which was *Jehoſaphats* caſe , when in a time of trouble he cried out , *We know not what to do.* And this notion of the word , as taken for an enemy , falls in clearly with the latter clauſe of the verſe.

לעת צר *Ad tempus arctum vel Anguſtiæ.*

ἐις ὥραν ἐχϑρῶν , *in tempus hoſtis.* Sept.

Againſt the day of battel and war.

קרב *Prælium.*

מלחמה, *à radice* לחם Veſci.

As if the Lord had ſaid, When my enemies come forth againſt me, theſe are the Weapons, this the Ammunition, which I at any time can, and often do make uſe of in the *day of battel and war*. The word rendred *battel*, ſignifies *to approach* becauſe in a day of battel, enemies or oppoſites approach one to another, and charge each other. The word rendred *war*, ſprings from a root ſignifying to *eat*, becauſe the ſword of war is a great eater, and devours the bodies of men. Now when God breaks forth in anger againſt obſtinate ſinners, his enemies, and brings any ſore and deſtroying judgement upon them, he is ſaid to have war with them, or to make war againſt them: *Who would ſet the briars and thorns in battel againſt me, ſaith the Lord* (Iſa. 27. 4.)

So then, Both the time of trouble and the day of battel and war ſpoken of in this Text, are the time and day of the Lords wrath and vengeance declared againſt his implacable and incorrigible enemies: Snow and hail are treaſured up and reſerved *againſt this time of trouble, againſt this day of battel and war.*

Hence Note, Firſt;
God hath a check upon all creatures.

He reſerves or ſtops them as, and as long as himſelf pleaſeth. He can prohibit ſnow and hail and command them not to come: As they will ſurely come at any time, if he commands them to come, ſo if he commands them not to come till ſuch or ſuch a time, they will not come till then. The ſoveraignty of God is abſolute over the creature. When *Nebuchadnezzars* underſtanding returned to him, then *he praiſed and honoured him that liveth for ever* (Dan. 4. 34.) *whoſe dominion is an everlaſting dominion*, and confeſſed (*verſ.* 35.) that *he doth according to his will in the army of heaven*; that is, the Angels, the Sun, Moon, and Stars, as alſo the Meteors, Snow and Hail, *&c.* all, or any of theſe, are *the army of heaven*, an army raiſed in the heavens; in this army God doth according to his Will, as well as *among the inhabitants of the earth.*

Secondly, Obſerve,

God is very patient, he doth not preſently take vengeance, nor bring trouble, though he be alwayes provided for it, and able to do it.

As he *retaineth not his anger for ever*, ſo he reſtraineth it long, *becauſe he delighteth in mercy* (Mic. 7. 18.) As mercy moves the Lord ſpeedily to receive repenting ſinners into favour, ſo it prevails with him to be very ſlow in ſending judgements upon thoſe that are impenitent. The Lord reſerved or kept back the waters of the flood a hundred and twenty years from drowning the Old World; though, as they provoked and even dared him to do it every day by their preſumptuous ſinnings againſt his warnings, ſo he was able to do it any hour or moment of the day.

Thirdly Note,

Trouble hath its time or ſeaſon.

There is a time for every purpoſe under the Sun (*Eccl.* 3. 1.) Men have times for their purpoſes, and ſo hath God (much more) for his; he hath his times for quietneſs and times for trouble. And as ſin is the cauſe and ſourſe of all trouble, ſo when ſin is ripe, trouble is ready. When men have filled up the meaſure of their ſin, then God pours down trouble upon them, or makes it a time of trouble, that they may taſte and ſee, and be convinced how evil and how bitter a thing it is to ſin againſt the Lord. The *Amorites* were full of iniquity, when God ſpake to *Abraham* (Gen. 15. 16.) but their iniquity was not full, and therefore their time of trouble, the time when their Land ſpewed them out to make room for the Children of *Iſrael*, was not till a long time after.

Fourthly Note;

Times of trouble are ſpecially known to, and appointed by God.

As he reſerves his ſtores of vengeance for thoſe times, ſo he knows thoſe times. Wiſe Princes reſerve ſtores againſt that evil time of war, *&c.* yet when that evil time will be they know not: but to God all times are known. *David* ſaid (*Pſal.* 31. 15.) *My times are in thy hand*, that is, my times of peace and trou-

ble,

ble, of joy and ſorrow, are at thy diſpoſe; thou cutteſt out my times, not onely as to the length or ſhortneſs of them, but as to the form and condition of them. Now if the Lord diſpoſeth and ordereth our times, what they ſhall be, whether troublous or proſperous, then he muſt needs know what times will be times of trouble.

Fifthly Note;

Preſent impunity is no aſſurance of future indemnity to ſinners.

Judgement is but reſerved, and the inſtruments of it, *ſnow and hail, &c.* kept up for a while. Prodigals and ſpend-thrifts may boaſt, but the date of the bond will come out, and then an arreſt comes. Let ſinners remember, the inſtruments of divine vengeance are only reſerved, they are not broken nor caſt away; and whoſoever are found in ſin, *their ſin* (that is the puniſhment of their ſin) ſooner or later *will find them out* (Numb. 32. 23.) As God ſometimes defers to give out mercy to his faithful people, but never denies it them; ſo he often defers the trouble of the wicked, but never (they continuing to do wickedly) acquits them from it. The Apoſtle *Peter* propheſying of *falſe teachers, who ſhall bring in damnable hereſies, even denying the Lord that bought them, and ſhall bring upon themſelves ſwift deſtruction* (2 Pet. 2. 1.) ſaith of them alſo (*v.* 3.) *Whoſe judgement now of a long time lingreth not, and their damnation ſlumbreth not.* Though all ſeems to be well with them at preſent, and hath been ſo a long time, yet their miſery is certain; it neither lingers nor ſlumbers, as to the Lords time, though it may ſeem to have done both, in theirs. The wicked, how long ſoever they eſcape judgement, are not preſerved from it, but onely reſerved to it, as followeth in the fourth and ninth verſe of that Chapter. As the fallen angels are *reſerved in everlaſting chains of darkneſs,* (that is, in chains that will hold them faſt enough for ever) *unto the Judgement of the Great Day,* or to the Great Day of Judgement: Which intimates two things concerning the fallen Angels.

Firſt, That their torments are not yet at the greateſt, nor their ſufferings at the higheſt.

Secondly, That their puniſhment is unavoidable, for they can never break nor file off thoſe chains. (As I ſay the fallen Angels are ſaid to be reſerved to judgement in chains of darkneſs, at the ſixth verſe of the Epiſtle of *Jude*; ſo at the 13th verſe of the ſame Epiſtle it is ſaid that to ſeducers and falſe teachers(who cauſe many to fall) *The blackneſs of dareneſs is reſerved for ever*; they have it not, but 'tis reſerved for them. Their preſent impunity is no aſſurance of their future indemnity.

From the latter part of the verſe, where the time of trouble is called, *The day of battel and war*,

Obſerve, Firſt;

Obſtinate and impenitent ſinners make war (in a manner) with God himſelf.

Though they ſend not a Herald formally to defie him,yet a reſolved progreſs in ſin (let God ſay what he will, and do what he will) is a real defiance of him, or a bidding him do his worſt. It was ſaid of the old Giants (men of great ſtature) *They were fighters againſt the Gods*. We may ſay, men of all ſtatures, even dwarfs and pigmies for bodily ſtature, raiſe war againſt the great God by preſumptuous ſinning. Did not men make a war upon God by doing evil, God would never make war upon them, by ſending evil. Men are vain when they fall into ſin, but they are worſe than vanity, when they ſtand out in ſinning. *Who* (ſaith the Lord, *Iſa.* 27. 4.) *would ſet briars and thorns againſt me in battel* (none but a mad-man will) *I would go thorow*, or (as the Margin hath it) *march againſt them*, *I would burn them together*. Can briars and thorns abide contending with God,who is *a conſuming fire*? If God ſend forth an army of his meaneſt and moſt contemptible ſouldiers,flies from the air,lice from the earth, even a mighty *Pharaoh* muſt call for a treaty, and beg a parly. If he command ſnow and hail, much more lightning and thunder out of the clouds to fight againſt his enemies, how ſoon are they overwhelmed and confounded! 'Tis beſt therefore never to begin this war, and the next beſt is, ſpeedily to ſue for peace.

Gigantes θεόμαχοι *dicti.*

Secondly, Obſerve;

A day of battel and war is eminently a time of trouble.

There may be trouble where there is no war, but where war is, there cannot but be trouble. War or the ſword, is not onely one of thoſe four ſore judgements, but the firſt of the four, with which God threatned *Jeruſalem*, to the cutting off or utter deſtruction of man and beaſt (*Ezek.* 14. 8.) *Every battel of the warrier is with confuſed noiſe, and garments rolled in bloud* (Iſa. 9. 5.) Confuſed noiſes are the muſick of a battel, and bloody garments the bravery of it; then prize peace, pray for peace, *That* (as the Apoſtle directs, 2 *Theſſ.* 3. 16.) *The Lord of Peace himſelf would give us peace alwayes by all means.* For though that may be doubted and queried, which ſome have fully aſſerted, That the moſt unequal peace is to be preferred before the juſteſt war; yet the juſteſt war may bring, though peace and honour at laſt, yet in the mean time innumerable troubles and evils with it.

Thirdly, Note;
God can make any creature hurtful and afflictive to us.

Snow is of great uſe, and ſerves much to advance the fruitfulneſs of the earth, and is joyned with rain in that effect, (*Iſa.* 55. 10.) *As the rain cometh down, and the ſnow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud*, &c. (by the concurrent bleſſing of God) *So, &c.* Snow as well as rain is a bleſſing to the earth, not an affliction; yea ſnow is uſed by ſome as a delicacy to cool their drink in hot Countries and ſeaſons; which uſe of it was firſt found out by that monſter of men *Nero*, ſaith *Pliny*, who thus declaims and proteſts againſt his intemperance; *O the prodigies of luxury! ſome drink ſnow, others ice, and ſo turn the puniſhments of the mountains* (ſo he calls ſnow and ice as to preſent ſenſe) *into their own pleaſure, or to ſerve their voluptuouſneſs.* Now though the ſnow, according to Gods appointment be profitable to the earth, and is uſed by ſome men to ſerve their pleaſures and pleaſe their ſenſual appetite, yet God can make a ſcourge of it, if he pleaſeth, and deſtroy both our profits and pleaſures by it. He can afflict us, not onely with ſtrong and ſtormy winds, not onely with dreadful thunder and lightning, but with ſnow, which is ſoft as wool, and hail-ſtones, which uſually children ſport and play with. He hath deſtroyed ſinners not onely by lions and bears, and ſuch like ravenous beaſts, but with frogs and mice, with lice and locuſts, as was toucht before. There are two things which ſhew the mighty power of God in the Creature.

Heu prodigia ventris! Hi nivem illi glaciem potant, pœnaſque montium in voluptatem gulæ vertunt. Plin. l. 19. c. 4. l. 31. c. 3.

Firſt, That he can make the moſt devouring and deſtructive creatures harmleſs and hurtleſs to us. Thus he ſtopt the fiery furnace from ſo much as cinging a hair, or impreſſing the leaſt ſmell of burning upon thoſe three worthies (*Dan.* 3. 27.) He alſo ſhut the mouths of thoſe hungry Lions, not onely from tearing and totally devouring, but from touching *Daniel* to hurt him (*chap.* 6. 22.)

Secondly, That he can make the moſt harmleſs and hurtleſs creatures to hurt us. How powerful is God, who can cruſh the ſtrongeſt man on earth by the weakeſt of his creatures! There was much of God in it, that ſome of his people of old, *through faith, out of weakneſs were made ſtrong, waxed valiant* (being 'tis like before, of a fearful ſpirit) *in fight, turned to flight the armies of the aliens* (Heb. 11. 33, 34.) And is there not much of God in it, when any ſort of creatures weak, and inconſiderable in themſelves, are armed by him to conflict with and get the victory over his ſtrongeſt and proudeſt enemies!

Fourthly, Note;

God can make a time of trouble terrible.

He hath a reſerve of ſnow and hail in his treaſury againſt the time of trouble, againſt the day of battel and war. As God can make a day of trouble comfortable to his ſervants; he can be *a hiding place from the wind, and a covert from the tempeſt; as rivers of water in a dry place, and as the ſhadow of a great rock in a weary land* (Iſa. 32. 2.) All which metaphors ſignifie one and the ſame thing, that Chriſt will be comfortable to his people either immediately or by proviſion of means in the moſt troubleſome times, there intended by wind and tempeſt, by a dry place and a weary land. And that he had been all this to his in ſuch a day, the ſame prophet aſſures us (*chap.* 25. 4.) *Thou haſt been a ſtrength to the poor, a ſtrength to the needy in his diſtreſs, a refuge from the ſtorm, a ſhadow from the heat, when the blaſt of the terrible ones is as a ſtorm againſt the wall.* The Hiſtory of the taking of *Jeruſalem* by the *Babylonians*, ſet down by *Jeremy*, tells us, that he was fully heard and anſwered, when he prayed (*chap.* 17. 17.) *Be not thou a terror to me: thou art my hope in the day of evil. Jeremy* found the Lord very favourable to him, and giving him favour in the eyes of the enemy, when that evil day, the day of battel and war came upon *Jeruſalem*. Thus ſometimes God *ſtayeth his rough wind in the day of the Eaſt-wind* (Iſa. 27. 8.) that is, he forbeareth to ſhew himſelf rough, harſh or grievous to his people, when great troubles are otherwiſe upon them, noted by the Eaſt-wind, which naturally is a blaſting, bluſtring, and boiſterous wind; and therefore a day of great trouble is elegantly expreſſed or called, *a day of the Eaſt-wind.* When the Pſalmiſt had deſcribed the fained humiliations of the people of *Iſrael* in the Wilderneſs, which he calls their *flattering God with their lips, and lying unto him with their tongues*; This was enough to provoke God to make their day of trouble terrible to them, yet (ſaith that Scripture) *He being full of compaſſion, forgave their iniquity, and deſtroyed them not; yea many a time turned he his anger away, and did not ſtir up all his wrath* (Pſal. 78. 38.) Though they all ſtirred him to wrath, yet he did not ſtir up all his wrath (when it was worſt with them) that would have made it a terrible day indeed. This is the Lords way with his people in an evil day.

But when it is a day of battel and war with the wicked world, or with the wicked of the world, he opens his treaſures of wrath, and will let them ſee and feel what ſtores of ſnow and hail he hath reſerved againſt that time. And hence it is, that ſuch are repreſented in the day of the Lord, *going into the clifts of the rocks and into the tops of the ragged rocks for fear of the Lord, and for the glory of his Majeſty, when he ariſeth to ſhake terribly the earth* (Iſa. 3. 21.)

Laſtly, Note;

Snow and hail are Gods weapons and artillery, with which he ſometimes fights againſt ſinful man.

The Lord of Hoſts hath ſuch inſtruments of war in his Armory, as no Prince can produce nor make uſe of, either to offend his enemies, or to defend himſelf. An ancient Poet ſaid of *Theodoſius* the Emperour, *O thou greatly beloved of God, for whom the heavens fight, and at the ſound of whoſe trumpets the winds, the confederate winds, preſent their ſervice and aſſiſtance.* The *Thundering Legion* in the Army of *Aurelius* the Emperour, is famous in the Church Hiſtory, and hath been mentioned before, upon other paſſages of this Book, together with the occaſion

O nimium dilecte dei, cui militat æther. Et conjurati veniunt ad claſſica venti. Claudian.
Euſeb. Eccl. Hiſtor. *l.* 5. c. 5.

ſion of that honourable Title beſtowed upon them in that age. The Scriptures give frequent inſtances of the Lords avenging himſelf upon his and his peoples enemies, by ſtorms of hail. This was one of the ten grievous plagues which God ſent upon *Pharaoh* and the Land of *Egypt* (Exod. 9. 17, 18.) *As yet exalteſt thou thy ſelf againſt my people, that thou wilt not let them go; behold, to morrow about this time I will cauſe it to rain a very grievous hail, ſuch as hath not been in Egypt ſince the foundation thereof, and until now.* It was with hail-ſtones that God fought againſt and diſcomfited the Army of five confederate Kings in the days of *Joſhua* (Joſh. 10. 11.) *The Lord caſt great ſtones from heaven upon them, and they died, they were more which died with the hail ſtones, than they whom the children of Iſrael ſlew with the ſword.* There are two things ſingular and extraordinary, if not miraculous in this paſſage of providence: Firſt, The magnitude and weight of theſe hail-ſtones, together with the violence of their motion was ſuch, that like bullets diſcharged from Canon or great Ordnance, they ſlew them outright or dead on the place, upon whom they fell. Secondly, That the *Iſraelites*, being in purſuit of theſe *Canaanites*, and doubtleſs mixed with them (as in a battel, where they come to handy ſtroaks, it muſt needs be) that yet none of them were hurt by the hail ſtones, but the *Canaanites* onely. God, who, to ſhew his goodneſs, cauſeth his Sun to ſhine and his rain to fall indifferently upon the good and upon the bad, knows how, that he may ſhew his Juſtice, to cauſe his hail to fall diſtinctly upon the bad, and not upon the good. *Deborah* ſaith in her ſong (*Judg.* 5. 20.) *The ſtars in their courſes fought againſt Siſera.* It is reported by *Joſephus*, deſcribing this battel, that as ſoon as the armies joyned battel, God ſent a violent ſhower of hail, which (ſay ſome) being naturally cauſed by the influences of the ſtars or heavenly bodies, the ſtars may be ſaid to have fought in their courſes, like ſouldiers drawn up *in battalia* againſt *Siſera* and his army. And thus by great thunder the Lord diſcomfited the hoſt of the *Philiſtins* in the days of *Samuel*, (1 *Sam.* 7. 10.) The prophet gives out ſeveral threatnings under the notion of hail (*Iſa.* 28. 17. *chap.* 30. 30.) and ſo doth that laſt propheſie (*Rev.* 16. 21.) *And there fell upon men a great hail out of heaven, every ſtone about the weight of a talent.* All which

Joſeph. lib. 5. *Antiquit. Judaicarum. c.* 6.

which places, though not taken literally and properly, but metaphorically and ſymbolically for great and ſore judgements of one kind or other, yet are a clear proof that proper hail ſtones have ſometimes been the inſtruments of Gods soreſt revenge upon his hardned enemies.

So then, ſometimes God doth, as it were, pitch his Military Tent or Royal Pavilion in the Air, there he ſeems to muſter his Army, to bring forth his weapons, and from thence to confound his foes. God uſeth the clouds both as his ſhield to protect his people (*Exod.* 14. 19.) and as his bow to ſhoot at and wound the wicked. From thence (*Pſal.* 11. 6.) *He rains upon the wicked, ſnares, fire and brimſtone, and an horrible tempeſt: this ſhall be the portion of their cup*; That is, they ſhall have nothing elſe in their cup to drink but this, and of this they ſhall drink deep, even *the very dregs, and wring them out* (Pſal. 75. 8.) A heathen Poet called the Clouds the Armories or Arcenals of Heaven; and the Scripture, both in this Text of *Job*, and in ſeveral other places, beſides thoſe which have been mentioned, ſheweth what Ammunition, what inſtruments of the Lords fierce anger and fiery indignation are ſtored, laid up, or reſerved there *againſt the time of trouble, againſt the day of battel and war* with the rebellious world.

-- *Armamentaria Cœli.* Juven. Satyr. 15.

Now, Foraſmuch as ſnow and hail, &c. are at once the Lords Hoſt and his Arms, by which he fights againſt the wicked, we may take notice of theſe five following inferences for the help of our meditations about this matter, and to make all that hath been already held forth from theſe two verſes, more profitable to us.

Firſt,

God needeth not borrow help from man on earth, when he would be avenged on his enemies.

If he doth but ſpeak the word and declare his will, it is enough; The heavens, the clouds of heaven will bring him Armies and Arms without number. He that covers the earth a foot deep with ſnow, can cover all (as we ſay) over head and ears with it. He that powres down ſhowres of hail, no bigger than a peaſe, can ſend it of a talent weight, as 'tis expreſſed, (*Rev.* 16. 21.) God cannot want Armies at any time, for his day of battel and war, who can make any thing ſerve him effectively as an Army; and therefore they who being in diſtreſs ſee no more help in man, than *David*, when he ſaid (*Pſal.* 142.4.) *I looked on my right hand, and beheld, but there was no man that would know me* (how well ſoever I was known to him) *refuge failed me, there was no man that cared for my ſoul*; that is, that regarded what became of me: I was left at ſix and ſevens, to ſink or ſwim, to ſhift for my ſelf as well as I could: they, I ſay, who are thus diſtreſſed, having an intereſt in God, need not deſpair nor deſpond, ſeeing the Lord can charge or preſs any creature for our aid and help, yea can help us without the aid of any creature.

Secondly,

Take heed of provoking God, who hath ſuch Armes and Armies alwayes at command.

'Tis dangerous medling with a prepared enemy. God can never be ſurpriſed nor taken unprovided. As *the wicked bend their bow, and make ready their arrow upon the ſtring, that they may privily ſhoot at the upright in heart* (Pſal. 11. 2.) So the Lord hath his bow alwayes bent, and his arrow made ready upon the ſtring, openly to ſhoot at the falſe in heart. Though it be uſually long before he takes revenge, yet 'tis not becauſe he is unready and cannot, but becauſe patient, and will not take it ſooner. He is alwayes able to avenge himſelf, not onely ſpeedily, but preſently. As he will do what he hath ſpoken, ſo he can do what he will with a word ſpeaking.

Thirdly,

Would we not fear ſnow or hail, or any miſſive weapon of heaven, then let us get God to be our friend, in whoſe hand, and at whoſe command they are.

No creature moves but by direction from God; and ſurely he will never direct them to the hurt, though often to the affliction and correction of thoſe whom he loves. As ſuch are in league with the ſtones of the field, and the beaſts of the field are at peace with them; ſo alſo are the ſtars of heaven, and all the meteors (ſnow and hail, *&c.*) in the air.

Fourthly,

God will charge them with hardneſs of heart and impenitency, who humble not themſelves when he fights againſt them with theſe weapons.

Every judiciary ſhower of hail, though it break not our heads, yet it ſhould break our hearts. That hail which doth any hurt to the works of our hands, ſhould work good upon our hearts. And therefore the Lord complained when his hail-ſtones left no more ſign or impreſſion upon his peoples hearts than they did upon a rock or ſtone (*Hag.* 2. 17.) *I ſmote you with blaſting and with mildew, and with hail, in all your labours, yet ye turned not to me, ſaith the Lord.* This Scripture teacheth us two uſeful leſſons,

Firſt, When God ſmites any thing that is ours, or belongs to us, he ſmites us. If our fields or gardens be ſmitten, we are ſmitten.

Secondly, God expects we ſhould, and even wonders, if we do not turn upon ſuch ſmitings. He looks upon them as hardned ſinners, who melt not by every afflictive fall of hail from heaven. They are even reſolved to be bad, who mind not being good or better, when evils fall upon either them or theirs.

Fifthly,

Haſten to make peace with God, when he gives ſigns and alarums of war.

God had no ſooner ſaid to *Iſrael* (Amos 4. 12.) *Therefore,* (that is, becauſe thou haſt not taken the alarum by former judgement, therefore) *thus will I do unto thee, O Iſrael* (that is, I will bring ſome ſorer judgement upon thee than any of thoſe already brought) but he adds, *and becauſe I will do this unto thee* (unleſs prevented by ſpeedy repentance)*prepare to meet thy God,O Iſrael.* As if God had ſaid, Conſider (as Chriſt adviſeth on another occaſion, *Luke* 14. 31.) whether thou art able with thy ten thouſand to meet me with my twenty thouſand (all the power of man is not onely leſs by half, as ten thouſand to twenty thouſand, but indeed nothing at all to the power of God) and if not, as I know thou art not, then I counſel thee, while I onely tell thee *I will do thus unto thee*, but am yet a great way off (poſſibly) from coming to do it, prepare to meet me, ſend an Embaſſage of prayers and tears, and deſire conditions of peace. It will be too late to call for a compoſition, or to think of a treaty, when the trumpets have ſounded, and the battel is joyned. If we get not (through Chriſt) our peace made before the day of battel and war in this world, I mean before temporal judgements are actually come upon us, and have taken hold of us, we may ſmart ſoundly before we have our peace, and pay dearly for it, before we have it: But if we prepare not to meet God, and get our peace made through Chriſt, before the day of battel and war in the next world, I mean before Death and the Eternal Judgement come upon us, we ſhall not onely ſmart ſoundly and pay dearly for that wretched neglect of our ſeaſon, but muſt periſh for ever, under an impoſſibility of having our peace made. The Day of Gods battel and war with the wicked in the next world, is Eternity. Here in this world God ſaith to the worſt of ſinners, to him that is but briars and thorns (*Iſa.* 27. 5.) *Let him take hold of my ſtrength* (that is, of my Grace, or of my Son, which are my ſtrength to ſave ſinners) *that he may make peace with me*, *and* (I aſſure him his aſſay ſhall not be in vain) *he ſhall make peace with me*: I am no inexorable God, yea, I am eaſie to be intreated, if treated with, when, and in whom, and in ſuch a way as I have offered my ſelf to ſinners, to be treated with for peace. But if any think to make peace with God in any other way than faith and repentance, by any other perſon than Chriſt Jeſus, at any other time than the time of this life, we muſt receive another Goſpel, before we can give them any (aſſurance ſhall I ſay, or) the leaſt ſhadow of a hope that they ſhall do ſo.

JOB, Chap. 38. Verſ. 24, 25, 26, 27.

24. *By what way is the light parted? which ſcattereth the eaſt-wind upon the earth?*

25. *Who hath divided a water-courſe for the overflowing of waters? or a way for the lightening of thunder.*

26. *To cauſe it to rain on the earth, where no man is; on the wilderneſs, wherein there is no man?*

27. *To ſatisfie the deſolate and waſte ground, and to cauſe the bud of the tender herb to ſpring forth?*

THe Lord ſtill proceeds by way of interrogatory with *Job.* In this Context he puts many queſtions,

First, About the Light.
Secondly, The Wind.
Thirdly, The Waters.
Fourthly, The Thunder.

Verſ. 24. *By what way is the light parted?*

Job was queſtioned at the 19th verſe concerning the light, here the queſtion is renewed or repeated, yet ſurely no needleſs repetition.

There are many things conſiderable in the light, chiefly theſe four:

Firſt, The Nature of it.
Secondly, The Original or Spring of it.
Thirdly, The Communications or Effuſions of it.
Fourthly, The Effects of it, or what it works.

The former two were chiefly intended in the former queſtion at the 19th verſe, namely, the Nature of the Light and the Original of it; here the Lord enquires of *Job* about the Communications or Effuſions of light, as alſo about the Effects of it, which are the two latter.

As theſe things, both ſingly conſidered and laid together, are an argument of the divine power and providence, ſo of mans weakneſs and ignorance, who as he is not able to withſtand them, ſo not to underſtand fully what they are; or how cauſed, as this queſtion doth imply.

By what way is the light parted?

The word which we tranſlate *parted*, ſignifies to put things into diſtinct portions. As if the Lord did give out ſeveral portions of light to ſeveral parts of the earth, or upon ſeveral occaſions. By what way or means (ſaith he) is this done? There is a twofold interpretation concerning the light:

Firſt, Some underſtand it of the *lightning*, ſo the *Tygurine* Tranſlation, *In what part doth the light of the lightning break forth?* Mr *Beza* renders, *By what way doth the fire break out?* Lightning breaks out like fire. One of the ancient Rabbins calls the light here intended, *A dry and hot exhalation, which* (ſaith he) *is therefore called light, or receives the name of light, becauſe it doth eaſily conceive light, or take fire as tinder and touchwood*; ſuch a kind of light is the lightning. And the lightnings come often from the Eaſt, Chriſt aſſures us, while he ſaith (*Matth.* 24.27.) *As the lightning coming out of the Eaſt, and ſhineth even unto the West, ſo ſhall the coming of the Son of man be.* Taking light for lightning, the ſence is, *Knoweſt thou how it comes to paſs thot the lightning ſhould ſo forcibly break out of the cloud in a thunder-ſtorm, and raiſing the Eaſt-wind, make ſuch a hurry, ſuch a tempeſtuous confuſion in the air, by diverting the courſe of that ſtrong Wind, and ſuddenly ſcattering it all abroad into the ſeveral corners of the World? Knoweſt thou how theſe mighty commotions are made, unleſs by me, by my power and orders?* Some inſiſt much upon this Interpretation, taking the light for the lightning, of which the Lord ſpeaks expreſly afterwards, at the 35th verſe of this Chapter, and of which *Elihu* had ſpoken before in the 37th Chapter.

Qua parte lux fulguris erumpat. Tygur.

Qua parte erumpat ignis. Bez.

Rab. Levi.

Qua ratione fiunt coreſcationes fulgura procellæ ventorum concertatione niſi per me. Jun.

Our Tranſlators and many others take light here ſtrictly for the light of the Sun, *Knoweſt thou by what way the light is parted?* either from the clouds, or from the darkneſs; Knoweſt thou how the light is parted into ſeveral Climates and Coaſts of the World? This parting of the light may be conſidered, Firſt, As there is a new proportion of the light provided every day; for, as it was ſhewed before, we never have the light two days together in the ſame ſtate, but more or leſs, ſhorter or longer. The light is longer in one part of the year every day, and ſhorter in another part of the year every day. This change or parting of the light is a glorious work of God, who ſo divides the light according to the time of the year, that every day hath a portion, and yet no day hath the ſame portion.

Poteſt de luce proprie accipi quatenus illa ſic in tempeſtate dividitur, ut in aliqua cœli nubes luceant, & lux ſolis emicet in aliis denſis tegatur nubibus. Scult.

Secondly, The light may be ſaid to be parted by the power of God at the ſame time, or upon the ſame day, while in one Coaſt it is cloudy and in another clear; yea within our own view we may behold the Sun ſhine in one place and not in another. Some judge this the moſt profitable ſenſe, becauſe ſo there is a clearing of this Text from what went before. Nor is it an eaſie thing, taking this meaning of the words, to anſwer the queſtion here put to *Job*, How the Lord parts the light in the ſame day and at the ſame time in our view, making it ſhine in one place and not in another. But whether we underſtand the Text of parting light from darkneſs at the Sun riſing, or of parting the light at any time of the day after the Sun is riſen, the matter is not of much importance. *By what way is the light parted?*

Having obſerved ſeveral things about the light (*verſ.* 12.) I ſhall onely give theſe two brief notes from the words under hand.

Firſt, *God diſpoſeth and diſpenſes the light where he willeth.*

The light is a moſt ſweet, pleaſant creature to behold, and the Lord takes the guidance of it into his own hand, he parts it, he proportions it out as himſelf pleaſeth. And as this is true of aerial light, ſo of a better light than that which ſhines in the air, (though that be an excellent light) the light of the Goſpel. The work of God is as wonderful, I may ſay, much more wonderful in parting and dividing, in diſtributing and proportioning the light of the Goſpel, than it is in diſtributing and giving forth the light of the Sun. Doth he not at the ſame time cauſe that light to ſhine upon one place, while it is darkneſs in another? As he made aereal darkneſs to be a plague in the Land of *Egypt*, while it was light in *Goſhen*, ſo he leaves many places under ſpiritual darkneſs, while others enjoy that bleſſed light, in

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a clear and conſtant ſhining. And as the *Egyptians* with all their learning, could not tell the way how God parted the light then, that it ſhould be light in *Goſhen*, and darkneſs to feeling, or darkneſs that might be felt in all the other parts of *Egypt*; ſo who can give a reaſon of that diſtribution of Goſpel light which God makes to ſome parts of the world, while other parts of it ſit in darkneſs and in the very ſhadow of death?

Secondly, In that the Lord puts the Queſtion to *Job*, *Knoweſt thou*, &c. (for we are ſtill to repeat thoſe words in theſe queſtions, though not expreſt, *Knoweſt thou?*) that is, thou knoweſt not.

Hence Note;

Man is much in the dark about the light, and how God diſtrubuteth, diſpoſeth, and diſpenſeth forth the light.

Thoſe things that are clear to our ſenſe, are often very obſcure to our underſtanding. Nothing more clear to ſenſe, than that the light is parted; yet what is more obſcure than this, in what way, and how the light is parted. And as this parting of the light is marvellous, ſo alſo in the effect of it, held out in the latter part of the Verſe,

Which ſcattereth the Eaſt-wind upon the Earth.

Some becauſe the relative [*Which*] is not expreſſed in the Original, take theſe words as a diſtinct queſtion, *Knoweſt thou by what way the light is parted? and* (taking up that again) *by what way he ſcattereth the Eaſt-wind upon the Earth*? But I ſhall ſpeak of theſe words, as intending this effect of light, the *ſcattering the Eaſt-wind*. The Hebrew Word ſignifies ſtrictly the Eaſtern part of the World, the Sun-riſing, and ſo the *Eaſt-wind*, which riſeth often with the Sun, or upon which the Sun hath a great command, and may be here put ſynechdochically for all the Winds. Naturaliſts tell us that lightning (which was the firſt interpretation) doth raiſe the Eaſt-wind, or cauſeth it to blow; and that the light of the Sun, or the Sun-riſing, hath alſo an influence upon the wind, or raiſeth the Eaſt-wind, is both the obſervation of Naturaliſts and an aſſertion which hath ground in Scripture. The Sun is by ſome called, *the Father of the Winds*, and eſpecially of the Eaſt-wind; and the Eaſt-wind hath denominations

קדים *Ventum Orientalem ſeu urentem ſubſolanum ſignificat & per ſynechdochen hic omnem ventum.* Sanct.

Eurum ventum vehementiſſimum loco omnium ponit. Scult.

Sol dicitur ventorum pater & eurus dicitur ſubſolanus & ἀπηλιώτης, quod ſit ſub regimine ſolis.

nations both in the Greek and Latine Tongue (as the Margin ſhews) implying that it is much (as it were) under the dominion of the Sun. It is ſaid (*Jonah* 4.8.) that, *The Lord at the Sun-riſing commanded or prepared a vehement Eaſt-wind to blow upon the head of* Jonah. As if the riſing of the Sun had ſome power in the bringing the Eaſt-wind; and without all doubt the Eaſt-wind (as one elegantly deſcribes it) at that time by Gods Call, fought under the banner of the Sun, and was confederate with him for the affliction of that angry Prophet *Jonah*. The Eaſt-wind is a vehement wind, a drying wind, a ſcorching wind. (*Exod.* 14. 21.) When the Lord lead the people of *Iſrael* through the Red Sea, it is ſaid, *He commanded a ſtrong Eaſt wind to blow all night, and divided the Sea.* The Eaſt-wind it ſeems, was the moſt proper inſtrument to ſerve the Providence of God, in dividing or ſcattering, and then in gathering the waters of the Sea; as here the light is ſaid to ſcatter the Eaſt-wind upon the Earth. Mr. *Broughton* renders theſe words, as expreſſing the natural aptitude of the wind to ſpread it ſelf, thus, *And which way the Eaſt-wind ſcattereth it ſelf over the Earth?* That is, which way it will ſcatter, or in what Country it will blow? The winds are of a moſt diffuſive nature, they ſcatter themſelves, they diſperſe, and paſs through the air with much violence and vehemence. But I ſhall not ſtay upon that. The main ſcope and purpoſe of the Lord in putting this queſtion, being onely this, To ſhew, that as the light (take it either for the lightning, or for the light of the Sun) is in the hands of God; ſo alſo, that the wind, even the Eaſt-wind, is at his diſpoſe too.

Hence Note;

Winds, the moſt vehement and violent winds, are under the power of God.

He who commands the light, commands the winds (*Prov.* 30. 4.) *He gathereth the winds in his fiſt*, he comprehends them all in his hand. 'Ts a wonderful expreſſion of the power of God, that he hath the looſe winds as faſt as a man hath that which he gripes in his fiſt, and 'tis at the opening of his hand that they paſs forth. Whatever natural cauſes there are of the winds, we muſt look beyond them all, at the power of God, as the cauſe reigning over all other cauſes. Chriſt (*John* 3.) treating with *Nico-*

Nicodemus about that moſt ſpiritual Doctrine of Regeneration, or the New Birth, to ſhew how free an agent the Spirit of God is in it, compares his workings to that of the Wind, of which he ſaith, (*verſ.* 8.) *The wind bloweth where it liſteth*; which yet we are not to underſtand, as if the winds did blow at randome, or were carried out by their own power and impreſſion: Chriſt ſpeaks of the wind there, as if it had a will, or wilfulneſs, rather; but we are to underſtand it thus, *The wind bloweth where it liſteth*, for any thing man can do or ſay to it; let man ſay what he will, let man do what he can, the wind blows where it liſteth. The wind is not under the controul or command of any man, no not of the mightieſt Prince on Earth; yet it bloweth not abſolutely where it ſelf, but where God liſteth. The power and skill of all the men in the World, cannot alter or controul the wind. Some indeed have traded with Witches for winds, as if they had the command of them; yet know it is onely the Lords chuſing their deluſions, or his giving them up to thoſe deluſions and wickedneſſes, which their hearts chuſe, if at any time any gain a breath of wind, by trading with them. We ſhould onely look by faith, and trade with him by prayer, for the managing and diſpoſing of the winds; it is he that ſcattereth the Eaſt-wind over the Earth. *Knoweſt thou how the Eaſt-winds are ſcattered over the Earth*, or, *by what way the Lord ſcattereth the Eaſt-wind over the Earth?*

Hence Note, Secondly,

The way of the Wind is a ſecret to man, as well as the way of the Light.

The Lord Chriſt ſheweth mans ignorance, with reſpect to the way of the wind (*John* 3.8.) *Thou heareſt the ſound thereof, but thou knoweſt not whence it cometh, nor whither it goeth.* Which we are not to underſtand, as if, when a man perceives the wind to blow, he did not know whence, or out of what part of the compaſſe it comes, or towards what point it goes: We know when it comes from the Eaſt; and when it comes from thence, we know it goeth to the Weſt; and ſo when it comes from the North, and goes to the South: but we know not whence it comes, and whither it goes, as to the way of it; we know not how it comes to paſſe, or is brought about, That's done by the ſole command of the Lord , who hath the whole Creation at his beck , and whoſe word every creature obeys , moving and going where and when he himſelf gives order. It is the Lord , who by the light (or by what means ſeems good unto him) ſcattereth the *Eaſt-wind* (or any other wind) *upon the Earth*. The next Queſtion concerns the waters.

Verſ. 25. *Who hath divided a Water-courſe for the over-flowing of waters ?*

The former Queſtion was about the parting of the Light; here we have a Queſtion about the Diviſion of the Waters.

Who hath divided, &c.

Quis dedit imbri vehementiſſimo curſum. Vulg.

פלג *Rivus, Pelagus nomen habet quod ex illo dividantur & deriventur flumina.*

The Hebrew Word for a River, comes from this Root , and ſo alſo doth the Latine Word *Pelagus* , which ſignifieth the Sea, out of which Rivers are derived and divided into the Land. From this word alſo the Elder or Firſt-born Son of *Eber* was called *Peleg* (*Gen.* 10. 25.) and the Text gives us the reaſon why he was ſo called , *For* (ſaith *Moſes) in his days the Earth was divided* ; that is, it was diſtinguiſhed into ſeveral Coaſts and Countries, and by ſeveral Names, which before, lay all as it were in one Common. There have been too many hurtful diviſions in the Earth , that is, of men on Earth , ever ſince (in another ſenſe) and are at this day : It is ſad to ſee the ſpirits , opinions, and practices of men ſo much divided ; but it was and is uſeful, to have both the ſoil of the Earth, and the body of the Water divided. Here we have the diviſion of the Waters.

Who hath divided a Water-courſe for the over-flowing of waters ?

There is a two-fold diviſion of water. We read of the former in the deſcription of the Creation (*Gen.* 1. 7.) where the Lord *divided the waters which were under the firmament , from the waters that were above the firmament , and it was ſo.* The diviſion here intended is of the waters above ; there the Lord makes a diviſion of the waters , and gives them their courſes. The word rendred *Water-courſes* ſignifies to aſcend , or to be on high , becauſe the courſe of the water is from above, or from on high ; Water moves alwayes from a higher place. Water natu-

תעלה *Ductus aquæ.*

rally floweth downward ; 'tis a heavy body , and cannot aſcend naturally ; therefore the courſe of the water is from above. As men make Aqueducts, Water-courſes, or Conveyances for water by artificial pipes of Lead or Wood (as we ſee in this City) or by Channels cut in the Earth ; ſo the Lord hath his Water-courſes above , he hath his Pipes , his Channels in the Clouds. *Who hath divided a Water-courſe*

For the over-flowing of waters ?

Quis niſi ego curſum dat aquis è cœlo defluentibus, veluti per canales ab hominibus manu-factos ? Homines ſuos Aquæ-ductus per terram efficiunt , ſed deus per aerem & nubem diſtribuit. Merc.

The Word ſignifies a great inundation , or a pouring forth of water , a Chataract. *Moſes* deſcribing the Deluge, ſaith (*Gen.* 7.11.) *The windows of heaven were opened.* And when at any time it rains, it may be ſaid , the Lord in ſome degree opens the windows of heaven. We are not to underſtand (as was toucht before) this over-flowing of water, of the waters flowing upon the Earth , but of the waters flowing from Heaven down upon the Earth ; for the Lord ſpeaks not of Floods on Earth to deſtroy, but of plentiful and ſeaſonable rain, to nouriſh the fruits of the Earth, as is clear from the 27th verſe. Now ſaith the Lord , *Who hath divided a Water-courſe for theſe waters ?* that they might not come down, as I may ſay, in a Full-ſea , but as by or in pipes and channels, to refreſh the Earth. The Lord hath his Water-works in Heaven , as men have theirs on Earth. This elegant Metaphor ſhadows out that certain Rule or Law of Nature which the Lord hath given thoſe waters above , when they are commanded to flow down for the uſe and ſervice of Man and Beaſt here below. The Lord enquires of *Job* for the Author of theſe upper Water-works , *Who hath divided a Water-courſe for the over-flowing of Waters ?*

Inundationem aquarum non terreſtrium, ſed &c. Merc.

Hence Note ;

God makes a diviſion of his ſtores and treaſures of water in the clouds, as himſelf pleaſeth ; or the courſe of the water is directed by God, where to fall, and when.

As God hath divided the Earth to the Sons of men (*Acts* 17. 26.) as he hath determined their times , and the bounds of their habitation ; ſo he hath alſo divided the waters for the Earth, the waters that are above ; and he proportions them according to his own will (*Amos* 4.7.) *I cauſed it to rain upon one City , and I* *cauſed it not to rain upon another.* God is ſo good, that uſually he cauſeth his rain *to fall upon the juſt and upon the unjuſt* (Matth. 5. 44.) But he can cauſe the rain to fall diſtinguiſhingly, and not promiſcuouſly. It was the ſaying of a Heathen in his fourth Book, concerning the beſtowing of benefits (*chap.* 28.) *The gods give many benefits to unthankful perſons: they provided them for the good, but they fall to the ſhare of the bad, becauſe it is impoſſible to divide them.* And inſtancing in rain, he ſaith, *No law can be given to the falling ſhowers, or to the ſhowers when they fall, that they diſtill not upon the lands of wicked men.* Thus, what that Scripture in *Matthew* ſaith, God doth out of choice to ſhew his goodneſs, *that* this Heathen ſaid their Gods did but of neceſſity, becauſe they could do no otherwiſe. If they ſent rain upon the juſt, the unjuſt muſt have it too, he thought there was no avoiding of that; but this Text in *Job*, and many more up and down the Scripture, teach us, that God can put a law upon the ſhowers of rain; he hath his Water-courſes, and can direct the rain to what place and perſons he will; he can command it to fall by his law, when and where, and upon whom he appoints. God retains his ſoveraignty for a diſtinct diſtribution of the waters; though to declare his bounty and mercy, he uſually makes no difference, but diſtributes it alike to all. The Lord is ſo good, that he feeds his enemies, and nouriſheth a world of wicked ones, or the wicked world every day; yet he retains his Empire over the clouds ſtill, and he divides a Water-courſe for the overflowing of water; it falls by his appointment, where-ever it falls.

Dii multa ingratis tribuunt; ſed illa bonis paraverant, contingunt autem etiam malis, quia ſeparari non poſſunt. Nec poterat lex caſuris imbribus dici, ne in malorum improborumque rura defluerent. Sen. de Beneſ. *l.* 4. *c.* 28.

There are four things wherein the Lords Empire and Soveraignty over theſe waters doth and may appear. The Lord orders the courſe of theſe waters,

First, When they ſhall fall. And,

Secondly, How long they ſhall fall.

Thirdly, Where, or upon what place, they ſhall fall. And,

Fourthly, He orders the courſe of theſe waters, in what quantity they ſhall fall, whether there ſhall be a greater or a leſſer rain; as the rain was diſtinguiſhed in the 37th Chapter, into the ſmall rain and the great rain of his ſtrength.

'Tis a very ſpiritual duty to give God the glory of ordering theſe natural rains. The rain falls not by fortune or by chance, but hath its courſes appointed by the Lord, as certainly as if he had it in a Conduit or Ciſtern, and drew out by pipes a portion for every one. *Who hath divided a Water-courſe for the over flowing of waters?*

Or a way for the lightning of the thunder?

Here is another queſtion, Thunder and lightning have their way. Some read, *A way for the Tempeſt?* becauſe lightning and thunder comes with tempeſt. Others put it in the plural number, *Or a way for the Tempeſts?* We render fully, who hath made or divided

Viam Tempeſtati. Complut. *Et Viam Nimbo ſonoro.* Jun. Piſc. *Vox* חזיז *hic tantum occurrit &* Zech. 10.1. *Ubi eſt numero plurali.*

A way for the lightning of the thunder?

Who directs the lightning, which breaks forth of the Thunder-cloud with ſuch ſwift violence, to go the way it takes, and do the thing it effects. Lightning is very fierce and ſubtile: Thunder is a very violent and furious Meteor; yet the Lord hath a way for them alſo, as well as for the gentleſt ſhowers of rain. The Lord can guide thunder-bolts, and teach lightning its way. I ſhall not ſtay upon this matter here, becauſe we had the very ſame expreſſion, *The way for the lightning of thunder*, at the 26th Chapter, verſe 2. Thither I refer the Reader:

Onely conſider,

Firſt, How the Lord ſpeaks of rain and lightning together, and ſo (which is wonderful) mingles fire with water; the flaſhes of lightning with the over-flowings of water.

De pluvia & fulmine conjunctim agit, ea quaſi miſcens, quia mirabile eſt ignem inter aquam ardere. Scult.

Secondly, Conſider, Where the ſtrength and ſtreſs of the queſtion lyes, and what naturally floweth from it, namely, that *Thunder and Lightning go not their own way, but in the way that God appoynts them.* The Water moves Gods way, and ſo doth the Wind; the Light moves Gods way, and ſo doth the Lightning and the Thunder, or the Lightning of the Thunder. The Lord hath all theſe at more command, than we have the tameſt or moſt ſlow paced animals. Thunder and Lightning go to the mark God ſets them. As a piece of Ordnance, or great Gun, being levelled and fired carryeth the Bullet; ſo thoſe Cannons being diſcharged from the Clouds, carry their Bolts to a hairs breadth, and miſs not.

Rain or water puts out fire; but God can produce fire in the midſt of water.

In the two next verſes the Lord ſhewes the reaſon, why he thus *divides a water-courſe for the over-flowing of waters, and a way for the Lightning of Thunder* ; it is,

להמטיר

Verſ. 26. *To cauſe it to rain on the earth where no man is, on the Wilderneſs where there is no man.*

Rain is the uſual concomitant or ſpeedy ſubſequent of Lightning and Thunder ; theſe give warning that rain is at hand. Thunder and Lightning break the Cloud, and ſo *cauſe it*, that is, the cloud, *to rain*

Upon the earth where no man is, &c.

The Lord ſpeaks here of a ſpecial place, to which he deſigns the Rain : where ſhould that be ? Surely the paſtures, and till'd grounds, gardens, and vineyards, places cultivated and inhabited by men ; the Lord hath Rain for them, yet not all for them, or not for them all : Here the *Cargo* or lading of the clouds is conſigned to places uninhabited by man ; *He cauſeth it to rain on the earth where no man is.* Some Parts of the earth are full of men, well inhabited ; there are other parts of the earth which are uninhabited, or where no man is. This Text tells us, there is an earth where no man is. Travellers and Navigators have found ſome Parts of the earth which were counted uninhabitable, not only habitable, but actually inhabited by many people. Yet there may be ſome Parts of the earth habitable in their own nature, wherein no man dwells, or in which (as the Text ſpeaks) *no man is*. Yea poſſibly there are ſome Parts of the earth uninhabitable, or wherein no man can dwel. Now is it not ſtrange that the Lord ſhould carry his rain to ſuch parts of the earth, to places where no man is ? where there are neither Cities, nor Towns, nor Villages, no nor the meaneſt Cottages, nor a man breathing on the face of that earth ? *or that*, as the latter part of the verſe ſpeaks, (which is but an explication of the ſame thing) *he ſhould cauſe it to rain on the Wilderneſs, where there is no man* ? If we would know what the Lord intends by earth where no man is, the Text anſwers, *The Wilderneſs where there is no man*, or, *where none of Adam dwelleth*, as Mr. *Broughton* tranſlates. So then this latter clauſe of the verſe is but a repetition of the ſame thing, yet a repetition made not onely for variety and elegancy, but alſo to ſignifie the certainty of the thing, that God gives rain even to ſuch places where no man is. There is a very elegant turn of the words in this verſe. The former part ſaith, *To cauſe it to rain on the earth where no man is*; the latter ſaith, *On the wilderneſſe where there is no man.* There are ſome wilderneſſes which are inhabited, and therefore God tells us diſtinctly what wilderneſs he means.

There are two ſorts of wilderneſſes:

Firſt, Such as are inhabited. *John the Baptiſt* went and preached in a wilderneſſe; there were Towns and many Dwellings in that wilderneſs.

Secondly, There are alſo wilderneſſes uninhabited. God ſpeaks here of a wilderneſſe where there is no man. The Hebrew Word which ſignifies a Wilderneſſe, ſignifieth alſo the Peſtilence, and ſo ſome tranſlate here, *In peſtilent places, or in unhealthy places*, in places untilled or unmanured, becauſe of the unhealthfulneſſe of them, even in theſe wilderneſſes the Lord ſends rain.

דבר *à peſte & morte.* q.d. *etiam in locis peſtiferis & incultis curandum præbet ſe deus providentiſſimum.*

Again, Others conceive the wilderneſs here ſtands in direct oppoſition to *Egypt*, and that the Lord would intimate, that as *Egypt* was abundantly watered by the river *Nilus*, they making ſluces from that river (as hath been ſomewhere noted in this Book) to draw the water all the Country over; for *Egypt* is a flat Country, not a Country of Mountains or Hills. Now ſaith the Lord, even as *Egypt* by the drawing of Water-courſes, is made fruitful, and abundantly ſupplied with moiſture, though no rain falls there; ſo I will water the Wilderneſs with rain from the clouds, as well as they water *Egypt*, by ſluces from the river *Nilus*. *Egypt* grew very proud or atheiſtical rather, becauſe they had ſuch an advantage by the river; which cauſed one of the Ancients to ſay, *There is never a Plow-man in Egypt will ſo much as look up to Heaven.* They took not themſelves at all beholding to God, for the fertillity of their land, they had it all from *Nilus*. Well, ſaith the Lord, I will moiſten the very barren wilderneſſe, it ſhall be ſatisfied with rain, even as *Egypt* with the waters of the river. The Deſert ſhall be as well watered by rivers from heaven, as *Egypt* is by the river *Nilus*. But whether the Lord had any reſpect to that or no, I dare not aſſert; yet it is plain, that the Lord *waters the wilderneſs where no man is*, even as well as *Egypt* is watered.

Nemo aratorum in Egypto reſpicit cœlum. Sen. *l.* 4. Natur. queſt. c. 2.

Plinius in Panegyr.

Te propter nullos tellus tua poſtulat imbres
Arida, nec pluvio ſupplicat herba Jovi.
Tibul.

Now foraſmuch as the rain cometh upon the wilderneſs, where 'tis very improbable to have rain, becauſe vapours, which are the matter of rain, are raiſed uſually from moiſt places, from the ſeas and rivers; but from the wilderneſs, and from heaths and deſerts, which are dry places, how ſhould vapours riſe? yet, ſaith God, though there is no rain begotten there, yet I will ſend rain thither; I will cauſe the wind to riſe and carry the clouds, and the thunder ſhall break the clouds, and they ſhall pour down waters upon the wilderneſs. Did not the Lord cauſe the winds to drive the clouds over wilderneſſes and deſert places, and there to unburthen themſelves, they would be altogether without rain.

Vapores pluvioſi elevantur maximè ex locis humidis; unde ſi nubes & pluviæ non impellerentur à ventis ſequeretur, quòd nunquam in locis ſiccis plueretur. Aquin.

Hence Note;

Where Nature denies, or natural cauſes produce no rain, God can give it.

The clouds may deny rain to the wilderneſſe, becauſe the wilderneſs yields no moiſture to make clouds, yet the Lord ſends rain thither.

Again, Conſider the wilderneſs and deſert places, as they are here held forth, together with the providence of God concerning them;

And ſo Note,

The care and providence of God extends it ſelf to all places, even to places uninhabited.

It is no wonder that God ſhould provide rain for places that are inhabited; but where no man is, there to water the earth, to what purpoſe is that, yet the Lord will water ſuch places (as it were) by his own hand, and (as 'tis ſaid, *Pſal.* 107. 35.) *Turn the wilderneſs into ſtanding water, and dry ground into Water-ſprings.* Though there be no man to eat the fruit, which the rain produceth from the earth (of which the Text ſpeaks afterward) yet God will ſend rain to make that land fruitful, for the beaſts ſake, that they may have graſs and green things to feed upon. God will provide for the beaſts of the earth, where there are no men to provide for them, nor to be provided for. *God is a great Houſe-keeper:* He nouriſheth all living creatures as well as men, as he preſerves, ſo he feeds the beaſts of the

Earth, and the fiſhes of the Sea, as well as men (*Pſal.* 104. 27.) *Theſe all wait upon thee (O Lord) that thou maiſt give them their meat in due ſeaſon*; the very fiſhes in the Sea wait upon God for their meat, and ſo do fowls of the air, together with all things moving upon the face of the Earth (*Pſal.* 145. 15.) *The eyes of all wait upon thee, and thou giveſt them meat in due ſeaſon*; and that he may do ſo, he gives them rain in due ſeaſon; *He cauſeth it to rain on the Earth where no man is, and upon the wilderneſſe, where there is no man.* God hath beaſts to provide for, where men are not, and he will not let a beaſt that he hath made, want food; the very worms ſhall have a ſupport of life.

Hence Chriſt argues away all undue care and thoughtfulneſſe in man for the ſuccours of this life (*Matth.* 6. 25, 26.) *Take no thought for your life, what ye ſhall eat, or what ye ſhall drink; nor yet for your body, what ye ſhall put on. Behold, the fowls of the air; for they ſowe not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: are ye not much better than they?* Surely ye are, therefore ye ſhall be better provided for than they. Hath God a break-faſt ready for every little bird that comes chirping out of her Neſt? Hath he a break-faſt ready for every beaſt in the Wilderneſſe that comes out of his den? and will he not much more provide for you, *O ye of little faith?* How encouraging an argument is this to our Faith, that the Lord will provide for all men, and eſpecially for his own; ſeeing he provides for the fowls of the air, and the beaſts of the earth, where there is no man to give them any food, or take any care of them!

This conſideration may ſtrengthen our dependance on God, though we are brought into a Wilderneſs condition, where there is no man to pity us, or give us a morſel of bread. Surely the Lord that feeds the wild beaſts where there is no man, can and will provide for his own people, when the hearts of all men are ſhut up againſt them; he can make the fowls of the air and the beaſts of the earth to bring them food, as the ravens did to *Elijah*.

Further, This is an inſtance of the inexhauſtible treaſure of the Lords goodneſs: For if he giveth rain in the wilderneſs for the beaſts of the earth, may we not thence infer, ſurely the

Lord will take care even of thoſe who are unworthy. What have the beaſts deſerved at the hand of God, that he ſhould provide for them? Yea, the Lord doth not onely give food to thoſe that are of no deſert, as the beaſts, but to thoſe that are of ill deſert, he gives rain to thoſe who are but beaſts in the ſhape of men, men of beaſtly ſpirits. The Lord feeds the Lions and the Bears, the Tygers and the Swine of the World, that is, men like them; he cauſeth his rain to fall upon the juſt and unjuſt (*Matth.* 5. 45.) He will rather give good to the bad, for the goods ſake, than be wanting to the good, becauſe of the wickedneſs of the bad; and therefore the rain comes not onely upon the juſt, but upon the unjuſt too.

Satius eſt prodeſſe malis propter bonos quam bonis deeſſe propter malos. Sen. de Benef. lib. 4. cap. 28.

This is true alſo in a ſpiritual way; The Lord ſends his rain upon the wilderneſs, he hath done ſo, and he hath promiſed to do ſo ſtill; that is, he hath ſent, and will ſend the rain of the Goſpel upon the Heathen. Some Nations are a wilderneſs; as they live in a wilderneſs, ſo they are themſelves a wilderneſs, a deſert; and we have a promiſe that the Lord will cauſe the rain, ſpiritual rain, to fall upon this wilderneſs (*Iſa.* 35. 1, 2.) *The wilderneſs and the ſolitary places ſhall be glad for them* (*for whom? for the Church*, and for the ſending forth of the Goſpel by them) *and the deſert ſhall rejoyce and bloſſom as the roſe; it ſhall bloſſom abundantly, and rejoyce even with joy and ſinging; the glory of Lebanon ſhall be given to it, the excellency of Carmel and of Sharon.* That is, it ſhall be fertile and fruitful in ſpirituals, as thoſe places, *Lebanon*, *Carmel*, and *Sharon* (which was the glory and excellency of them) were in temporals. But how ſhould the wilderneſs and ſolitary places attain this glory? That's ſhewed at the ſixth and ſeventh verſes; *for in the wilderneſs ſhall waters break out, and ſtreams in the deſert; and the parched ground ſhall become a pool, and the thirſty land ſprings of water.* This Propheſie contains a promiſe of ſending the Goſpel, and with that the Holy Spirit (who is often compared in Scripture to water) to thoſe who were or are in their ſoul-ſtate as a dry heath, or as a barren wilderneſs. This prophet doth not only hold out a like promiſe in the ſame Metaphors, but explains it thus (*Iſa.* 44. 3, 4, 5.) *I will pour water upon him that is thirſty, and floods upon the dry ground;* what is meant by water and floods we may learn from the next words; *I will pour my ſpirit upon thy ſeed, and my bleſſing upon* *thine off-ſpring*, *and they ſhall ſpring up as among the graſſe*, *as willows by the water-courſes*; that is, they ſhall grow and flouriſh internally in grace and knowledge, and not onely ſo, but they ſhall openly profeſſe it and avouch it, as it followeth in the fifth verſe: *One ſhall ſay I am the Lords*, *and another ſhall call himſelf by the Name of Jacob*, *&c.* That is, they ſhall give up their Names to be enrolled and regiſtred (as our Annotators expreſs it) in Gods Church-book, or among his faithful ſervants. It was the ſaying of one of the Ancients with reſpect to this Allegory, *To ſend rain upon the deſert*, is, *to preach the word of God unto the heathens.* And the Lord magnifies himſelf in the diſpenſation of this ſpiritual rain, when,as he ſends it upon his Garden the Church, ſo alſo upon the wilderneſs the Heathen, that the wilderneſs may become a garden, and the deſert a paradiſe, that they knowing the Lord and believing on him, may be joyned to the Church. Thus alſo the Lord divides a water-courſe, *to cauſe it to rain on the earth*, *where no* (believing) *man is*; *on the wilderneſs where there is no* (good) *man.* The reaſon of his ſo doing, is given expreſly in the next words.

In deſerto pluere eſt verbum dei gentilitati prædicare. Greg. l. 29. Moral. c. 16.

Verſ. 27. *To ſatisfie the deſolate and waſte ground*, *and to cauſe the bud of the tender herb to ſpring forth.*

Here is the reaſon of ſending rain upon the wilderneſs, it *is to ſatisfie the deſolate and waſt ground.* Mr. *Broughton* renders, *The waſt and vaſt ground.* The Vulgar Latine renders, *The unpaſſable ground*, or at leaſt, that which none paſſes, and ſo being diſuſed, lies waſt and deſolate. But in what ſenſe ſoever 'tis deſolate, or by what means ſoever it became deſolate, the Lord ſends rain *to ſatisfie* it, that is, to water it abundantly; ſatisfaction, is to have our fill. The very waſt ground ſhall have enough, enough to allay the heat and drought of it, enough to make it fruitful, and enough to fructifie the trees and plants that grow there, and ſo to feed and fatten the beaſts that live there. The Vulgar Latine renders, That he *may fill the deſolate and waſt ground*; that which is filled, is or ſhould be ſatisfied. *To be full of dayes*, in Scripture, is to be ſatisfied with living. A man may have lived many dayes, yet not be full of dayes; but he who is full of dayes (as 'tis ſaid of ſome of the Patriarchs) is not hungry after more time or dayes in this world; therefore

Inviam & deſolatam. Vulg.

Vt riget ad ſatietatem uſque.

Vt impleret, &c. Vulg.

Satur dierum & plenus dierum ſynonyma ſunt. Druſ.

to be filled and ſatisfied, import the ſame thing. And to be ſure they who are not ſatisfied when they are full, will not be ſatisfied when they are empty. But however it is with man, we know the earth ſpoken of in the Text is fully ſatisfied; it gapes for no more, when 'tis filled with rain. And this the Lord will ſend, *To ſatisfie the deſolate and waſt ground.*

But why is the Lord ſo careful *to ſatisfie the deſolate and waſt ground*? The ground is a ſenſeleſſe thing, that feels not the want of rain. I anſwer, The Lord doth not ſatisfie the ground for the grounds ſake, but for their ſake who live upon, and are maintained by the ground. Fruit-bearing trees and graſs are maintained by the moiſture and fatneſſe of the ground; beaſts are maintained by thoſe fruits and graſſe: therefore the Lord ſatisfies the ground with rain, that it may ſatisfie the trees and graſſe, and they the beaſts that live upon it. So then the Lord ſatisfieth the ground, that it may ſatisfie all ſorts of vegetables growing out of the ground, and that they may ſatisfie all kinds of animals living upon the ground. Such a gradation we find (*Hoſ.* 2. 21,22.) *I will hear, ſaith the Lord, I will hear the heavens, and they ſhall hear the earth, and the earth ſhall hear the corn, and the wine, and the oil, and they ſhall hear Jezrael*, that is, my people. We may run up the meaning of this promiſe backwards, thus, When my people (whom I now call *Jezrael* in a way of promiſe, as in a way of threatning, *chap.* 1. 4.) being preſſed with hunger and famine, cry to the corn, and the wine, and the oil, for food, they ſhall hear them; and when the corn and wine call to the earth for moiſture to feed them, that ſhall hear; and when the earth calls to the heavens for rain, they ſhall hear; and when the heavens call to God for orders to carry rain, he will hear them. It is for mans uſe that God makes the earth fruitful; and where there are no men, 'tis for the beaſts ſake, that he ſatisfieth *the deſolate and waſt ground.*

Hence Note, Firſt,

God is not wanting to any of his creatures, according to their ſtate.

He will not let the ſenſeleſs ground ſuffer hunger and thirſt overlong, that ſhall have food after its kind, or proper for it.

Secondly, Note;

Even the Earth knows when it hath enough.

It is ſatisfied. And this may be a great reproof upon the inſatiableneſs of many men; they in this are much worſe than the deſolate and waſt ground, that may be ſatisfied, that will crave no more. But whereas *Solomon* ſaith, there are *four things that ſay not it is enough* (Prov. 30. 15, 16.) Of all things, the deſires of man are moſt unſatiable, and *ſay not it is enough.* It was a great word which *Eſau* ſpake, *I have enough my brother* (Gen. 33. 9) and I fear he hath but a few brethren in that ſaying. Among the four things which in *Solomons* obſervation *ſay not it is enough*, the earth is one, in the place laſt mentioned. But mark, It is the earth, *that is not filled with water*. For where God is pleaſed to fill the earth with water, then as this Text in *Job* ſpeaks, it is ſatisfied. *He cauſeth it to rain on the wilderneſs, to ſatisfie the deſolate and waſt ground.*

Further, This may alſo comfort us in all our wants. For doubtleſs the Lord who takes care to ſatisfie the ſenſeleſs ground, will ſatisfie his believing people early with his mercy (*Pſal.* 90. 14.) when they cry to him; yea he will ſatisfie them not onely with good in this life, but *with long life will he ſatisfie them, and ſhew them his ſalvation* (Pſal. 91. 16.) *He will abundantly bleſſe Sions proviſion* (What is that? The Word and Ordinances chiefly) *and ſatisfie her poor with bread*; with the *bread of life* eſpecially.

Laſtly, God ſends rain *to ſatisfie the deſolate and waſt ground.*

Hence Note;

God hath rain enough for all places.

He can ſpare it for *waſte ground and wilderneſſes.* And therefore, if he ſupplieth not our paſtures, corn-fields, and gardens with rain, it is not becauſe he cannot ſend it, or hath not enough to ſend, but it is to puniſh us for ſin. God doth not withhold rain from any place, becauſe he is ſparing of his treaſures, is more for laying them up than giving them out; but becauſe he is provoked by the unthankfulneſs of man, for, or by his abuſe of his former bounties. The Lord forbids the clouds to drop down the rain upon inhabited places, and bids them convey it to waſte wilderneſſes, when inhabited places have not honoured him for it, nor brought forth fruits of righteouſneſs anſwerable to the fruits of the earth by the bleſſing of rain.

Thus alſo Chriſt will take the kingdome, that is, the kingdome of the Goſpel, the rain of holy doctrine, from an unthankful and unfruitful people, and give it to a Nation that will bring forth the fruits of it, as he threatned the Jews (*Matth.* 21. 43.) and afterwards fulfilled that threatning upon them (*Acts* 13. 46.) *Lo we turn to the Gentiles.* Ye having refuſed and abuſed the offers of Chriſt made to you by us; we will now go with our rain to the waſt and deſolate ground, or to the wilderneſs; that is, to the Gentiles, and they will receive it, and be thankful. The ſcarcity of Goſpel mercy which God brings upon any place, is a puniſhment of their barrenneſs under Goſpel means. And have not we cauſe to fear at this day, that foraſmuch as we are ſo like that earth ſpoken of (*Heb.* 6. 8.) which drinketh in the rain, yet (inſtead of fruit meet for his uſe by whom it is dreſſed) beareth briars and thorns; have not we cauſe I ſay to fear) that we are nigh to ſome curſe and burning, or that the Lord will carry away the rain to Heathens, who as yet are *a deſolate and waſte ground.*

Sic ſterilitas agrorum divitiæ & fertilitas eſt deſerti.

מוצא דשא *Exitum germinis* דשא *Proprie herba tenera. Exitum herbæ vocat herbam primùm è terra prodeuntem.* Druſ.

To cauſe the bud of the tender herb to ſpring forth.

The natural effect of rain is growth, or to cauſe the bud of the tender herb to bring forth. If God denies water to manured and well husbanded lands, they wither; and even deſolate deſarts and waſte grounds flouriſh, when God waters them; then *the bud of the tender herb ſprings forth.*

Hence Note;

Natural cauſes produce proper natural effects.

When God ſends rain on deſolate places, they bud and ſpring forth. When the rain falls, the herb flouriſhes; where the Sun ſhines, the graſſe grows. And ſurely thus it is in ſpirituals, ſpiritual cauſes bring forth ſpiritual effects; if the Lord ſends the rain of the word upon deſolate ſouls, the ſoul receiving it will bud, and the tender herb will bring forth. *Moſes* (*Deut.* 32. 1, 2.) compared his *Doctrine to the ſmall rain upon the tender herb, and to the ſhowres upon the graſſe.* How green are the herbs after rain, and the graſſe after ſhowres! Herbs and graſſe bear witneſs to the bounty and goodneſs of God, in giving ſweet ſhowres of rain: Natural rain is ſeen in their locks, and ſo ſhould ſpiritual in our lives. And if, where the rain of the word falleth, they that receive it, do not bud and bloſſome and bring forth fruit, the deſolate wilderneſs will riſe up in judgement againſt them, the waſte grounds will condemn them. They will ſay, Lord, you ſent rain upon us, and lo, here are our buds and our bloſſomes, yea, here's the fruit which we have brought forth. Will not this ſhame our barrenneſs? Hath the Lord divided the Water-courſe of the Goſpel, and cauſed it to rain on us from day to day, and ſhall not we ſhew our buds and bloſſomes of holineſs, our fruits of faith and repentance, that he may come into his garden, and eat of his pleaſant fruits! How dreadful! Shall the waſte wilderneſſes and deſolate grounds bring forth, when the rain falls upon them, and ſhall not the Church! It is not bare profeſſing, but fruit-bearing, which honours God (*John* 15. 8.) It is uncomely if ſo much as a leaf of profeſſion withers (*Pſal.* 1. 3.) But how green ſoever the leaves of our profeſſion are, yea, though they ſhould retain their greenneſs under the hotteſt and moſt ſcorching Sun of Perſecution, yet what would it advantage us, if our leaves are not accompanied with good fruits.

Now, If any ſhould ask, What mean you by good fruits? Or what fruits are good? I ſhall cloſe the point in hand with an Anſwer to theſe Queſtions.

Theſe good fruits conſidered in reference to their efficient cauſe, are called *fruits of the ſpirit* (Gal. 5. 22.) and in reference to the matter of them, they are called *fruits of righteouſneſs* (Phil. 1. 11.) but in reference to the beginning or occaſion of them, they are called *fruits meet for repentance* (Matth. 3. 8.) In general, all that *is good fruit*, which is conformable to the Word of God; whether it be the conformity of our natures to it, in converſion; or the conformity of our wayes to it, in our daily converſation.

More particularly, theſe good fruits are of two ſorts:

Firſt, Inward fruits, or thoſe which we bring forth within, that is, in our hearts; theſe are ſecrets, and only known to God.

Secondly, Outward fruits, which we bring forth in our lives; theſe are or may be ſeen of men; yet they muſt not be brought forth, that we may be ſeen in doing them, but, *that men ſeeing our good works, may glorifie our Father which is in Heaven* (Matth. 5. 16.)

Our inward good fruits (which are indeed our choiceſt and moſt ſpiritual good fruits) are of three ſorts.

Firſt, *Good Thoughts.* To do good is beſt for others; but to think good, or to have many good thoughts, is the beſt proof, that we our ſelves are good. *Solomon* ſaith (*Prov.* 12. 12.) *The root of the righteous yieldeth fruit.* The root of a righteous man is his heart, and the firſt-fruits of a good heart are good thoughts. He is a precious perſon, and hath a precious heart, that can ſay as holy *David* did (*Pſal.* 139. 17.) *How precious are thy thoughts unto me, O God, how great is the ſum of them!* That is, the thoughts which I have of thee O God, are exceeding precious unto me; and I have many, very many of them, more than I am able to ſum or reckon up.

Secondly, Good affections are good inward fruits, ſuch are godly ſorrow, joy in God, love to God, longing after God (*Pſal.* 27. 4. *Pſal.* 42. 1, 2. *Iſa.* 26. 9.) hatred of evil; all theſe movings of the heart, are good and precious fruits.

Thirdly (which are the iſſue and reſult of both the former) good purpoſes and holy reſolves to cleave faſt to God, to ſtick (as *David* expreſſeth it, *Pſal.* 119. 31.) to his teſtimonies, wayes, and truths, at all times, eſpecially in times of trial; or to continue with Chriſt in his temptation: theſe are very good inward fruits (*Pſal.* 17. 3. *Dan.* 1. 8. *Acts* 11. 23.)

Outward good fruits are of two ſorts:

Firſt, Good words are good fruits. *The lips of the righteous feed many* (Prov. 10. 21.) *Edifying words* (Eph. 4. 29.) words of exhortation to good (*Heb.* 3. 13.) words of reproof as to evil, (*Gal.* 6. 1.) words of comfort to the ſad and ſorrowful (1 *Theſſ.* 5. 14.) all theſe words are good fruits.

Secondly, Good works, firſt, of holineſs towards God, ſecondly, of righteouſneſs and love towards all men, thirdly, of charity to the poor; all theſe are outward good fruits; and all theſe the Lord looks for, where-ever, or upon whomſoever he ſends the rain of his word.

JOB, Chap. 38. Verſ. 28, 29, 30.

28. *Hath the Rain a Father? or who hath begotten the drops of dew?*

29. *Out of whoſe Womb came the Ice? and the hoary froſt of Heaven, who hath gendred it?*

30. *The Waters are hid as with a ſtone, and the face of the deep is frozen.*

THe Lord having queſtioned *Job* in the former context about the courſe of the Rain, and the free diſpenſation of it, even to thoſe places where no man is, and to the Wilderneſs where there is no man; here he queſtions him about the cauſe and original of the Rain, and not only of the Rain, but of the Dew, the Ice, and the Froſt: So then, in theſe three verſes we have four Queſtions.

Firſt, about the Rain; and Secondly, about the Dew, in the 28th *verſe*: Thirdly, about the Ice; and Fourthly, about the Froſt, in the 29th *verſe*; together with the marvelous force and effects of it, *verſ.* 30.

Verſ. 28. *Hath the Rain a Father?*

The Inquiry is, who is the *Father of the Rain*? that is, who is the Author? what is the cauſe of it? Not as if the cauſe of that or of the other Meteors here mentioned could not at all be known; but to ſhew,

Firſt, That much of them all is unknown. There are many things in this lower Sphear beyond mans Sphear; even theſe are not propagated altogether according to our underſtanding or apprehenſions of them.

Secondly, To ſhew that he muſt be plentifully ſtored with all ſorts of good, who as a Father begets, and as a Mother brings forth ſuch uſeful and neceſſary things, for the preſervation of living Creatures.

Thirdly, To ſhew that theſe creatures are not produced by cauſes which are conſtant and unvariable in nature, but proceed from and daily depend upon the power and will of God, who ſomtimes checks and ſtops the courſe of Nature, and at other times impregnates it for the production of theſe effects, or brings them forth by the Midwifery and help of ſecond cauſes.

Fourthly, When the Lord propounds the Queſtion under this Relation of a Father, he would ſhew or teach us that he gives Rain, and Dew to the earth, as a father gives food and other requiſites to his children.

Further, This ſeems to be the deſign of God in putting theſe Queſtions to *Job*, that foraſmuch as he could not fully comprehend the cauſation and production of theſe things, much leſs was able to cauſe or produce them himſelf, but muſt receive them from the power and according to the diſpoſe and providence of God; therefore he ſhould refer all his concernments to the ſame Providence, and ſo reſt ſatisfied whether God ſent him a ſweet and refreſhing Rain and Dew, or a grievous and afflictive ſeaſon of Ice and Froſt.

Thus we may conceive the general ſcope of this Context. Now to the particulars.

Hath the Rain a father?

The queſtion may be reſolved both negatively and affirmatively: Firſt, Negatively; the Rain hath no Father, that is, on earth, or among men. There is no creature power that can produce a drop of Rain. Secondly, affirmatively: *Hath the Rain a father?* Yes, it hath; God is the Father of the Rain. The Rain is not fatherleſs; there is one who will own the Rain as his child, or iſſue. The cauſation of Rain is a great ſecret in nature, a ſecret about which though wiſe and learned men have diſcourſed much, and given out much light about it, yet they have not reached the utmoſt, nor attained the full knowledge of it; and the reaſon of that is, becauſe the Rain hath a Father whoſe wayes and workings as in the firſt conſtitution of Nature, ſo in the daily motions of it, exceed our knowledg.

Hath the Rain a father? Not on earth. Nor are the Heavens the Father of the Rain; the God of Heaven is. As not a ſhower, no nor a drop of Rain falls on the earth at the will or by the power of man; ſo not by the power of the Sun drawing up the vapours and diſſolving the Clouds, nor by the Winds ſcattering the Clouds. The Sun may ſhine, the Moon may change, the Winds may blow and turn long enough, yet no Rain till the Lord gives the

Si quis alium præter Deum pluviæ patrem quærat, is erit vapor qui ex the Word. Some (and that not improperly) have called the Sun *The father of the Rain*. The Sun draws up thoſe vapours from the earth into the Air, which are the matter of Rain, and there thoſe vapours are condenſed into Clouds, and afterwards rarified and diſſolved into Rain; yet theſe natural cauſes produce theſe effects only as God ſets them on work, and he can ſuſpend their working as often as he will. And therefore the ſimple and plain meaning of this queſtion is, the Rain owes its original to God, *and muſt call him father*: And that's the obſervation which riſeth out of this queſtion, *Hath the Rain a Father?*

humidis locis extractus et elevatus a Sole concreſcit in nebulam aut nubem, et inde a Sole tepefactus liqueſcit et ſolvitur. Sanct.

God and God alone is the Father of the Rain.

Without him it had never been; and that it is continued is by his power and providence; that the frame of nature is ſo diſpoſed, that ſecond cauſes are ſo ordered and furniſhed as to produce Rain, proceeds from or comes to paſs by the Lord alone. The Prophet ſpake this in a time of great drought (*Jer.* 14. 22.) both in the negative and in the affirmative; and he propoſed two queſtions, or the queſtion twice, intending the negative. Firſt, *Are there any among the Vanities of the Gentiles that can cauſe Rain?* (By the *vanities of the Gentiles* we are to underſtand their *Idol gods*. Idols are *vanities*, or *nothings*; and can they who are nothing do this great thing, give Rain? That's the firſt queſtion, Can Idols cauſe Rain, ſurely they cannot: But will it not rain of courſe? will not the Heavens one time or other yield Rain? That's the ſecond Queſtion) *Can the Heavens give ſhowers?* No, As Idols, or falſe gods, cannot give Rain, ſo neither can the Heavens, if forbidden, give Rain; they act not their power in their own power. The Heavens cannot give Rain, if God gives them a command to the contrary; and the God of Nature can check and countermand the courſe of Nature, both on earth, and in the Heavens, when he will. Though thoſe bottles the Clouds be never ſo pregnant and full of Rain, yet he can ſtop them. So then, neither the Idols, nor the Heavens can do it, if God ſay No; yea, if he give not forth a word of command, if he bids not the courſe of Nature proceed, the Heavens over our heads will be Braſs, and the earth under us as Iron; and therefore the Prophet in the latter part of the verſe tells us expreſly, who is the Father of the Rain, *Art not thou he, O Lord our God?*

Therefore will we wait upon thee; for thou haſt made all theſe things. As if he had ſaid, *O Lord, thou haſt made them ; and therefore thou haſt both the right and the power to diſpoſe of them.* What can be ſaid more clear and full for the confirmation of this poynt ? Many other Scriptures ſay the ſame thing. Read *Deut.* 28. 12. *Pſal.* 147. 8. *Jer.* 5. 24. *Amos* 4. 7.

So then, though there are natural cauſes of Rain, yet God is the firſt cauſe, and it is at his pleaſure that theſe natural cauſes either produce their effects, or are ſtayed from producing them. It Rains not by accident, nor by any concatenation of ſecond cauſes, but according to the appoyntments and pleaſure of the great God. 'Tis no ſmall part of our duty to eye God in cauſing theſe common things ; and 'tis a great piece of Atheiſm, or a diſowning of God, to tye them up to natural cauſes.

Now, If God be the Father of the Rain, we may hence infer,

Firſt, That *God is the Father of all Creatures, and the ſupream cauſe of all effects in the creatures.* As a Father is the ſecond or inſtrumental cauſe of his Sons Being, ſo God is the ſupream efficient cauſe of all Beings and Entities. Not only Animals and Rationals, but the very inanimates and ſenſleſs creatures are of a Divine extraction : God is the Fountain of their Being. And if God be, and muſt be acknowledged as the Father of all Creatures, even of the Rain, then,

Secondly, *God is much more the Father of Mankind.* The Apoſtle voucheth that to the ſuperſtitious *Athenians* as a Divine truth, out of their own Authors (*Acts* 17. 28.) *As certain alſo of your own Poets have ſaid, for we are alſo his off ſpring* ; we are ſprung from him as Branches from the Root, or as Streams from the Fountain : Not that we are, as the Streams with the Fountain, or the Branches with the Root, of the ſame Nature with him, (which to imagine were higheſt Blaſphemy) but we take or receive our Nature from him, that is, he hath made us to be what we are, and *in him*, that is, in dependance upon him, *we live and move, and have our Being.*

Thirdly, If God own himſelf as a Father to all things, and to all men, in a general way of Nature, then *much more doth he own himſelf a Father to all his people in a way of grace.* What the Apoſtle ſaith of his Title *Saviour* (1 *Tim.* 4. 10.) *He is the Saviour of all men, eſpecially of thoſe that believe* ; ſo I may ſay of this

Relation *Father, God is the Father of all men,but eſpecially of thoſe that believe.* The fatherhood which ſtands in grace is the higheſt and moſt excellent fatherhood which God beareth to any of his Creatures: As to this the Apoſtle (*Jam.* 1. 18.) ſaith, *Of his own will begat he us by the Word of Truth; that we ſhould be a kind of firſt fruits of his Creatures;* that is, as I conceive, that believers (they only are begotten with the word of truth) conſidered with all other creatures, to whom God is a Father in a common way, ſhould have the honour to be called the chief of his creatures. The firſt fruits were chief among the fruits of the earth. The firſt born both of man and of beaſt were the Lords portion (*Exod.* 13. 1.) therefore *chief.* This honour have all the Saints; the Birth-right is theirs, and theirs is the Bleſſing: They, as all holy things, are dedicated to God, and graciouſly accepted with him, as a choſen Generation, as a peculiar people. He who is Lord over all, and Father of all, both things and perſons, as they ſtand in the whole compaſs of Nature, is eminently and with endeared affections, a Father to all them who believe and are actually in a ſtate of grace.

Fourthly, If God be a Father to all creatures,and to man more than to inferiour creatures, and to true Beleevers more than to other men; then as his fatherhood is extended, ſo is his fatherly care. God will not be wanting to any as a Father, to whom he is upon any account a Father. He takes care of the fruits of the earth, and of the beaſt of the field, and of all mankind, he feeds them all, and cloaths them all, and protects them all; but they who are a kind of firſt-fruits of his creatures, and bears the image of his holineſs, or his Image in holineſs,have a ſpecial portion and proportion of his care over them, and love to them, and proviſion for them. *What can he deny to us as a Father, who hath vouchſafed to be our father? Hath the Rain a father?*

Or who hath begotten the drops of Dew?

This latter part of the verſe is of the ſame meaning with the former. The word which we tranſlate *hath begotten*, is applyable to either Parent, man or woman, in a different Conjugation, as Grammarians ſpeak: but in the Conjugation here uſed it is proper only to the man; and therefore they who tranſlate *who hath conceived*, wreſt this Text, and depart from the Original ſence of

Verbum ילד *in* Chal. *et de viro et de muliere dicitur; et* הוליד *generavit in* Hiphil *de viro tantum.* Merc.

the word as here expreſſed, in which the Metaphor of, or the Alluſion to a Father is ſtill continued. *Who hath begotten*

The drops of dew?

The Lord doth not ask *who hath begotten the Dew*, but the *drops of Dew?* Drops are very ſmall things; yet the great God who made the mighty waters of the Sea, makes alſo the ſmall drops of Dew. Some derive the Original word which we render *drops*, from a Root that ſignifies a *flood*, as implying, that though the Dew falleth in ſingle drops, yet being fallen there is much of it, even a flood of it. Others deriving the word from, at leaſt, judging it hath near alliance with a word ſignifying a drinking Cup, or a Vial, render, *who hath begotten the Cups or Vials of Dew?*

אגלי *Guttas tantum hic extat. Sunt qui* גלי *exponunt quaſi fluctus; quod in magna abundantia fluctuum more ros effundatur.* &c. Merc.

Ros eſt vaporis terræ propinqui noctúq; refrigerati in aquam concretio.

We heard of the Dew at the 19th verſe of the 29th Chapter, where *Job* (to ſet forth the proſperity of his former condition) ſaid, *The Dew lay all night upon my branches.* Vapours drawn up from the earth in the day by the heat of the Sun, are returned in Dew by the moderate coolneſs and ſtilneſs of the night. The remote efficient cauſe of Dew is the heat of Heaven raiſing vapours from the earth. The next efficient cauſe of Dew is the temperate coolneſs and quietneſs of the night; for if the night be windy the Dew falls not; and if the night be very cold, the vapours are congealed and hardned into a froſt. 'Tis only in temperate ſeaſons, that we find thoſe drops of Dew hanging like ſo many Orient Pearls upon the graſs, leaves and Flowers, at once adorning and refreſhing them. We may take notice of two things in the falling of the Dew.

Vapores ſereno tempore mediam aeris regionem aſcendentes reſolvuntur frigore in guttas tenues. Ariſt. l. de mund. c. 1. Plin. l. 2. c. 60.

Firſt, It falls very ſilently; Secondly, very abundantly. No man hears the Dew fall, nor can any number the drops of Dew which fall. *Huſhai* uſed both theſe alluſions, in that piece of loyal counſel which he gave for the defeating of the counſel of *Achitophel* (2 *Sam.* 11. 12.) where he adviſed *Abſalom, to gather all Iſrael from Dan to Beerſheba, as the ſand which is by the ſea for multitude*; and ſo, ſaith he, *we will light upon him as the Dew falleth upon the ground*; that is, we will come ſo ſilently upon him, and in ſuch numbers (even as the drops of Dew upon the ground) that he ſhall not be able to avoyd us, no more than he can avoyd the Dew, which in one and the ſame inſtant falls upon the field or Country all over. An Army comes with an intent to fall upon the enemy like a ſtorm, yet it may be ſaid to come and fall upon him like a Dew, both becauſe it comes alwayes like a multitude, and becauſe it comes ſomtimes very ſilently to ſurprize him at unawares. ***Who hath begotten the drops of Dew*** ?

Hence Note, as before of the Rain, ſo here of the Dew,
God is the father of the Dew, as well as of the Rain.

The Dew differs not much from the Rain ; both are of the ſame nature, and they have the ſame Father, and he will be own'd in the Dew as well as in the Rain. The Prophet *Haggai* reproving the returned *Jewes* (Chap. 1. 10.) for their neglect in not building the Lords Houſe, repreſents the Lord thus ſpeaking to them ; *Becauſe of my houſe that is waſt, and ye run every man to his own houſe* ; that is, you eagerly and violently (running is a violent exerciſe) purſue your private ends and intereſts, not minding nor promoting my honour and worſhip ; *Therefore the Heaven over you is ſtayed from Dew, and the earth is ſtayed from her fruit.* The want of Dew makes many wants. If we want but the Dew of Heaven we ſhall quickly want the fruits of the Earth. We uſually take notice of the want of Rain, but we ſeldome take notice of the want of Dew, or pray for the falling of it; nor do we give thanks for it (as for Rain) when we ſee it fallen, and ſweetly filling the boſome of the earth. Yet the with-holding of Dew (though Dew be a leſs matter than Rain) is a greater Judgment than the with-holding of Rain ; for 'tis a ſign that the Judgment of drought is at the height, or in the perfection of it, when the Lord doth not only with-hold the Rain which is the greater mercy, but the Dew too, which is the leſſer. O how dry muſt the earth be when it hath not only no plentiful ſhowers of Rain, but not ſo much as a drop of Dew! And therefore when the Prophet *Eliah* would ſhew the extreamity of the Famine which was coming upon *Iſrael*, he made that high proteſt (1 *Kings* 1. 17.) *As the Lord God of Iſrael liveth before whom I ſtand, there ſhall not be Dew nor Rain theſe years, but according to my word.* Not only ſhall ye have no Rain, but no Dew ; and when the Heaven is ſtayed from giving Rain or Dew, the Earth muſt needs be ſtayed from yielding fruit or food. And ſo great is the Lords care in diſpoſing the Dew of Heaven, that *Solomon* tells us (*Prov.* 3. 20.) *By his knowledge the depths are broken up, and the Clouds drop down*

Dew. As if he had ſaid, The Dew doth not ſteal down upon the earth without Gods knowledge; not a drop of it deſtils upon the earth without his orders and privity. And when 'tis ſaid, *By his knowledg the Clouds drop down Dew,* it hath this in it; God knows what moyſture is meet for the earth, whether little or much, Dew or Rain; though I conceive we may take the word Dew in this Text of the *Proverbs* ſynechdochically, for any, or all, the moyſture that falls from Heaven, as by *the breaking up of the depths* in the former part of the verſe, we are to underſtand all the moyſture which riſeth from, and is conveighed up and down in the leſſer or greater Channels of the earth. The Lord doth ſo much know how uſeful and beneficial the Dew is to the Earth, that it is ſaid to drop down by his knowledge; as if the Lord did exerciſe a very ſpecial knowledg about it. The Clouds are Gods Veſſels, which being lockt up by him, keep in their precious liquor, and being opened by him, pour it down in Rain, drop and deſtil it down in Dew, whereof (*Solomon* in the place laſt cited) aſſureth us, there is not a drop that falleth but he takes notice of it, and therefore ſaith, by his knowledge the Clouds drop down Dew: And indeed ſuch and ſo wonderful is the deſtillation of the Dew, that it may well be ſaid to drop even through his divine fingers.

The Dew is very uſeful and beneficial to the earth two wayes or in two things chiefly.

Firſt, It moyſtens the earth: Secondly, It cools the earth. When *Iſaac* was giving the bleſſing to *Jacob*, he put this in particularly (*Gen.* 27. 28.) *God give thee of the Dew of Heaven, & the fatneſs of the earth, and plenty of Corn and Wine*; implying that the fatneſs of the earth cauſing plenty of Corn and Wine, is cauſed by the Dew of Heaven. Anſwerable to this bleſſing given by *Iſaac* to his ſon *Jacob*, is that promiſe or propheſie given out by *Moſes* (Deut. 33.28.) *The Fountain of Jacob ſhall be upon a Land of Corn and Wine; alſo his Heavens ſhall drop down Dew.* By *the Fountain of Jacob* ſome underſtand the poſterity of *Jacob*, or the whole houſe of *Iſrael* ſpread abroad like the overflowing of a Fountain, to which *David* ſeems to allude (*Pſal.* 68. 26.) *Bleſs ye God in the Congregations, even the Lord from the Fountain of Iſrael*, or (as the words may be rendred) *Ye that are of the Fountain of Iſrael.* Now, ſaith *Moſes*, in that Propheſie, *The Fountain*

tain of Jacob ſhall be upon a land of corn and wine; that is, upon a plentiful land: *alſo his heavens ſhall drop down Dew*; that is, he ſhall have the beſt bleſſings of heaven: Temporal bleſſings (as *Canaan* was of heaven) being but a ſhadow of ſpiritual and eternal bleſſings. And when the Lord would ſhew how plentious in mercy (chiefly in ſpiritual mercies) he would be to his people, he ſaith (*Hoſea* 14. 5, 6.) *I will be as a Dew unto Iſrael, and he ſhall grow as the Lilly, and caſt forth his roots as Lebanon; his branches ſhall ſpread, and his beauty ſhall be as the Olive tree, and his ſmell as Lebanon*. Thus the Lord ſpake by the Prophet, in alluſion to thoſe great effects which the natural Dew produceth on Earth. *Solomon* having ſaid (*Prov.* 19. 12.) that, *the* (juſt and deſerved) *wrath of a King is like the roaring of a lion*, preſently adds, *but his favour is as the Dew upon the graſs*; that is, he exceedingly comforts and refreſheth the hearts of all upon whom his favour falls. And when the Prophet *Micah*, (chap. 5. 7.) would ſhew how great a bleſſing the people of God would be to any place where they were caſt, he ſaith, *The remnant of Jacob ſhall be in the midſt of many people* (how?) *as Dew from the Lord, and as ſhowers upon the graſs*. By *the remnant of Jacob*, he means the choſen and faithful remainder of *Jacob* after many ſcatterings and trials; thoſe few of the people of God in the midſt of the world whereſoever they are, ſhall be as Dew upon the graſs; that is, they ſhall be a great bleſſing to them. The world will ſcarce let that remnant be any where, in ſome places of the world there are ſcarce any of them, yet ſee of what benefit they are to any place, *They are as Dew from the Lord*. The Apoſtle uſeth ſuch an expreſſion concerning himſelf and other faithful Miniſters of the Goſpel (2 *Cor.* 2. 15.) *We are unto God a ſweet ſavour of Chriſt in them that are ſaved, and in them that periſh*; that is, we are a means of ſalvation and eternal life to them that are ſaved, and we offer eternal life and ſalvation to them that periſh. So ſaith the Prophet concerning all the remnant of *Jacob*, *they ſhall be in the midſt of many people as a dew upon the graſs, that waiteth not for man, nor tarrieth for the ſon of man; they ſhall be as a Dew from the Lord*; that is, there ſhall be a great multitude of them, and they ſhall be as a Dew, that is, they ſhall diſtill ſweetly upon thoſe *many people as a Dew from the Lord, and as the ſhowres upon the graſs, that tar-*

rieth not for man, nor waiteth for the ſons of men. The graſs in the field is not watered by man, as herbs and flowers in a garden are, and therefore may be ſaid not to tarry, nor to depend upon man, nor upon the ſons of men, but upon God for the Dew and Showers of heaven to water it. Thus thoſe many people ſhall have help and ſweet ſupplies; though men neglect them, yet God will take care of them, and ſend the remnant of *Jacob*, ſome or other that are faithful, to be as a Dew from him upon them, to make them grow and be fruitful.

Before I paſs from this verſe, we may conſider a threefold alluſion of the Dew.

Firſt, To Chriſt himſelf. One of the Ancients expounding that place (*Judges* 6. 37, 40.) where *Gideon* deſired as a ſign from the Lord that he would ſave *Iſrael* by his hand, that the Dew might fall on the fleece, the floor remaining dry; and afterward, that the Dew might fall upon the floor, the fleece remaining dry; concludes, *The Dew in the fleece, is Chriſt in the Virgin.* Jeſus Chriſt indeed came down from heaven as the Dew, for the refreſhing and comforting of poor ſinners; he came down alſo as a Dew to make us fruitful and grow as the Lilly, and to caſt forth our roots as *Lebanon*.

Ros in vellere, Chriſtus in virgine. Rupertus in Hoſ. 14.

Secondly, In the Dew there is an alluſion to the word of God preached. The diſpenſers of the Goſpel are compared to Clouds; *Moſes* was a Cloud, and his *ſpeech diſtilled as the dew*, (*Deut.* 32. 2.) that is, it came down ſweetly and efficaciouſly. As *the manna and the dew fell together* (Exod. 16. 12, 14.) ſo the graces, comforts, and powers of the Spirit come with the word; there's dew with the Manna, and Manna with the dew. When the dew of divine doctrine comes down, Chriſt the Manna comes down too.

Thirdly, It carries in it an alluſion to that ſweetneſs of affection that is among brethren (*Pſal.* 133. 1.) *Behold how good and how pleaſant it is, for brethren to dwel together in unity!* then follows (*verſ.* 3.) *As the dew of Hermon, and as the dew that deſcended upon the mountains of Zion; for there the Lord commanded the bleſſing, even life for evermore.* Love and unity among brethren is like dew, it refreſheth them and makes them fruitful; *They who provoke one another to love, will alſo to good works* (Heb. 10. 24.) Unity makes a great increaſe. Small things grow great by concord, whereas diſcord dwindleth or reduceth great things to little things, and at laſt to nothing.

Concordia parvæ res creſcunt, diſcordia magnæ dilabuntur.

So much of Gods Father-hood or relation to the Rain and Dew: In the next words he is pleaſed to enquire of *Job* concerning the original of Ice and Froſt.

Verſe 29. *Out of whoſe womb came the Ice?*

Theſe words are an elegant Metaphor taken from Child-bearing. What woman can the Ice call Mother? God is here compared to a Mother, for the ſame reaſon for which he was before compared to a Father. We are to note (ſaith *Aquinas* upon this place) that Cold is the cauſe of Ice, which is a feminine or womaniſh quality; but the cauſe of rain and dew is heat, which is a maſculine or manly quality. And therefore the Lord ſpeaking of the generation of rain and dew, uſeth the word Father; and about the generation of Ice and Froſt he uſeth a word moſt proper to the Mother; *Out of whoſe womb came the Ice?* The word rendred *womb* ſignifies the whole belly, yea the whole body. Thus (*Pſal.* 132. 11.) *Of the fruit of thy body, &c.* The Hebrew is *belly*, ſo the word is uſed (*Gen.* 15. 4. 2 *Chron.* 22. 21.) but according to our Tranſlation it ſtrictly relates to the Mother, as if God would take upon him both ſexes, and be, as, the Father of *the rain and dew*, ſo, the Mother of the *Ice* and *Froſt*. The Ancients inſiſt much upon this ſetting forth the glory of God in the former verſe as a Father, and here as a Mother, out of whoſe womb the Ice comes; and they tell us of ſome who never had Scripture light, that yet did ſpeak of God according to this Notion, calling him *Mother-Father*. They looked to God, and honoured him, as having not onely the power of a Father, but the care of a Mother conceiving, nouriſhing, nurſing, and educating the Creature as a Mother doth her children; and therefore called God *Mother-Father*, and ſo much this change of the word in the Text doth imply, *Out of whoſe womb*

Clemens Alexandrinus, l. 5. Strom. *Docet Deum* μητροπάτορα. *ab* Orpheo *vocatum.*

Came the Ice?

Yet this manner of ſpeaking ſignifies no more than this, that Ice and Froſt are cauſed and brought forth by the power of God. The word rendred *Ice*, comes from a root which ſignifies to *make bald, or to pull off the hair*, becauſe when Froſt and Ice come, they quickly

קרח *Gelu. Radix, evulſit pilos; quia gelu terram gramine, arbores plantaſque foliis dejectis quaſi glabrat.*

quickly pull off the leaves from the trees, and the flowers from the hearbs, they make all bare-headed, and ſo Ice hath its denomination from that effect; *Out of whoſe womb came the Ice?*

And the hoary froſt of heaven, who hath gendred it?

כפר *Texit, operuit.*

The word rendred *hoary* froſt, ſignifies *to cover over*, becauſe the hoary froſt covers all over. The trees and hearbs, all things above ground, are covered with the hoary froſt, therefore it hath its name from *covering*; and here the Lord calls it, *The hoary Froſt*

Of Heaven.

Becauſe the cold which makes the hoary Froſt, comes from the Air, which is often in Scripture called *Heaven.*

Hence Note;

The Lord will be acknowledged as the Author of Ice and Froſt.

They are the effects of his power and declaration of his glory; and therefore the Lord calls ſuch-like meteors to praiſe him, (*Pſal.* 148. 8.) as evidences or proofs of his power and wonderous works (*Pſal.* 147. 16, 17.) *He ſcattereth his hoar Froſt like aſhes, he caſteth forth his Ice like morſels; who can ſtand before his cold?* The Lord takes the Ice and Froſt and Cold to be his; it is not onely *his Sun*, but *his Ice*, and *his Froſt*; he ſcatters *his hoar Froſt* like aſhes. The Froſt is compared to aſhes in a threefold reſpect: firſt, Becauſe the hoar Froſt gives a little interruption to the ſight. If you ſcatter aſhes into the Air, it darkens the light, ſo doth the hoary Froſt. Secondly, *hoary Froſt is like aſhes*, becauſe near in colour to aſhes. Thirdly, 'Tis like aſhes, becauſe there is a kind of burning in it; Froſt burns the tender buds and bloſſoms, it nips them, and dries them up. The hoary Froſt, hath its denomination in the Latine Tongue from *burning*, & it differs but a very little from that word which is commonly uſed in Latine, for a coal of fire. The cold Froſt hath a kind of ſcorching in it, as well as the hot Sun: Unſeaſonable Froſts in the Spring, ſcorch the tender fruits, which bad effect of Froſt is uſually expreſt by *Carbunculation* or blaſting. Froſt is ſometimes a great benefit, and ſometimes a great ſcourge; when it comes opportunely

Unde pruinæ nomen, è perurendo, quod fruges perurit, & vocant Carbunculationem.

tunely and in ſeaſon, 'tis a great benefit; but if it comes in the ſpring of the year, if it comes when the youth of the ſpring, buds and bloſſomes, are put forth, it proves very detrimental, and kills that hopeful ſpring of the Earth, which the warmth of a benigne Sun and wind had invited out. The Froſt of a few nights hath ſpoiled the hopes of Husbandmen and Vine-dreſſers, for the whole year. Froſt is both a benefit and a ſcourge; whether it proves the one or the other, it is God who gendreth it, and muſt therefore be acknowledged in it.

As in this 29th verſe God declares himſelf the Author of the Froſt and of the Ice, and, in opening it, ſomewhat hath been ſaid of their effects, ſo in the next verſe one remarkable and very forcible effect of the Froſt is held forth, that we may learn (and 'tis no more than our experience and eye-ſight have often taught us) what Cold or Froſt can do. Why, what can it do? It can turn water into ſtones. Such is the power of Cold, that it hardens the liquid water like a ſtone. Ice in its very firſt appearance hath the reſemblance of a ſtone, and being very thick (as in long Froſts) 'tis like a rock, like a mountain of ſtone: Thus the Text ſpeaks

Verſ. 30. *The waters are hid as with a ſtone.*

That is, when extream cold freezes the waters into Ice, the waters are not ſeen, they are lockt up, and (as it were) paved over with a ſtone; or the waters ſeem to ſuffer a ſtrange metamorphoſis, and leaving their natural liquidity and ſoftneſs, are condenſed or hardened into rocks; ſuch is the force of cold. Some expreſs it actively, not as we, *The waters are hid*, but *the waters hide themſelves like a ſtone.* Thus Mr. *Broughton* expreſſeth it. Naturaliſts tell us that in ſome cold Countries, where there are great falls of ſnow and rain, the ſnow and rain grow into ſuch a hardneſs, that you cannot reduce them into water. Chryſtal (ſay they) is nothing but water hardened by cold: And thus water is more than hid as with a ſtone, for it becomes a ſtone.

Nives in Chryſtallum durantur. Plin. l. 37. c. 2.
κρυϛαλλος τὸ δία τ͂ κρύυς συϛελλόμενον ὕδωρ
i. e. *Aqua frigore concreta.*

Hence Note;

The Lord can make wonderful changes in Nature.

What is more fluid than water, more moveable than water; it was of old grown into a divine Proverb (*Gen.* 49. 4.) *Unſtable*

ble as water; yet this unſtable body can the Lord change into a ſtone, and make it hard as a rock. Hiſtories are full of ſtrange reports concerning the effects of cold. There have been ſuch Froſts and Freezings, that great waters, mighty rivers, yea ſome parts of the Sea have been turned into a ſtone: Houſes have been built upon theſe congealed waters, and Battels have been fought upon them. The Army of King *Mithridates* overcame the enemy in a pitcht Battel upon the Ice. And 'tis freſh in memory, how the late King of *Sweden* a few years ſince, paſſed his Army over an arm of the Sea, in his war with *Denmark*. So fierce and violent is the cold in ſome parts of *Muſcovia*, that a mans ſpittle is frozen (ſay ſome) in its paſſage from his lips to the ground; much more may it be ſo, with cold water ſprinkled in the Air.

Strabo l. 2.

Danubius ripas gelu jungit duratuſque glacie ingentia tergo bella tranſportat. Plin. in Panegyr.

Now as the power of God is great in hardning that which is ſoft, ſo in ſoftning that which is hard. He that turns water into a ſtone, can turn ſtones into water. So the Pſalmiſt expreſſeth the miracle of bringing water out of the rock for *Iſrael* in the wilderneſs (*Pſal.* 114.7, 8.) *Tremble thou Earth at the preſence of the Lord, at the preſence of the God of Jacob, which turned the rock into a ſtanding water; the flint into a fountain of waters.* This is a glorious work, the turning of a viſible rock into water; but the work of God is more glorious in ſoftning a hard heart, or in turning the rocky heart of an impenitent ſinner, or the inviſible rock of an impenitent ſinners heart into the waters of godly ſorrow, working repentance not to be repented of. We ſhould much more magnifie the power of God, when we ſee hearts of ſtone melted and diſſolved into thoſe ſpiritual waters, than when (though that be a mighty work of God) we ſee the natural waters turned into, or (as the Text gives it) *hid as with a ſtone*, or when we ſee (as it followeth in the Text) that

Concreſcunt ſubitæ currenti in flumine cruſtæ.

Undaque jam tergo ferratos ſuſtinet orbes, puppibus illa prius patulis, nunc hoſpita plauſtris. Virg. l. 3. Georg.

The face of the deep is frozen.

That is, the uppermoſt part of the deep is frozen; and, I conceive, the Lord puts this in (*the face of the deep*) to ſhew that the cold hath not only power in the ſhallow ſtanding waters, but in that which is deep, and deep to amazement; ſo deep, that it is called, *The Deep*; as if all other waters were but ſhallows, compared with that. So then, not ponds only and rivers and ſhallow waters, but *the face of the deep*, where one would think the Froſt could have no power, is frozen.

The Hebrew is, *The face of the deep is taken*. The word notes taking, as a Captive or Priſoner is taken. The Lord takes the face of the deep Captive, and holds it as his Priſoner during pleaſure. They who inhabit or travel to the Northern Climes, have ſo much experience that *the face of the deep is frozen*, that I need not further inſiſt upon any proof of it; nor ſhall I further treat of theſe effects of Cold, Froſt and Ice, as conſidered in a natural way: Onely for the cloſe of all, and a little improvement of them in a moral or ſpiritual way, we may conſider them in a twofold reſemblance.

Quaſi ligata & captivata eſſet.

Firſt, Ice and Froſt reſemble all humane things. The things of this world, are they not like a Sea of Ice? that is, Firſt, Very ſlippery. Secondly, Very Uncertain, how long they will laſt or continue. Some conceive, that, the Sea of glaſſe like unto Chryſtal, which was repreſented unto St *John* in Viſion (*Rev.* 4. 6. & 15. 2.) ſignified the ſtate of the world, which is like *a Sea*, becauſe of the tumultuouſneſs of it; and like *a Sea of glaſſe*, becauſe of the brittleneſs of it; and *a Sea of glaſſe like Chryſtal*, becauſe of the clearneſs and tranſparency of it to God; he ſees quite thorow it: to him all things are naked and manifeſt. Such a thing is the world, 'tis a frozen Sea, eſpecially for the ſlipperineſs and uncertainty of it. For though the Sea be turned into a ſtone, yet no man knows how ſoon a Thaw may diſſolve it back again into water? The things of this world ſuffer ſudden changes. Though men have worldly eſtates, like to mountains of ſtone or rocks, yet the Lord can make theſe mountains, theſe rocks, melt at, and flow down at his preſence (*Iſa.* 64.2.) The greateſt mountains of worldly power and riches, which ſeem to be as hard as rocks, as compact as mountains of Adamant, are yet but like mountains of Ice before the Lord; if he let forth but a little heat of his anger and diſpleaſure againſt them, they melt like wax before the fire, or like a heap of ſnow before the Sun, and flow down preſently like water. Should we ſee men building upon the Ice (as ſome have done in a proper ſenſe) we would preſently ſay, they build upon a very unſure foundation. They who build their hopes upon any perſon or thing in this world, are no wiſer, and do no better than they who build upon the Ice. All things here below are uncertain, they may, yea, they muſt ſoon melt and paſs away, from us, or we from them.

Secondly, Ice and Froſt, the cold ſeaſon, of which the Text ſpeaketh, reſembles a ſtate of affliction and adverſity; that's Ice, that's Froſt. As warm Sun-ſhine reſembles a ſtate of proſperity, ſo Cold and Froſt a ſtate of adverſity; and ſo it doth in a fourfold reſpect.

Firſt, Becauſe Froſt or Cold is unpleaſant and pinching to the body, eſpecially to weak and tender bodies. *No chaſtening* (ſaith the Apoſtle, *Heb.* 12. 11.) *for the preſent ſeemeth* (to ſenſe and fleſh) *to be joyous, but grievous*, or (as the Greek ſtrictly) *ſeemeth to be of joy but grief.*

ȣ̓ δοκεῖ χαρᾶς εἶναι ἀλλὰ λύπης

Secondly, Ice and Froſt continue not, they are but for a ſeaſon, a Thaw will come. The afflicted ſtate of a godly man is unpleaſing, yet not laſting, to be ſure not everlaſting. Though ſome Froſts hold longer than others, yet none hold alwayes, Summer will come; and uſually where winter is fierceſt, Summer, for a recompence, is pleaſanteſt. Our Modern Geographer having deſcribed the ſharpneſs of Winter in *Muſcovia*, concludes thus; *Such is their Winter, neither is their Summer leſs miraculous. For the huge Seas of Ice which in a manner covered the whole ſurface of the Country, are at firſt approach of the Sun ſuddenly diſſolved, the waters quickly dried up, and the Earth dreſſed in her Holy-day Apparel, ſuch a mature growth of fruits, ſuch flouriſhing of herbs, ſuch chirping of birds, as if it were a perpetual ſpring.* And that the Church of God after a ſad and cold winter of affliction is relieved by a ſweet and comfortable ſummer of proſperity, is ſet forth in the higheſt ſtrains and moſt beautiful flowres of divine Rhetorick by Chriſt in that invitation to his Spouſe (*Cant.* 2. 10, 11, 12, 13.) *My beloved ſpake and ſaid unto me, Riſe up my love, my fair one, and come away; for lo, the winter is paſt, the rain is over and gone* (that is, thy afflictions are ended, thy clouds of ſorrow, and thy tears are over-blown and wiped away, and now behold a ſucceſſion of better things, even of whatſoever may call out thy joys, and renew thy comforts; for) *the flowers appear on the earth, the time of the ſinging of birds is come; the voice of the turtle is heard in our land: the figge-tree putteth forth her tender figges, and the Vines with the tender grape give a good ſmell.* Here's a new face of things indeed; what can be

Heyl. Geog.

added to the felicity of that eſtate which is ſhadowed under theſe Metaphors? Such a Summer of ſpiritual felicity in temporal liberties, after a winter of temporal ſufferings in her ſpirituals, did Chriſt invite his Church in general unto: And this may relieve particular Chriſtians in their afflictions. The cold Froſt ſeldome laſts long, never alwayes.

Thirdly, Though Cold and Froſt be pinching and troubleſome while they laſt, yet they have a very good effect upon the Earth while they laſt. Firſt, they mellow the Earth. After a laſting Froſt the clods of Earth crumble eaſily, whereas if it lie all the Winter without a Froſt, they are more ſtiffe, and not ſo fit for husbandry: Thus afflictions mellow the heart of man, and make it more fit for Gods husbandry. As Froſt dries up the ill humours of the Earth, ſo doth affliction thoſe of the ſoul; and thereby prepares it to receive the ſeed of the Word. When God afflicts his people, it is *for their profit, that they may be partakers of his holineſs*; that is, that they may profitably improve all thoſe means which he hath appointed to make them more holy. And hence,

Fourthly, As Froſt and Cold kill the weeds and worms which eat the roots and hinder the growth of Herbs, Corn, and Plants; ſo afflictions kill our luſts, thoſe worms and weeds that breed and grow in our hearts, alwayes hindering the fruitfulneſs, ſometime to the utter unfruitfulneſs, of the ſeed of the word ſown among us and upon us (*Matth.* 13. 22.) The froſt of affliction is a means to prevent the worm which breeds naturally out of the corruption of our hearts, even that terrible worm ſpoken of (*Iſa.* 66. 24.) the worm of conſcience. As there are worms of corruption, Pride, Covetouſneſs, Wrath, Wantonneſs, *&c.* in our hearts; ſo out of theſe that tormenting worm breeds, called the worm of Conſcience. Now, the froſt of affliction which God ſends upon us, is very effectual, as to kill theſe worms of corruption which eat the roots of our graces, and hinder our fruit-bearing; ſo to prevent the life of that worm of Conſcience, which (as the Prophet ſpeaks in the place laſt named) *never dyeth.*

Therefore, as when the Lord ſends froſt, though it make us ſhake, and we have a hard time of it, yet no man riſeth up in paſſion and ſaith, I had rather dye, and be out of the world, then live in ſuch a ſeaſon; No, men know that a froſty ſeaſon, is a wholeſome ſeaſon, and they know Summer will come and make amends. So when we are in the Winter of affliction, let us not be impatient nor unquiet; let us not think that the froſt will ruine and undo us. Though Ice be upon every water, though Icicles hang upon every twig, do not think this will be at all for your undoing, it may be much for your bettering. Cold weather doth good as well as hot; and if we ſhould have all hot, and no cold, it might be very ill, very bad to us; therefore be not troubled at the cold, nor afraid of ice and froſt, they will not hurt you, unleſs you hurt your ſelves, by your impatience under them. And when 'tis coldeſt, you may warme your ſelves at the fire or Sun-ſhine of this hope, that ere long the weather will be warmer. As *Athanaſius* ſaid of the trouble given the Church by that Apoſtate *Julian*, *It is but a Cloud, it will ſoon be over*; ſo may I ſay, according to the alluſion in this Text, its but a Winters froſt, Summer will come: This ſhould be the comfort of all that fear God in a day of evil feared or felt. When Chriſt (*Mat.* 24. 32, 33.) had foretold the ſigns of his coming, he ſaid, *Learn a Parable of the Fig-tree, when his branch is yet tender, and putteth forth leaves, ye know that Summer is nigh: So likewiſe, ye, when ye ſhall ſee all theſe things, know that it is near, even at the door.* As when we ſhall ſee thoſe dreadful appearances, which are the fore-runners of Chriſt coming, ſo when we ſhall feel any chilling froſts of affliction, then we may know that Summer is at hand; when the night is darkeſt, the light is neareſt; when Winter is hardeſt, a thawing Sun leading in the Spring is approaching towards us.

There is but one kind of cold or froſt which we have cauſe to fear, and that is the froſt of unkindneſs, or the coldneſs of affection to God and one another; and I warn all to take heed of that, becauſe it is but too too probable, that this froſt and cold will hang about the hearts of many in the latter days; yea, is it not viſible, are we not ſenſible of that froſt begun, at leaſt, in theſe days? as Chriſt himſelf propheſied of thoſe latter days, (*Mat.* 24. 12.) *The love of many ſhall wax cold*; is not love to God very chil? is not charity to man, among men, of a complexion, as cold as ice at this day? Take heed of this froſt, of this cold; let not your hearts be frozen in love to God or Man. It is ſad when the ſtreams of charitable bounty are frozen, and the waters of compaſſion hidden as with a ſtone, when the very bowels of men are Ice, and their hearts harder to one another, than the nether mil-ſtone?

There are two things much to be lamented, whenever they are ſeen or felt among the Sons of men; eſpecially among thoſe who profeſs themſelves the Servants of God. The firſt is heat of anger and wrath. The ſecond is coldneſs of love and zeal. As that heat is apt to kindle unnatural fires, ſo this coldneſs may provoke the Lord to kindle judiciary fires, or fiery judgments. The coldneſs of the air will not hurt us, nor can the froſt of any affliction much annoy us, if our love wax not cold, if the froſt of uncharitableneſs to one another, and of unzealouſneſs (if I may ſo ſpeak) for God and his concerns, take not our affections.

JOB, Chap. 38. Verſ. 31, 32, 33.

31. *Canſt thou bind the ſweet influences of* Pleiades? *or looſe the bands of* Orion?

32. *Canſt thou bring forth* Mazzaroth *in his ſeaſon?* *or canſt thou guide* Arcturus *with his ſons?*

33. *Knoweſt thou the Ordinances of Heaven? canſt thou ſet the dominions thereof in the earth?*

THe Lord having queſtioned *Job* about his skill and knowledge in thoſe Meteors, the Rain, the Dew, the Ice and Froſt, all which were wrought in the Air; riſes yet higher, queſtioning him about the Stars of heaven, and their ordinary effects upon the earth, and all ſublunary bodies.

In theſe three Verſes, the Lord points at the four quarters or ſeaſons of the year; over which the four Stars or Conſtellations mentioned in this context have a predominance, according to the appointment of God in the courſe of nature: He points at Spring and Winter in the 31. *verſe*; he points at Summer and Autumn in the 32. *verſe*; and he ſpeaks of both more generally in the 33. *verſe*.

The ſum of the 31. *verſe* may be thus given; as if the Lord had ſaid, *O Job, Canſt thou alter the ſeaſons of the year?* Firſt, *Canſt thou retard, or keep back the Spring? canſt thou hinder the riſing and appearance of the* Pleiades *or ſeven Stars, ſo called? canſt thou ſtop the deſtillation of their influences, proper to the introduction of that ſeaſon? Or,* Secondly, *Canſt thou keep off the Winter, that it come not, or haſten it away when it is come, by diſſolving the colds and froſts with which the conſtellations of that ſeaſon bind up the earth, and ſo ſhorten that unkind and comfortleſs quarter of the year?* This is the plain meaning of the Text, and of thoſe hard or ſtrange words, *Pleiades, Orion, Mazzaroth, Arcturus,* uſed in it; all which Conſtellations are conceived to have their ſpecial operations upon the four quarters of the year reſpectively: For, though the acceſs of the Sun hath the chief hand in making Spring and Summer, and the receſs of the Sun in making Autumn and Winter; yet the Sun doth it not alone, but hath the aid of other adjuvant cauſes in nature, by which thoſe great changes are in part effected and produced.

Efficit quidem Sol acceſſu & receſſu ſuo iſtas anni tempeſtates, ſed habet præterea adjunctas & adjuvantes cauſas. Merl.

Further, the Reader may take notice, that three of theſe four Stars or Conſtellations, as expreſſed in our Tranſlation, *Pleiades, Orion, Arcturus,* are not literally in the Hebrew Text; nor were they known by thoſe names, when either *Job* or the Pen-man of this book lived, but were long after brought into uſe by the learned *Grecians,* and from them derived unto us; and we make uſe of theſe names, according to the received opinion, expounding the Hebrew names by them.

I ſhall not ſtay here in opening their derivations or ſignifications in either language, having done it already at the ninth verſe of the ninth Chapter of this book, where *Job* himſelf ſpake of theſe conſtellations, attributing this glory to God, that he it is, who *makes Arcturus, Orion, Pleiades, and the Chambers of the South,* which laſt are ſuppoſed to be the ſame with *Mazzaroth* here in this verſe.

Verſ. 31. *Canſt thou bind the ſweet influences of Pleiades?*

That is, canſt thou ſtop their riſing, or the giving forth of their influences, which open the earth by a kindly warmth, & cauſe graſs and corn, herbs and flowers, plants and trees of all ſorts, to ſpring and put forth? canſt thou bind them up from exerting their natural effects and proper operations? certainly thou canſt not. He that is bound, cannot do what he would, nor what he could, nor what he daily did when at liberty. The *Philiſtims* had a great mind to bind *Sampſon*, ſuppoſing that then he could not put forth his mighty ſtrength to miſchief them. Priſoners, when bound and laid in chains can do nothing. As there is a binding to do, ſo a binding not to do; and that not only with material cords, but metaphorical vows, oaths and promiſes. We commonly ſay, He that is bound muſt obey: But can any bind the Stars to obedience? what, or who but God, can bind or ſtay, either the conſtant motions or miniſtrations of the Stars? *Sampſon* could not be bound by the *Philiſtims* till he betrayed himſelf, and diſcovered the ſecret where his ſtrength lay. Who knows where the ſtrength, force and vertues of the Stars lye? or if any knew that ſecret, could they climb up to the Stars, and cut off that lock wherein their ſtrength lyeth? or break the pipes by which their influences are conveyed down to the earth? *Canſt thou bind*

Pleiades ſunt ſeptem ſtellæ, quæ ortu ſuo primæ navigationis tempus oſtendunt; unde Græcis dicuntur Πλειάδες ἀπὸ τοῦ πλεῖν quod eſt navigare, Vergiliæ Latinis à vere quo tempore oriuntur.

The ſweet influences of Pleiades?

The word rendred *Influences*, ſignifies *Delights*, or delicacies, or delicate fruits; and therefore that Garden full of ſinleſs pleaſures, which God himſelf planted for man in his ſtate of primitive innocency and felicity, is called from this word, *the Garden of Eden*, (*Gen.* 2. 15.) that is, a place of delight, commonly known by the name of *Paradice*; and hence we well tranſlate *ſweet Influences*: the Hebrew is Delights. Mr. *Broughton* tranſlates *Delicacies*; and the interlineal, *Canſt thou bind the delicate fruits that Pleiades brings forth?* That is, the green herbs, the flowers, with other delicacies and delights which accompany the Spring: canſt thou hinder their budding or appearing at Spring-time? When the deformity & dirt of Winter depart or paſs away, then there is a new face of things, then every buſh flouriſheth, then the trees and fields put on their ornaments, then the ſinging of birds fills the Air, and makes it reſound with their harmony and melodious muſick. The word is rendred *Dainties* (*Gen.* 49. 20.) and an adverb coming from this, is uſed (*Lam.* 4. 5.) *They that did fare delicately, are deſolate in the ſtreets.* As alſo (1 *Sam.* 15. 32.) *Agag came unto him delicately. Canſt thou bind the ſweet Influences*

Fructus delicatos. Pagn.

עדנות *à* עדן *quod eſt deliciari, aut voluptate & deliciis abundare.*

Of Pleiades?

The *Greeks* expreſs Winter by a word juſt of the ſame ſound with

χεῖμα.

with the Hebrew word *Chymah*, by us rendred *Pleiades*; as if this reſpected the Winter, or were a cold Conſtellation: but certainly here it relates to the Spring; and conſidering that in this place the *Pleiades* are ſaid to give out *ſweet Influences*, the delights and delicacies of the earth, the word muſt needs be meant of, or intend a benigne and favourable Star, a Spring-ſtar, rather than a Winter-ſtar; and therefore the Latines give this Conſtellation its name from the Spring, becauſe then it appears; of which ſee more *Chap.* 9. 9.

Vergiliæ, quaſi veris vigiles.

Further, When this Star, or company of Stars, (theſe *Pleiades*, or ſeven Stars) are ſpoken of by name, we by a *Synechdoche* may underſtand all the Stars: for, what influence ſoever any Star is impowered with, or putteth forth, who can hinder? *Canſt thou bind the ſweet influences of Pleiades?*

Hence obſerve:

Firſt, *God hath planted a virtue in the Stars of heaven, which they ſhed down upon the earth.*

The creatures of the earth, are (as I may ſay) fed and fattened from heaven. All *Vegetatives*, graſs, herbs, plants, flowers, trees; all *Senſitives*, beaſts of the earth, fowls of the air; yea, and rational creatures too, all men who breath in the air, and walk upon the earth, are refreſhed and fed by the influences of heaven, by the clouds and ſtars. Further, the Stars ſend down their influences, not only upon living creatures in their three ranks, but even upon inanimate creatures; the minerals, the ſtones that lye deep under the earth, the precious gems, with thoſe of a courſer grain, receive much from the influences of the Stars. So then, all earthly bodies receive and derive their vigor and beauty from the heavenly; the Sun and Moon have the greateſt power, and there is a very great power in the Stars and Conſtellations, in the *Pleiades*, *Orion*, and *Arcturus*, for the production of great effects.

Secondly, In that 'tis ſaid, *Canſt thou bind*, or ſtop the Influences of *Pleiades*?

Obſerve,

It is not in the power of man, of any man, to hinder or ſtay the virtue of the ſtars from falling down upon the earth.

What God will do by the creature, no man can undo. If God ſet thoſe heavenly bodies at liberty, and bids them ſend down their influences, man cannot lock them up, nor impriſon their powers, nor bind them from working?

And hence we may inferr. Firſt, if none can bind the influences, nor ſtay the comfortable virtue of the ſtars, when God is pleaſed to let them out? then much leſs can any bind or hinder the influences of the Spirit. When God is pleaſed to ſend his Spirit to work upon the heart of man, who can lett him?

There is a threefold influence or work of the ſpirit of God upon the ſoul of man.

Firſt, To enlighten, or to give the light of the knowledge of his own glory in the face of Jeſus Chriſt. Who can hinder God, when he purpoſeth thus to inſtruct and teach the ignorant, and make them wiſe unto Salvation, wiſer than their teachers; who can hinder it?

Secondly, To convert, to work faith and repentance, together with love, humility, *&c.* Theſe graces are deſtilled, and drop down from the Spirit of God upon the ſoul; and who can hinder the Spirit from working them in the moſt hardened and unbelieving ſouls in the moſt vain, proud, and preſumptuous ſoul? the barren'ſt wilderneſs, dryeſt heath (ſuch are perſons unconverted) are made fruitful by the influences of the Spirit.

Thirdly, To refreſh and comfort. There are unſpeakable influences of joy deſtilled from the ſpirit upon believers; and when God will let them down from heaven, who can lett them? what can let them? All the troubles and ſorrows, all the pains and tortures, that men can invent or inflict upon a believer, cannot bind theſe influences of the Spirit, nor hinder joy in believing. The greateſt evils of this life, can neither ſhut up nor ſhut out, that comfort which the Spirit ſpeaketh. The moſt churliſh winds that can blow from the coldeſt quarters of the world cannot chill, much leſs kill or blaſt thoſe fruits of the Spirit, *Love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance,* mentioned by the Apoſtle (*Gal.* 5. 22, 23.) The ſoul grows green, like a Garden or Paſture, in the Spring; the ſoul bud's, bloſſom's, and brings forth theſe bleſſed fruits abundantly, when fed with theſe dainties and delicacies of the Spirit. Thoſe great floods of trouble and perſecution, which the Serpent, any where, or at any time caſts out of his mouth, cannot prevail againſt the leaſt drop of Conſolation, wrought in the heart, by the Spirits influence. *Paul* and *Silas* were bound in Priſon, but there their perſecutors could not bind the ſweet influences of the Spirit from comforting them, nor daunt them by any terror from triumphing in Chriſt; they could ſing in Priſon, yea, they ſung at Midnight.

Secondly, We may Inferr; If God hath placed the Stars in heaven, to drop down ſweet influences upon us, then at every ſight of the Stars our hearts ſhould be raiſed up, in the admiring thoughts of the wiſdom, goodneſs, and power of God. We uſually look upon the Stars, as if they were only ſo many lights beſpangling the Canopy of heaven, and ſparkling, as ſo many fires in the firmament; but we ſeldom conſider their virtues, their influences, or the wonderful effects which they produce How few are there, who behold the heavens with *Davids* eyes. (*Pſal.* 8.3, 4.) *When I* (ſaid he) *conſider thy heavens, the work of thy fingers; the Moon and the Stars which thou haſt made: What is man, that thou art mindful of him?* God is mindful of man, not only to give him light by the Moon and Stars, by the benefit whereof he ſees other things; but God gives many unſeen benefits by the Moon and Stars. The influences of the Stars are as beneficial to us, and as great a treaſure as their light. We indeed have great cauſe (as we are commanded, *Pſal.* 136. 7, 8, 9.) to pay the tribute of thanks to God for ſetting up the Sun, Moon, and Stars in the heavens to give us light; *O give thanks to him that made great lights, the Sun to rule by day, the Moon and Stars to rule by night.* Yet we muſt not confine our thankfulneſs to God for them only as they give us light, for they give us heat as well as light, and wonder-working influences as well as either. *Moſes* (their civil Father) bleſſing the twelve Tribes, as *Jacob* their natural Father did before his departure out of the world, thus beſpake the bleſſing upon *Joſeph* (*Deut.* 33. 13, 14, 15.) *Bleſſed of the Lord be his land, for the precious things of heaven, for the dew, and alſo for the deep that coucheth beneath,*

Qui negat eſſe Deum ſpectet modo ſidera cœli.
Sidera qui ſpectat non negat eſſe Deum.

beneath, and for the precious fruits brought forth by the Sun, and for the precious things put forth by the Moon, and for the chief things of the ancient mountains, and for the precious things of the laſting hills, and for the precious things of the earth, and the fulneſs thereof, &c. Here we have two ſorts of precious things. Firſt, *The precious things of heaven.* Secondly, *The precious things of the earth, of the hills and mountains.* The former precious things are the cauſe, the latter the effect: The precious things of heaven, are the influences of the Sun and Moon, under which we are to comprehend the influences of the Stars, theſe cauſe or produce *the precious things of the earth*; that is, Graſs, Hearbs, with all ſorts of Vegetables growing upon the ſurface of the earth, they produce alſo *the precious things of the ancient mountains, and of the laſting hills*; that is, gems or precious ſtones, gold and ſilver, together with all ſorts of inferiour minerals. Now if the Stars, by their influences, yield us all theſe precious things, have we not much cauſe to admire both the power of God, who hath implanted thoſe vertues and opperations in them, as alſo his goodneſs, who hath ordained both thoſe cauſes, and their products or effects, for the benefit and comfort, yea, for the contentment and delight of man? *What is man, that God ſhould be thus mindful of him*; that for his ſake and uſe, or for the ſweetning of his paſſage through the Wilderneſs of this troubleſome world, he ſhould impregnate the earth by the ſweet influences of heaven? It hath been ſaid; *Let him look to the Stars of heaven, who denies the God of heaven; and doubtleſs he will not only not deny, but not ſo much as doubt that there is a God in heaven, who duely conſiders the pure nature, and the irreſiſtible operations of the Stars of heaven? Canſt thou bind the ſweet influences of* Pleiades?

Or looſe the bands of Orion?

We can neither bind what God lets looſe, nor looſen what God binds. What Chriſt affirmed of himſelf in regard of ſpirituals (*Rev.* 3. 7.) *Theſe things ſaith he that hath the key of* David, *that openeth and no man ſhutteth, that ſhutteth and no man openeth*; the ſame is true alſo in regard of naturals, and therefore the Lord had no ſooner ſaid to *Job, Canſt thou bind the ſweet influences of* Pleiades, but he adds, *or looſe the bands of* Orion?

Tune cæli & naturæ ordinem immutabis, ut quod Aſtrum Pleiadum *ſolvit conſtringas, aut quod* Orion *conſtringit, ſolvas* Merc.

There are ſeveral opinions concerning theſe two Conſtellations of heaven, yet all agree in this; that one of them is a benigne Conſtellation, and very comfortable to the fruits of the earth, and that the other is as ſharp and churliſh; that the one is very friendly and favourable to all living creatures, but that the other is a bitter, and as it were a killing Conſtellation; and therefore the Lord ſaith, *Canſt thou looſe the bands of* Orion? When once *Orion* hath and holds the earth, as it were in bands and chains; when *Orion* hath got the earth in his clutches, and huggs it, in appearance, to death, in his cold armes, who can reſcue it? The *Pleiades* open the earth, and ſet all free; they call up the quickening moiſture, and draw out the verdure of every growing thing: But *Orion* holds all in bands, *Orion* is a hard natured Conſtellation, the Original word ſignifies to be unconſtant, vexatious, and unquiet; becauſe, under the Dominion of this Star, the aire is uſually troubleſome and unquiet.

כסיל *a* כסל *quod eſt inconſtantem & varium eſſe, quaſi ſignum quod inconſtantiam & perturbationem aeris efficiat.*

Canſt thou looſe, &c.

The word imports opening what is faſt ſhut, or looſing what is faſt bound. When a man is in bands, we ſay, looſe him from his bands. Now ſaith the Lord, *Canſt thou looſe the bands of* Orion? that is, canſt free the aire from thoſe colds and froſts, which bind the body of the earth, and all things growing out of the earth in winter ſeaſon? The word rendred bands, comes from a root that ſignifies *to draw*; hence ſome tranſlate, *The Traces of* Orion. Traces are thoſe bands by which Horſes being faſtned to Carts or Wagons, draw them after them: Which expreſſion alludes to that natural power planted in this Star, by which, according to Gods appointment it draws rain ſtorms and cold freezing winds after it, and ſo binds up the pores of the earth. Now ſaith the Lord to *Job*, canſt thou with all thy skill and ſtrength *looſe thoſe bands*, and ſet the earth at liberty? Thou canſt not. Of *this* Orion, ſee more at the 9th *Chapter* (*ver.* 9.) I ſhall only ſay thus much further here, That theſe words ſtand in direct oppoſition to the former, ſhewing that as *Job* could not ſtop thoſe *Benigne Stars, the Pleiades*, from giving forth their vertues to the earth; ſo he could not looſe the bands of that ſevere and harſh Star, nor divert the effects which it brings upon the earth. *Canſt thou looſe the bands of* Orion?

פתח *Aut attrahentia* Orionis *aperies?* Druſ. *Aut Lora Orionis diſſolves?* Jun. *Vox Hebræa* מושכות *a verbo* משכ *traxit.* *Funes ejus ſunt operationes, quibus tempeſtates velut furibus attrahit, & frigore conſtringit terram*, Scult. *Sidus hoc oritur in principio hiemis, & terram tanquam loris conſtringit*, Piſc. *Nimboſus Orion*, Virg.

Orion? Hence learn, firſt, in general.

Cold is a binder, a great and mighty binder.

Winter binds the earth from bearing, and it binds the hands of men from working; when a man is extream cold he can make little uſe of his hands.

And as Natural, ſo Spiritual cold is a great binder. A cold heart is a bound heart. When the heart hath in it no heat of love to God, or hath not been heated with a ſence of the love of God: when the heart hath in it no heat of zeal for the glory of God, nor for the good of men; when theſe ſad colds are upon the heart, 'tis bound indeed. He that hath this cold upon him, can ſay but little to God; and will ſay, and do leſs for God: He is bound not only hand and foot, but tongue alſo. Take heed of cold upon your hearts, it will hinder you from holy activity, bind you up from duty both towards God and man. He that is only luke-warm will do God little ſervice, can do none that is pleaſing and acceptable unto God; but he that is key-cold, as we ſay, neither will, nor can do any thing at all, that may be called Service. The Apoſtle Paul (*Acts* 20. 22.) *was bound in the Spirit to go to* Jeruſalem, which was a great ſervice for Chriſt; that is, The heat of true affection, which the inſtinct of the holy Spirit cauſed in him, engaged him beyond all power of revocation to undertake that hazardous journey. But when any are bound in ſpirit by the coldneſs of their affections to Chriſt, they always prove hand-bound and foot-bound, I may ſay (without affectation according to the uſe of that word in our language) hide-bound alſo, as to any thing that is good; eſpecially, if it be (as it was in the Apoſtles caſe now mentioned) either dangerous or coſtly. And when a ſoul is in thoſe bands of the *Myſtical Orion*, the evil ſpirit, ſurely none but God can looſe them, ſeeing none but he can looſe theſe in the Text. *Canſt thou looſe the bands of* Orion, *the Winter bands?*

Hence note,

Secondly, *It is not in the power of man to looſe what God binds.*

The Lord put the queſtion to *Job* about his works, that he might ſee his own weakneſs and utter inability to undo his providential workings: When God had *Job* in bonds, it was not in his power to looſe his bonds by his ſtrength and ſtriving. The providences of God were to him as *Orion* to the earth, cold and ſharp, cauſing the froſt of adverſity to bind him ſo ſtrongly, that he could by no means looſe himſelf. Chriſt ſaith to his Diſciples about Church-cenſures rightly laid, and Church-approbation duly given (*Mat.* 18. 18.) *Whatſoever ye bind on earth, ſhall be bound in heaven; and whatſoever ye ſhall looſe on earth, ſhall be looſed in heaven.* Where man binds in Gods way, God binds too; and where man looſes in Gods way, God looſes too; but take it either in natural or ſpiritual things, it is not in the power of man to bind where God looſeth, nor to looſe where God bindeth: *Canſt thou looſe the bands of Orion?* If God appoint cold to bind the earth, man cannot looſe it; and if God will bind man with the cords and cold iron of any affliction, man cannot free himſelf. In the hotteſt natural ſeaſon of the year, man may be in cold providential bands, and under them he muſt abide till the Lord breaks the froſt and ſet him free. It is ſaid of *Joſeph* (*Pſal.* 105. 17,18, 19.) *He was ſold for a ſervant, his feet were hurt with fetters, he was laid in iron*; or, (as the Margin reads it) *His ſoul came into iron.* But how came he out? did he himſelf looſe the bands of that *Orion* who caſt him into priſon? ſurely no, the Text tells us otherwiſe; he lay faſt enough in bands, *until* (ver. 19.) *the word of the Lord came; the word of the Lord tryed him.* But what was this Word of the Lord? ſome ſay, it was the word of God to *Pharoah* in a dream, concerning the ſeven years of plenty and famine, which may be ſaid to try *Joſeph*, none but he could interpret it; & that may be ſaid to unlooſe his bands, becauſe it was the occaſion of his deliverance and advancement. But I rather conceive the word that came, was the word of Gods decree and promiſe made to *Joſeph* in a dream, for his advancement above all his brethren (*Gen.* 37. 6, 7, 8.) When once the time came that this Word of God muſt come to be fulfilled, then the bands of *Orion* were looſed; for then (ſaith the *Pſalmiſt*, ver. 20.) *The King ſent and looſed him, even the Ruler of the people, and let him go free.* And as it was with *Joſeph* ſo with *Job*, and ſo will ever be. If the cold winter blaſts of any adverſity bind up our comforts, either in our callings or relations, there is no unlooſing them until the word of the Lord come. *Solomon* giveth this counſel (*Eccleſ.* 7. 13, 14.) *Conſider the work of God*; that is, his working in the world. The reaſon of this counſel follows; *For, who can make that ſtrait which he hath made crooked? Solomon* intends this ſpecially of the dealings of God in the world; not that there is any crookedneſs or unrighteouſneſs, any iniquity or injuſtice in the ways of God; but he means by crooked, that which is troubleſom and grievous. Now if God himſelf make a thing crooked, till he himſelf make it ſtrait, it is not in the power of all the men in the world to do it. The moral ſenſe of that Text, is the very ſame with the point in hand; If God bind, who can looſe? There is no ſtriving, no contending with the providences of God: we muſt deal with, and apply to God himſelf for the altering of them, we cannot alter them our ſelves; we muſt deſire him to mend his work, we cannot: This *Solomon* plainly intimates in the next, or 14. *verſe*; *In the day of proſperity be joyful, but in the day of adverſity conſider* (in a time of adverſity things grow crooked and awry from what we would have and deſire, or from what is comfortable to us) *for God hath ſet the one over againſt the other, to the end that man ſhould find nothing after him.* Sometimes he makes things crooked, ſometimes ſtrait; ſometimes he gives a day of proſperity, ſometimes of adverſity, that no man may be able to ſay directly, what ſhall be next. And ſeeing there is no looſing the bands of *Orion* till God himſelf looſe them; therefore let all who are companions in tribulation, ſay one to another, as they in a like caſe are repreſented, (*Hoſea* 6.1.) *Come, and let us return unto the Lord, for he hath wounded, and he will heal; he hath torn, and he will bind us up*: Or, as this Text ſpeaks, *He hath bound us, and he will looſen us.*

Thirdly, From both the parts of the verſe conſidered together, theſe negatives upon man muſt be reſolved into affirmatives, as to God: *He can bind the ſweet influences of* Pleiades; *he can looſe the bands of* Orion.

Whence note;

God can both ſtop the ordinary courſe of our comforts, and deliver us from our troubles when he pleaſeth.

God can ſtop thoſe things from comforting us, and thoſe perſons from ſhewing us any favour, whoſe diſpoſitions are as benigne to us, as *Pleiades* are to the earth; and he can give us favour in their eyes, who naturally are as churliſh as *Nabal*, and us as ſharp as *Orion* to the earth. He can make a Wolf a Shepherd, and thoſe a ſafety to his ſervants, whoſe hearts were to ſwallow them up. The earth ſhall help the woman, that is, the worſt of the world, the Church. God made Ravens feed *Eliah* (*1 Kings* 17. 4.) And he ſaid of *Cyrus*, whom he calls a *ravenous Bird*, (*Iſa.* 46. 11.) *He is my Shepherd* (*Iſa.* 44. 28.) Thus the Lord looſeth the bands of *Orion*. And when he hardens their hearts againſt us, who formerly were tender towards us, or when he turns their hearts to hate us, who formerly loved us and ſhewed us favour, then the Lord may be ſaid to bind the ſweet influences of *Pleiades*. What ſweet influences of favour did the people of *Iſrael* receive from *Pharoah* and the *Egyptians*, at their firſt coming thither, and long after? yet afterwards, what grievous Task-maſters were they to them? their favours were all reſtrained and changed into yokes and bands: whence was this? The *Pſalmiſt* anſwers fully (*Pſal.* 105. 25.) *He* (that is God) *turned their heart* (that is, the heart of the *Egyptians*) *to hate his people, to deal ſubtilly with his ſervants*, and cruelly too. Thus the Power and Name of God is both wayes magnified. Whenas we have the moſt benigne *Pleiades* dropping down ſweet influences upon us, God can ſtop them; and when we have the hardeſt bands of *Orion* upon us, the Lord is able to looſe them. This glory is due to God in all the changes which we meet with in this world, whether from good to bad, from the favours to the frowns of men; or from bad to good, from their frowns to their favours, from their bands to their embraces: all is of God. And I conceive the ſcope of God in theſe queſtions, was chiefly to bring *Job* to that concluſion. The next verſe bears the ſame ſenſe.

Verſ. 32. *Canſt thou bring forth* Mazzaroth *in his ſeaſon? or canſt thou guide* Arcturus *and his Sons?*

This alſo is a denying Queſtion; Canſt thou? thou canſt not *bring forth* Mazzaroth *in his ſeaſon*. The word rendred *to bring forth*, is applyed, Firſt, to the birth or bringing forth of children (*Gen.* 15. 4.) Secondly, to the earths bringing forth flowers & fruits (*Judg.* 13. 14.) Thirdly, to the riſing of the Sun or Stars (*Gen.* 19. 23.) (*Neh.* 4. 21.) Thus here, canſt thou cauſe *Mazzaroth* to riſe, and go forth? *Or canſt thou bring forth*

Mazzaroth? What's

What's that? Some Interpreters conceive, that by *Mazzaroth* we are to underſtand thoſe Conſtellations which Aſtronomers call the *twelve Signes of the Zodiack*, which are expreſſed for learning ſake, by the fancied names of living creatures; ſo that according to this interpretation, the Suns appearance in, or paſſage through thoſe monthly ſigns, is the *bringing forth of* Mazzaroth *in his ſeaſon*. But moſt generally they are taken for the Southern Stars, and thought to be the ſame with thoſe *(Chap. 9. 9.)* Called *the Chambers of the South*; and ſeeing the other three are named there, it is not improbable that under this word the fourth is intended. Maſter *Broughton* calls them, *far Stars in the South*: The letter of the Hebrew imports that; and the Seventy derive it from a root, that ſignifies to ſeparate or diſperſe, becauſe thoſe Stars are far ſeparated, or are at a great diſtance from us, who lye under the Northern Pole. *Canſt thou bring forth* Mazzaroth *in his ſeaſon*? that is, canſt thou make that Conſtellation appear in its proper time? thou canſt not. Hence take theſe brief Notes.

Sunt collectionis ſyderum, quæ uſus obtinuit, ut vocentur ζώδια quaſi parva animalia alii vero dicunt ſignificare τὸν ἀςρῷον κύνα ſyderem canem Chryſoſt. *apud* Orus.

Colligunt quidam hic Mazzaroth *eſſe quod ibi dicebatur penetralia Auſtri.* Merc.

Remotiora ſigna Heb. *ſeparationes*, i. e. *ſidera à nobis qui ſub polo arctico degimus (ut Jobus) ſeparata; ſic autem vocantur ſidera meridionalia quæ oriuntur in principio æſtatis*, Piſc.

The Stars of heaven are brought forth by ſpecial order and appointment.

As men are brought forth at ſuch a time, in ſuch a place, ſo are they by an order from God; The Stars of heaven are not under any law of man on earth, no, nor of the Angels in heaven, (*Pſal.* 19. 4, 5.) *In them* (ſpeaking of the heavens) *hath he* (that is, the Lord) *ſet a Tabernacle for the Sun, which is as a Bride-groom coming out of his Chamber* (every morning, to viſit his Spouſe the earth) *and rejoyceth as a ſtrong man to run a race*; what is there ſpoken of the Sun, is true of *Mazzaroth* and of all the Stars, whether planted in the Northern or Southern, in the Eaſtern or Weſtern parts of heaven? 'Tis the Lord who brings them all forth, and that *in their ſeaſon*.

Note ſecondly;

The Stars of heaven have their ſeaſons, and keep their ſeaſons.

They keep them punctually to a minute, to a moment, they know their times, and they keep time; they have their ſeaſons of riſing, and their ſeaſons of ſetting. (*Pſal.* 65. 8.) *Thou makeſt*

makeſt the out-goings of Morning and Evening to rejoyce; Some Stars go out in the Morning, others go out in the Evening, their times are various, but they all keep their time, (*Pſal.* 104. 19.) *The Sun knoweth its going down*, that is, the time of its going down, the place of its going down; In this we may ſee what we ſhould do, or our own duty.

Let us come forth in our ſeaſon. The Stars are brought forth in theirs, and ſhall not we! happy are they that *come forth, and bring forth* in their ſeaſon. To hit time is a mercy as well as a duty! *Paul* indeed ſaid of himſelf, (1 *Cor.* 15. 8.) that *he was an abortive*, or *born out of due time*. An abortive in nature, is one that comes into the world before the due time. *Paul*, as to his ſpiritual birth or new birth through grace, was not, nor can any one be new-born before the due time. We may rather ſay, that we are new-born too late than too ſoon, or before our time. *Paul* might ſay he had been too long a proud *Phariſie*, a formal profeſſor, and at laſt, a perſecutor of thoſe who profeſſed the truth of the Goſpel in truth; and therefore in that ſence *Paul* was not an abortive, or born out of due time, namely, before his time: But *Paul* might ſay ſo of himſelf, that he was ſo, Firſt, Becauſe he was the laſt of the Apoſtles that was called. The other Apoſtles were called by Chriſt, while he lived here on earth: *Paul* was called by Chriſt from heaven, after his death and departure from the earth. Secondly, He was born like an abortive, or thoſe that come out of due time, becauſe of the violence, and grievous pangs which accompanied his new-birth: He was ſmitten from his horſe to the ground, and lay as one dead in his paſſage to his new-life. Such was the ſuddenneſs and violence of his converſion, that it was moſt like an abortion. Thirdly, The Apoſtle himſelf ſeems to give the reaſon in the next *Verſe*; we know abortives are uſually very weak and imperfect children, and leſs in body than thoſe born in due time. Now ſuch was Saint *Pauls* humility, ſo low was he in his own thoughts, that he calls himſelf (*verſ.* 9.) *the leaſt of the Apoſtles, not meet to be called an Apoſtle.* In all theſe, or in any of theſe notions, the Apoſtle *Paul* might ſay he was born out of due time; yet both as to the truth and ſeaſonableneſs of his converſion, he was born in due time and in his full time. Now as there is a due time, a ſeaſon for our ſpiritual birth, ſo for our fruit-bearing in ſpirituals. It is ſaid of every godly man (*Pſal.* 1. 3.) *He ſhall be like a tree planted by the rivers of water, that bringeth forth his fruit in his ſeaſon*, that is, ſeaſonable fruit. The Stars appear in their ſeaſon, and ſo ſhould the fruits of every Goſpel-profeſſor. If we ſhould ſee Winter-ſtars in Summer, and Summer-ſtars in Winter; if the Sun ſhould riſe at Mid-night, or go down at Mid-day, how prodigious would that appearance and diſappearance be! if the Sun ſhould not riſe and ſet juſt at the time we look for him, it would breed horror, and put all men into an amazement. But now the Lord brings forth *Mazzaroth* and all the Stars in their ſeaſon. O therefore, let us look to our ſeaſons; we ſhall be reproved elſe by the Stars of heaven, *Mazzaroth* will be a witneſs againſt us. *Canſt thou bring forth* Mazzaroth *in his ſeaſon?*

Or canſt thou guid Arcturus *with his Sons.*

Here's a fourth queſtion: *Canſt thou guid?* The word ſignifies to guid, or conduct gently, ſoftly, canſt thou guid them as a Shepheard guids his flock? canſt thou guid them as a Father guids his Family, his Wife, Children, and Servants? canſt thou direct them their courſe, how or which way to go? Some think he uſeth the word guid, becauſe this conſtellation repreſents the form of a Wain or Wagon, and is by us commonly called *Charles-wain*, or *the greater Bear. Canſt thou guid*

Arcturus.

That's another Conſtellation, ſeated in the Northern Pole, notably conſpicuous to us in a clear night. 'Tis the Sea-mans mark or guid. The Lord who guids that Star, hath made it a guid to the Sea-man in the night; by looking to that, he knows how to make his courſe. *Canſt thou guid* Arcturus

With his Sons.

Some read *Arcturus, and her Daughters*; Maſter *Broughton*, and her Children: We render in the Maſculine Gender, *and his Sons*. There is one principal Star, and ſeveral other Stars that ſtand as Children about their Father or Mother, and therefore the Lord expreſſeth them by that familiar Alluſion, *Arcturus and his Sons, canſt thou guid them?*

A radice נחה *duxit placidè & ſenſim ſicut paſtor oves.* Arcturus *eſt ſtella inſignis, quæ oritur in principio Autumni: Hebræi putant eſſe ſeptem ſtellas quæ ſemper apparent in noſtro hemiſphærio, à congregatione ſic dictas; nam* עיש *eſt congregatio, Merc.* עיש *Sive Cynoſura ſupra alias ſtellas in apice cœli, tanquam mater in alto ſupra filios ſuos ſedens cum iis certiſſima ratione circumducitur, &c.*

Hence Note,

Firſt, *The Stars have a Guid a Governour.*

The Stars move as directed. God himſelf is the guid of the Stars, not Man. As a Shepheard guids his flock in the fields, ſo the Lord guids the Stars in that ſpacious field of the heavens; yea, he names and numbers them, as a Shepheard doth his flock. (*Pſal.* 147.) *He telleth the number of the Stars, and call's them all by their names.* The Prophet exhorting the people *to lift up their eyes on high*, that is, to the heavens, preſently adds, *and behold who hath created theſe things?* (*Iſa.* 40. 26.) that is, the heavens, and the furniture of them, *he bringeth out their hoſt by number* (that is, the hoſt of the Stars) As an Army is enrolled and numbered, how many thouſands they are; ſo doth the Lord bring forth that hoſt by number, *and calleth them all by names, by the greatneſs of his might, for that he is ſtrong in power; not one faileth.* There's not one of the hoſt of heaven, not one of the Stars that faileth, but comes forth at Gods call, and appears as it were in rank and file, when and where the Lord gives command. Thus the Prophet ſpeaks of the Stars, as Gods hoſt; and of the Lord, as a Commander or General of an army, knowing their number, nature, place, and office; muſtering and marſhalling them, ordering them out upon ſervice as he pleaſeth. And whereas in the beſt diſciplin'd armies of men, many fail when drawn out to ſervice, ſome for fear, others through unfaithfulneſs, not a few through weakneſs and ſickneſs; here's neither weak nor ſick, neither an unfaithful nor a fearſul one in this hoſt, *not one faileth*: Nor doth the Lords memory fail, for he calls them *all by their names*; which ſhews the perfect remembrance, and exact knowledge which the Lord hath of them all. It is reported, as a wonder, of *Cyrus* King of *Perſia*, that he having a vaſt Army, yet knew them by face, and was able to call every man by his name. What then ſhall we ſay of this wonder? The Lord who *guideth* Arcturus *and his Sons*, who leads out this innumerable Army of the Stars, knows every one of them by name, and ſends them forth by name, upon what enterpriſe or ſervice he pleaſeth.

Plin. *lib.* 7. c. 24. Valerius Maximus *lib.* 3. c. 7.

The Lord having queſtioned *Job* about thoſe four eminent and well known Conſtellations, *Pleiades* in the Spring, *Orion* in the

Winter, *Mazzaroth* in the Summer, and *Arcturus with his Sons* in the Autumn, to convince him, that as he was not able, nor any man elſe, to alter the natural motions or courſes of the Stars, ſo that neither he, nor any man elſe, was able to alter the courſe of his providence.

The Lord (I ſay) having done queſtioning *Job*, about theſe four notable Conſtellations of heaven in ſpecial, proceeds to interrogate him more generally about the whole heavens, in the next Verſe.

Verſ. 33. *Knoweſt thou the Ordinances of heaven? canſt thou ſet the Dominions thereof in the earth?*

Surely as thou knoweſt not the ſpecial laws by which I govern the *Pleiades*, *Orion*, *Mazzaroth* and *Arcturus*, ſo not the general laws by which the heavens are governed. *Knoweſt thou the Ordinances of heaven?* The word here rendred *Ordinances*, is often rendred in the Pſalms *ſtatutes, laws, decrees: knoweſt thou the laws or ſtatutes of heaven?*

The word rendred *heaven* is of the dual number, as Grammarians ſpeake, becauſe, in what part ſoever of the earth any man ſtands, the heaven is cut in two parts (as to him) by the Horizon, whereof one part is over him, and the other under him; As there is a heaven above us, ſo a heaven below us, though wheresoever any man is on earth, heaven is above him. *Knoweſt thou*

The Ordinances of heaven?

Now the Ordinances of heaven may be of two ſorts.

Firſt, Thoſe which God hath given to the heavens. The heavenly bodies move according to his conſtitutions who made heaven and earth. חקות שמים

Secondly, Thoſe which the heavens give to the earth, or to man on earth. The heavens may be ſaid to impoſe their laws upon the earth, men being guided and directed by the changes and motions of the heavens, how to order many of their motions and actions on the earth, thoſe eſpecially which concern the earth. The heavens give theſe common laws (as I may ſay) to men concerning the earth: Firſt, When to Till the earth. Secondly, When to caſt their Seed into the earth. Thirdly, When to reap and gather the fruit of the earth. When to perform any part of Husbandry to the earth, is known only by the heavens; that is, the heavens by their motions and viciſſitudes, ſhew men the ſeaſons of doing theſe and theſe works on earth. And if men obey not theſe laws of heaven, nor obſerve their ſeaſons, they loſe all their labour and coſt beſtowed on the earth.

Again, when he ſaith, *knoweſt thou the Ordinances of heaven?* the meaning may be this; *Are the heavenly bodies diſpoſed or impowered by thy wiſdome? haſt thou given them vertue to work upon inferiour bodies? haſt thou made the ſtatutes by which they are governed, or by which they govern?* That's the Lords Prerogative.

Hence note; Firſt,

The heavens are under a law, they have their ſtatutes.

They are under a law in a three-fold Reſpect. 1. In reſpect of their motion, how and whither they ſhall move. 2*ly*. They are under a law as to their influences, where and on whom they ſhall drop them down. 3*ly*. (Which neceſſarily follows the former) They are under a law as to their effects and operations upon the Creatures, whether for good, or for evil. The heavens can neither hurt nor help us, but according to higher order. This threefold law may be underſtood in that one Scripture (*Jer.* 31. 35.) *Thus ſaith the Lord, which giveth the Sun for a light by day, and the ordinances of the Moon and of the Stars for a light by night.*

Note Secondly;

What all the Laws and Ordinances of heaven are, is a ſecret to man.

Knoweſt thou them? ſaith God to *Job*. There are ſome Ordinances of heaven, or ſome things for which heaven is ordained, which are eaſily and commonly known; ſuch are the changes of ſeaſons, with the diviſion of night and day, of winter and ſummer. There are alſo ſecret Ordinances and Orders given to the heavens, according to which they produce many unexpected and extraordinary effects here on earth, as Drought, and the conſequent of it, Famine; Infection in the air, and the conſequent of it, Peſtilential diſeaſes and Mortality. Who knows theſe ordinances of heaven? and if theſe are ſo unknown? then we may conclude, Firſt, If man know not ſuch like ſecret Ordinances of heaven, ſurely he is much leſs able to underſtand the ſecret counſels of heaven. We know but litle of thoſe things that are commonly ſeen and felt among us, but there are reſerves which we cannot know at all.

Secondly, We may hence alſo conclude, If the heavens have their ſtatutes and Ordinances, as to their motion, *&c.* then much more hath man ſtatutes and ordinances according to which he ſhould move. The heavens never move but according to ordinances. Let us be ſure, that whatever we do, we have an ordinance or word of God for it, either expreſs or conſequential. If the heavens be under ſuch a rule, ſhall we think God hath left man at random or without a rule, how to ſpeak, and think, and do in this world? It is dangerous to move without an ordinance, much more to move againſt an ordinance; we ſhould take heed of acting beſides a Law, much more of acting againſt a Law. *Knoweſt thou the Ordinances of heaven?* (and as it followeth)

à שטר *unde* משטרן שוטר *præfectus, ideo non nemo præfecturam vertit.* Drus. τροπὰς οὐρανοῦ *quod* Auguſtinus *interpretatur commutationes cœli.*

Canſt thou ſet the dominion thereof in the earth?

Caſt thou ſet his force upon the earth? So Mr. *Broughton* tranſlates. *To ſet the dominion,* is to make one have dominion, and as it were, to appoint a Lord or Governour in the earth: This is not mans work, but Gods. As if God had ſaid to *Job*, *Canſt thou give power to, or impower the Stars to rule day and night, to cauſe diverſity of weathers and of ſeaſons, to which all things here below muſt ſubmit, or with which they muſt needs comply?* The word which we read *Dominion*, ſignifies an *under dominion*, an inferior dominion; it ſignifies a Magiſtracy or power under a Power. The Hebrew language hath two words, the one ſignifying the power of a Judge, who gives the rule of the Law; and the other, here uſed, ſignifying the power of a Sheriff, who ſees execution done. A perſon may be in power, and have great command, yet not the firſt or chief command. The Heavens have not a ſupream or an abſolute command over the earth, but a dominion by way of adminiſtration they have, and that a large and great one. Heaven hath a dominion ſo far as to execute and fulfil that which God the ſupream Judge orders, determines, and gives forth, both concerning perſons and things here on earth. The heavens have a miniſterial dominion, reſpecting moſt changes wrought in this world. Their

Ponere dominium eſt facere ut dominetur, & quaſi dominum conſtituere. Hoc homo non facit, ſed ſolus Deus. Drus.

Qui ſimpliciter judicat & ſententiam pronunciat dicitur שפט *Sed executor, qui judicatum exequitur & cogit refractarios obedire ſententiæ judicis dicitur* שוטר

Their miniſtry reſpects, not only the conſtant and uſual changes of times and ſeaſons barely conſidered, but they have alſo a miniſtry with reſpect to thoſe uſual and rare changes, which (according to the appointment of God) befal the perſons and conditions of men in this world. *Canſt thou ſet the dominion thereof in the earth?* Thou canſt not; but I can and have, I have ſet and determined what dominion the Heavens ſhall have upon the earth, or how they ſhall exerciſe their dominion.

Hence obſerve;

The Heavens have a power on the earth.

Some Aſtrologers give them a power of doing all on the earth, as if both our lives and livelihoods depended wholly upon the Aſpects of Planets: It is not this mans endeavour (ſay they) nor that mans skill, but all flows from the Stars. Theſe make or put the Heavens, which are Gods work, into the place of God himſelf; they put the heavens into the place of the God of Heaven. All things are in the hand of Heaven, ſay they. We ſay, All things, even the Planets themſelves, are in the hand, and at the diſpoſe of God. We grant, and this Text proves, that the Heavens have a great power upon the earth; we cannot but ſee and feel what the Sun doth upon the earth, we ſee, it diſtributes the year into four ſeaſons, Summer and Winter, Spring and Autumn; we ſee, it makes Equinoxes twice in the year, when days and nights are of an even length, and as many Solſtices, in one of which dayes are of greateſt length, and nights in the other. We ſee how the Sun brings forth ſeveral effects in thoſe ſeveral ſeaſons, even the generation or corruption of natural things. We know alſo, that as the North draws the Magnete or Load-ſtone, ſo the Sun, the *Heliotrope*, a flower ſo called, becauſe it follows the motion of the Sun. It is ſaid alſo, that the Sun hath a great power upon the Cock, who therefore croweth about midnight, as if he did then congratulate or welcom the return of the Sun from the Antipodes to our Hemiſphear. Though theſe inſtances are not demonſtrative or concluding, yet they are probable evidences of the Heavens dominion in the earth.

Further, 'tis generally agreed, that the Moon hath a great Power upon the waters, cauſing the ebbing and flowing of the Sea; as alſo, upon thoſe inhabitants of the Sea, *Shelfiſh*, becauſe they are obſerved to increaſe with the increaſe of the Moon, and to decreaſe at the wane of it.

Nor may we deny the heavens have a dominion upon the bodies of men; for, though we ſubſcribe not to thoſe fancies of Aſtronomers, who have fixed a ſpecial ſtar as ruling the ſpecial parts of mans body, as you ſee in Almanacks; who tell us alſo, That in the body of man, the *Sun* anſwers the heart, *Mars* the gall, *Jupiter* the liver, *Mercury* the mouth and tongue, *Saturn* the head; though (I ſay) we ſubſcribe not to theſe, no nor to thoſe other ſentiments of theirs, who aſcribe a ſpecial dominion to the ſeven Planets over the ſeven ages or ſtages into which the courſe of mans life is commonly divided; that is, Firſt, Infancy to the dominion of the *Moon*; Secondly, Childhood to *Mercury*; Thirdly, Youth to *Venus*; Fourthly, Adoleſcency or the young mans ſtate to the *Sun*; Fifthly, Compleat manhood to *Mars*; Sixthly, Old age to *Jupiter*; Seventhly, extream or decrepid old age to *Saturn*; yet doubtleſs the Stars have a great power upon the bodies of men, as well as upon Plants and all ſorts of Vegetables, ſubordinately to the power and appointment of God, who ruleth all things and perſons according to the pleaſure and uncontroulable ſoveraignty of his own will.

Again, Naturaliſts tell us (and many are not far from believing them) that the Planets have great power over minerals and metals; They ſay, Gold is under the dominion of the *Sun*, Silver of the *Moon*, Iron of *Mars*, Lead of *Saturn*; and that Tin and Coppar are under the dominion of that Planet by them called *Jupiter*. Now whether or no God hath ſet theſe metals under the peculiar dominion of theſe ſtars, I will not diſpute; nor will I deny that there may be a natural ſympathy and congeniality between them, nor that their influences may be very operative and effectual towards their generation, production, and full concoction in the bowels of the earth.

Only let us take heed that we be not found giving that to the Heavens which God hath not given them. Remember, the dominion here intended of the heavens over the earth, is a miniſterial, not a ſupream dominion; 'tis not, I dare ſay, any ſuch dominion as thoſe Aſtrologers cry up, who would perſwade or make us believe,

Firſt, That the diſpoſitions and manners of all men are under the dominion of the Planets and Stars.

Secondly, That the very way and courſe of every mans life, is ordered by the dominion of Stars and Planets.

Thirdly, That all the ſucceſſes and events, good or bad, of mens actions and undertakings, depend upon the Stars and Planets.

Fourthly, (which ſome have adventured to affirm) That the riſe and fall of great perſons and families, together with the growths and declinings of whole Kingdoms and Commonwealths, are under the dominion of the Stars.

Fifthly, That the flouriſhings and decayings of Arts and Sciences depend upon them. Yea,

Sixthly, That the ſtars operate much towards the planting and progreſs, towards the rooting up or going back of Religion.

But this Scripture intends not any ſuch dominion of heaven over the earth: *Moſes* hath told us long ſince what this dominion is (*Gen.* 1. 14.) *And God ſaid, let there be lights in the firmament of heaven, to divide the day from the night; and let them be for ſigns and for ſeaſons, and for days, and for years.* The ordinary lights or ſtars of heaven, are always for ordinary ſignes and ſeaſons; and ſometimes there are extraordinary lights ſeen in heaven, or the ordinary are ſeen appearing in an extraordinary manner, to ſignifie that God is about to do extraordinary things, or to bring forth extraordinary times and ſeaſons.

So then, they who ſay the heavenly bodies have no power, or produce no effects upon the earth or earthly bodies, oppoſe not only the teſtimony of ſenſe and daily experience, but this, and other expreſs teſtimonies of Scripture. And as for thoſe who aſcribe all thoſe things before mentioned, or any one of them abſolutely to the dominion of the heavenly bodies or luminaries, they put them in the place of God himſelf, and overthrow the common foundations of Religion, which teacheth us to depend wholly upon God for all things, which teacheth us alſo to truſt in him alone, and to look upon his favour (not the favourable looks or aſpects of the Stars) as the fountain of all our good, as alſo to fear him and his diſpleaſure alone (not the diſpleaſed locks of the Stars) as the fountain of all penal evils.

Therefore let us in theſe things ſpeak and think according to ſobriety. All that I ſhall add for the concluſion of this Point, is,

Firſt, Let us be warned and awakened by the ſignes of Heaven;

but let us not be diſmayed at them; let us leave that to the Heathen, who know not God (*Jer.* 10. 2.) or rather, let us pray, that the Heathen may no longer be left under that blindneſs and bondage.

Secondly, If any would know what ſhall come to paſs, or would acquaint themſelves with future events, whether with reſpect to perſons or Nations, let them not go to, nor conſult Stargazers, but the holy Scriptures, the Word of God; for he hath given us a written word, wherein as in a glaſs, we may ſee,

Firſt, What God would have us to do, and how to order the whole courſe of our lives.

Secondly, What good, what bleſſings, what ſucceſſes, we are like to have or may expect through his free favour to us in Chriſt, we walking humbly, holily, believingly before him.

Thirdly, What evils, what croſſes, what curſes, what miſeries, what miſchances (as we ſpeak) we are ſubject to, and may fear, if we walk proudly, impenitently, frowardly, in the way of our own hearts. We need not go to the Stars if we would know what is like to befal us in this life; let us conſult the Promiſes, and they will tell us what good we ſhall receive, if we believe and obey; let us go to the threatnings, and they will tell us what evils will be our portion, if we are unbelieving and diſobedient. Let us fear God, not the Stars; let our hope be in God, not in the Stars. If we are evil, and do evil, the moſt auſpicious conjunctions, benigne and promiſing appearances of the Stars in our nativity, will never produce us any true good; and if we are good, and do good, their moſt inauſpitious, harſh and threatning appearances ſhall do us no hurt: It needs not trouble us under what Star we were born, if we are new born. One being told, that the Stars in power, or which had the dominion in his birth, bare him no good will, anſwered, *I care not for that, I have had a ſecond birth. Do not my words* (ſaith the Lord, *Mic.* 2. 7.) *do good to him that walketh uprightly*? doubtleſs they do, and ſo they will, let the Stars do their worſt. Let us ſit down quietly in this aſſurance, That whatſoever rule or dominion Heaven hath in the earth, the dominion of God is over, and over-ruleth the Heavens.

JOB, Chap. 38. Verſ. 34, 35, 36, 37, 38.

34. *Canſt thou lift up thy voice to the clouds, that abundance of waters may cover thee?*
35. *Canſt thou ſend lightnings, that they may go, and ſay unto thee, Here we are?*
36. *Who hath put wiſdom in the inward parts? or who hath given underſtanding to the heart?*
37. *Who can number the clouds in wiſdom? or who can ſtay the bottles of heaven,*
38. *When the duſt groweth into hardneſs, and the clods cleave faſt together?*

IN the context of theſe five Verſes, return is made to the Meteors of Heaven. The Lord having queſtioned *Job* about the Stars, thoſe pure heavenly bodies, the *Pleiades*, *Orion*, *Mazzaroth, and Arcturus with his Sons*; here puts the queſtion afreſh about the aireal bodies, or the natural works of God in the Air. The firſt queſtion concerns the *Clouds*, and the effects or births of them, *the waters*.

Verſ. 34. *Canſt thou lift up thy voice to the clouds?*

That is, canſt thou do it effectually? *Canſt thou ſpeak ſo loudly that the clouds above may hear thee; and ſo powerfully, that they will obey thee?* Any man, the meaneſt man may lift up his voice toward the clouds; but no man, no not the mightieſt man, can lift up his voice to the clouds and be heard; that is, be obeyed by them: *Thou canſt not command the clouds.* Though a man ſpeak, and ſpeak aloud, though he lift up his voice (as God bid the Prophet to his people) like a Trumpet, to the clouds, yet the clouds will be deaf at his voice, as deaf as ſinners commonly are at the voice of a Prophet, though lifted up like a Trumpet. The voice here intended, is an effectual voice; ſuch a voice to the clouds is proper and peculiar to God alone, whoſe power and Empire is ſo great and large, that he can ſtretch forth his voice to the clouds far and near all the air over, and cauſe them both to appear

Numquid deſcendet ad te pluvia imperio tuo? Vatabl.

pear at his call, and preſently to empty themſelves and pour out their waters according to his direction, upon any coaſt or quarter of the earth. The text is ſingular, *Canſt thou lift up thy voice to the cloud?* canſt thou lift up thy voice to any one of them, as it were by name? We render it plurally, *Canſt thou lift up thy voice to the clouds*, to any one, or to all of them?

That (as it followeth) *abundance of waters may cover thee.*

As if the Lord had ſaid; If I lift up my voice to the clouds, they preſently diſſolve and melt, and abundance of waters flow down to cover man and beaſt; to cover the fields, the corn, the graſs; nor is it any marvel, if the clouds, thoſe thin, and, upon the matter, liquid bodies, melt and flow down at the voice of God, whenas at his voice the mountains flow down, and the rocks themſelves, even the hardeſt rocks are melted into waters, or give forth abundance of water (*Num.* 20. 8.) *Eliphaz* ſaid to *Job*, at the 22. *Chap.* of this book, and the 11. *Verſ. Abundance of waters cover thee.* The words are the ſame there and here, but the ſence is very different; *Eliphaz* meant it there, of metaphorical waters, the waters of affliction, with which God covered, yea, almoſt over-whelmed and drowned *Job*; But the Lord ſpeaks here of natural waters. *Job* could not call to the clouds, and get abundance of thoſe waters to cover him, nor was he able in a way of command to get one drop of water from the clouds. The words are plain, and the ſcope of them obvious, even to convince *Job* yet further of his inability and frailty; or that he ought to leave God to the government of the world, to the government of Perſons, Families, and Nations, for as much as himſelf was not able to govern a cloud, nor to order out the leaſt ſhower of rain.

Hence Note;

Man hath no abſolute or ſoveraign power over any creature.

Clouds will not be commanded, cannot be commanded, by the greateſt and mightieſt of the ſons of men. *Job* was a great Prince himſelf, yet he could not, neither can the greateſt Princes of the world command a ſhower nor a drop of rain to fall from the heavens. Man cannot command the clouds to rain, either when he will, or where he will, or how much he will; theſe powers belong to God alone. Yet in one ſenſe man may lift up his voice to the clouds, and abundance of waters will cover him. There is a twofold voice of man: Firſt, A commanding voice; And ſecondly, A praying voice. Let man lift up his commanding voice to the clouds, as long as he will he ſhall get down no rain, but if man by faith lift up his praying voice to the clouds, that is, to God, in whoſe hand the clouds are, he may get rain, yea, abundance of waters to cover him. (*Zach.* 10. 1.) *Aſk ye of the Lord rain, in the time of the latter rain, ſo the Lord ſhall make bright clouds, and give them ſhowers of rain, to every one graſs in the field.* At the voice of man humbly praying, the Lord makes *bright clouds*; or (as our Margin hath it) *lightenings*, which fore-run black clouds; to thoſe God gives ſhowers of rain, and thoſe ſhowers of rain give every one graſs, that is, they cauſe all ſorts of Vegetables to ſpring and flouriſh in the fields, both for man and beaſt. This was one of the caſes which *Solomon* put in his prayer, at the dedication of the Temple for the Lords anſwering of prayer. (1 *Kings* 8. 35.) *When heaven is ſhut up, and there is no rain, becauſe they have ſinned againſt thee; if they pray towards this place, and confeſs thy name, and turn from their ſins when thou affliCteſt them; then hear thou in heaven, and forgive the ſin of thy ſervants,* &c. *and give rain upon thy land.* When the clouds are lockt up, when they are as braſs over our heads, prayer moves the Lord to open them, or to melt them down into ſhowers, for the refreſhing and fructifying of the earth. The Apoſtle *James* (*Chap.* 5. 17, 18.) tells us, that *Elias* covered the earth with abundance of rain, by lifting up his voice in prayer. *Elias* (*ſaith he*) *was a man ſubject to like paſſions as we are, and he prayed earneſtly that it might not rain, and it rained not on the earth by the ſpace of three years and ſix months: And he prayed again, and the heavens gave rain, and the earth brought forth her fruit.* The holy hiſtory makes the ſame report (1 *Kings* 18. 45.) *And it came to paſs in the mean while that the heaven was black with clouds and wind, and there was a great rain,* &c. If we would have rain, we muſt aſk for it, and lift up a praying voice to God, who commands the clouds; it is a vain thing for us to lift up a voice to the clouds in our own name, to command them to give us rain in the ſeaſon of it.

And as this is true of the clouds and rain, ſo of all creatures, Their powers and vertues, their efficacies and influences are not at our command, but if we look up to God and wait upon him in prayer, he can command them all to give out their vertues both to ſerve our neceſſities and accommodate our delights. Now, as in this queſtion God ſhews *Job* his inſufficiency to command water; ſo in the next to command fire from the clouds.

Verſ. 35. *Canſt thou ſend lightnings that they may go, and ſay unto thee, here we are?*

What lightning is, hath been ſhewed once or twice already, in this and the former Chapter, and therefore I ſhall not ſtay here in any diſcourſe, either about the nature or the wonderful effects of lightning.

But the Lords manner of ſpeaking, and his purpoſe in ſpeaking here about the lightning is very conſiderable, and calls for further diſcourſe. *Canſt thou ſend lightnings that they may go,* &c. As if the Lord had ſaid, *If thou canſt not prevail with the clouds to ſend rain? canſt thou prevail with them to ſend lightning? haſt thou the command of thunder and lightning?* will the lightnings come forth at thy bidding?

The words may have a double alluſion. 1. To the General of an Army commanding his Souldiers, and they going at his word. 2. To the Maſter of a Family, who gives orders to his Servants, and they go at his word; *Canſt thou ſend lightnings that they may go*

And ſay unto thee here we are? or, as the Hebrew is, *Behold us.*

That manner of ſpeech *here we are* or *behold us*; is a deſcription of the moſt ready obedience, either of Souldiers to their General, or of Servants to their Maſter. Will the lightnings obey thee thus, and ſay, here we are? Some expound theſe words, as ſuppoſed to be ſpoken by the lightnings, upon their return from ſome former ſervice given them in charge by God, as having diſpatcht what they were ſent for, and were ready to go again. Hence the Latine tranſlator gives it thus; *That they being returned (or after their return) ſhould ſay unto thee with reverence, here we are.* 1. Ready to go whitherſoever thou wilt ſend

Ut reverentia tibi dicent adſumus, Vulg.

ſend us. 2. Ready to do whatſoever thou wilt enjoyn us. As if the Lord had ſaid; *Canſt thou ſend forth the lightnings, and will they return to thee, and ſay, we have done thy commands, and here we are again to receive freſh commands, or new orders from thee?* Surely, as the rain will not thus obey thee, ſo neither will the lightnings, neither the one nor the other will be thy ſervants, to go of thy errand, or execute thy will.

The ſame note which I gave before concerning the rain, might be taken up here again concerning the lightnings, *They are not under the command of man*, &c.

Secondly, for as much as the Lord here denies this priviledge, both reſpecting the rain and lightning unto man, he would have us underſtand and know that both are in himſelf; though you cannot, yet I can command them, both are under my dominion. While the Lord ſhews *Job* his impotency to command theſe meteors, he aſſerts his own omnipotency; as he hath made them, ſo he can rule them.

Hence obſerve;

All creatures, even thoſe which ſeem to be moſt out of command, are fully under the command of God.

What, to appearance, is more out of command than the lightning, that quick, that piercing, that fierce and fiery creature, yet that ſtirs no more than a ſtone, till the Lord commands; and at his command it ſtirs, and is gone in a moment. *The Lord God hath ſpoken* (ſaith the Prophet *Amos* 3. 8.) *who can but propheſie?* And as a faithful Prophet cannot but prophecy, ſo the not only faithleſs, but ſenſeleſs creatures cannot but do what God hath ſpoken. That of the *Pſalmiſt* (*Pſal.* 104. 4.) which we read, *who maketh his Angels ſpirits, his Miniſters a flaming fire*; ſome render thus, *who maketh the winds his meſſengers, and the flames of fire his miniſters.* That is, he uſeth tempeſtuous winds and flames of fire as his meſſengers and miniſters. The ſame Hebrew word that ſignifieth *an Angel*, ſignifieth *a Meſſenger*, at large, and the ſame word that ſignifieth *a Spirit*, ſignifieth alſo *the Wind*. And as the words, ſo the truth will bear both tranſlations or conſtructions; for as thoſe higher or higheſt of rational creatures, the Angels; ſo thoſe high inanimate creatures, the winds and lightnings, which may properly be called *flames of fire*,

fire, are the Miniſters and meſſengers of God; that is, they go forth and Miniſter according to his Word, they ſay, *Here we are.* The Lord by a call or word ſpeaking can have whom and what he will to ſerve his purpoſe, and fulfil his decrees. It is ſaid (2 *King.* 8. 1. as alſo, *Pſal.* 105. 16.) *The Lord called for a famine*, a famine of bread; and he no ſooner called, but the famine came, and ſaid, *Here am I*; the famine preſently brake the ſtaff of bread, and did eat up all the good of the Land. The Prophet *Haggai* (Chap. 1. 11.) repreſents the Lord, ſaying, *I called for a drought* (which is the uſual fore-runner of famine) and the drought ſaid, *Here am I*; it came preſently as ſoon as the Lord commanded. On the other hand, when the Lord made many promiſes under the new Covenant, among other things, he ſaid, *I will call for plenty* (Ezek. 36. 29.) *I will call for the corn, and will increaſe it, and lay no famine upon you.* As in thoſe other places he called for famine and drought, ſo here he ſaith, I will *call for plenty*, and it ſhall ſay, *Here am I*; abundance of corn and graſs, and fruits of the earth came at that call. Lamenting *Jeremiah* ſpeaking of the woful captivity of the people of *Iſrael*, ſaith (*Lam.* 1. 15.) *The Lord called an aſſembly againſt me*, that is, I conceive, an aſſembly of the *Aſſyrians* and *Babylonians*, an aſſembly of men, an army of men; he cauſed them to aſſemble and come together; he did but call, and they ſaid, *Here we are*, and we will go vex *Judah* and *Jeruſalem.* Thus, if the Lord call for famine and drought, if he call for an aſſembly of men, for men aſſembled with the ſword of war in their hand, to puniſh and chaſtiſe any people for their ſin; they will ſurely come and do his pleaſure: whatever the Lord calls for, cannot but come. Take this inference from it;

> *If the Lord have ſuch a command upon all creatures, even the inanimate creatures; if the lightnings anſwer him when he calls*, Here we are, *Then how readily ſhould men, the beſt of viſible creatures anſwer his call and ſay*, Here we are?

When the Lord ſaid to *Abraham* (*Gen.* 12. 1.) *Get thee out of thy Country, and from thy Kindred, and from thy Fathers houſe, unto a Land that I ſhall ſhew thee*, he never diſputed the caſe, but (ſaith the Apoſtle, *Heb.* 11. 8.) *Obeyed and went out, not knowing whither he went.* He never enquired what the place was to which he was to go, nor what accommodations he ſhould find when he came thither: *Abraham* knew he was to go whither God called him to go, though whither he was to go he knew not. And when long after this the Lord called to *Abraham* (*Gen.* 22. 1.) he ſaid, *Behold, here I am*; or, *Behold me*; as if he had ſaid, Lord, I am here ready to obey thy command, to go of thy errand, to carry whatever meſſage thou ſhalt put into my mouth, to do whatever work thou ſhalt put into my hand; and that *Abraham* did not complement with God, it appears in the ſame Chapter; for though when God commanded him to offer up *his Son, his only Son* Iſaac, *whom he loved*, everyword was enough to wound his heart, & the laſt deepeſt (to part with a Son is hard, with an only Son harder, with a ſon dearly beloved, is hardeſt of all, eſpecially when he muſt be not only paſſive but active in this loſs, & his own hand muſt give the parting blow) yet *Abraham* being called to this hard and hot ſervice, ſaid, *Here am I*, and readily obeyed. This readineſs at the call of God, *David* profeſſed from his own experience (*Pſal.* 27. 8.) *When thou ſaidſt, ſeek ye my face, my heart ſaid unto thee, thy face Lord will I ſeek.* That is, as thou haſt commanded that I ſhould worſhip thee, ſo I do; or, what thou, O Lord, ſayeſt, is my deſire; thy command is not only the reſolution, but the requeſt and ſupplication of my ſoul. We have the like readineſs of that holy Prophet *Iſaiah*, who (after the Angel with a coal from the Altar had touched his lips, and cleanſed him from his filthineſs) hearing the Lord enquire for a meſſenger, *Whom ſhall I ſend?* preſently anſwered (as the lightning in the Text) *Here am I, ſend me* (*Iſ.* 6. 8.) Lord, I am ready to go whitherſoever thou wilt ſend me. This ſhould be, &, in ſome meaſure is the temper of all believers; though they may have, & to their ſorrow, find many reluctancies and ſtops, yet this is in the heart of every true believer, to be ready at the call of God, & to ſay, *Here I am.* When the Apoſtle *Paul* had a call to preach the goſpel of Chriſt, which once he perſecuted, *Immediately* (ſaith he, *Gal.* 1. 16.) *I conferred not with fleſh and blood*; he made no delayes, much leſs any excuſes, leaſt of all any denials, but *was obedient to the heavenly Viſion.* As ſoon as he had that viſion and call from God to go and preach the Goſpel, he never ſtood reaſoning and conferring with fleſh and blood, he put no queſtions, he asked not this or that mans opinion, whether it were beſt for him to go or not; neither did he confer with the fleſh and blood in his own heart, he conferred not with himſelf, he conſulted not his own ſafety, nor any carnal intereſts, but did as he was commanded. And unleſs we do thus, not only will the ordinary practiſe of ſervants to Maſters riſe up in judgement againſt us (*Mat.* 8.9. *I am a man under authority* (ſaid the Centurion) *having ſoldiers under me*; I have a ſuperior officer, and I have inferior ſoldiers, *and I ſay to one go, and he goeth*; *and to another come, and he cometh*: Such is or ought to be the carriage of ſoldiers and ſervants towards their Superiors. Now I ſay, unleſs we readily obey the voice of God, not only will the daily practiſe of ſervants, but the practiſe (if I may ſo ſpeak) of the lightnings from the clouds, will riſe up in judgement againſt us and condemn us. Shall a ſervant ſay, *Here I am*, at the call of man? Shall the lightning ſay, *here I am*, at the call of God? and ſhall not man ſay ſo at Gods call? Shall men put queſtions to Gods commands? Shall they query, *Will the world bear it if I do this? or, will this ſtand with my eaſe and profit, with my credit or commodity, when God requires it?* If any do ſo, the lightning may flaſh in the face of their conſciences, and not only blaſt them as ſtubborn and diſobedient, but brand them for fooliſh and unwiſe, or, at leaſt, for want of wiſdom; about which the queſtion is put to *Job* in the next verſe.

Verſ. 36. *Who hath put wiſdom into the inward parts? and who hath given underſtanding to the heart.*

Some Interpreters conceive, that at this verſe the Lord enters diſcourſe with, or begins to queſtion *Job* concerning living creatures; and beginning here with man, the chiefeſt of viſible living creatures, he proceeds to inferior living creatures, the beaſts of the earth, and the fowls of the air, as followeth in the 39*th* Chapter: Yet the very next verſe offers a great objection againſt this opinion; for there return is made to the former matter, the works of nature. Verſ. 37. *Who can number the clouds in wiſdom? or who can ſtay the bottles of heaven?*

And therefore I rather conceive, that this 36th verſe is to be joyned with the two former already opened; as if here the Lord would convince man, that as he hath not power ſufficient to command, ſo not wiſdom enough to diſpoſe, either of the Rain or of the Lightnings; under which, by a *Synechdoche*, all other creatures may be comprehended. As if God had ſaid, *What ever wiſdom man hath, is of my putting into him; now I have not given him wiſdom enough, nor taught him how to order and diſpoſe the clouds and lightnings; and if I have not given him wiſdom for theſe things, whence ſhould he have it?* So then, according to this way of interpretation, the 37th verſe which followeth, gives a reaſon why man cannot attain to this priviledge, the government of the clouds, the diſpoſal of rain and lightnings, even becauſe God hath not given him any ſuch wiſdom. All the wiſdom which man hath, is the gift of God; but God hath not given man wiſdom to order the clouds and lightnings, therefore he hath no ſuch wiſdom.

Who hath put wiſdom into the inward parts?

Wiſdom may be taken either generally for knowledge, which is the light of the mind, and may be called ſpeculative knowledge; or particularly, for prudence, which is practical knowledge, in the due ordering and manage of things before us. *Who hath put wiſdom*, of either ſort,

Into the inward parts?

The word which we tranſlate *inward parts*, ſignifies ſometimes *the Reins*, and ſometimes *the Heart*. The *Chaldee* paraphraſe renders, *Who hath put wiſdom into the heart*: The matter is not much, to which of them we determine it; for, though *the heart* in Scripture, is uſually put for the ſeat of wiſdom, and *the Reins* for the ſeat of the affections; yet *David* ſaith, *My reins inſtruct me in the night ſeaſon* (*Pſal.* 16. 7.) To inſtruct or teach, is properly the work of wiſdom. The word is well rendred by us, *the inward parts*, for that takes in all; wiſdom lyeth within (*Pſal.* 51. 6.) *Behold thou deſireſt truth in the inward parts, and in the hidden* (part) *thou ſhalt make me to know wiſdom*. The *inward parts*, in the former part of that verſe, and *the hidden* (part) in the latter, are the ſame; by both, or either, he means his ſoul in all the faculties or operations of it. And indeed, neither *the Reins* nor *the Heart*, nor any, nor all the members of the body, are properly or ſtrictly wiſdoms ſeat. Wiſdom is lodged in the ſoul, *in the man of man*, as ſome call it; and therefore that muſt needs be intended here: but becauſe Naturaliſts ſpeak of wiſdom, as lodged and exerciſed in bodily parts, ſome placing it in the heart, ſome in the head, others in the reins; therefore we may well place it (as our Tranſlation expreſſeth it) in *the inward parts*. The original word ſtrictly imports, *that which is covered over*, the root is rendred *to cover*; and Grammarians give this reaſon of it, becauſe the reins and kidneys are covered with fat. But ſeeing all the inward parts of man are in a ſenſe covered parts, that notation of the word may very well ſort with our Tranſlation; as alſo with that which is the expoſition of the inner parts, the mind or ſoul of man. So then, *Who hath put wiſdom into the inward parts*, is plainly this; Who hath planted it in the mind or ſoul of man? who hath rooted it there? who hath made man wiſe? ſome give the ſenſe thus, *Who hath made man a reaſonable creature*? or beſtowed that rational faculty upon man, whereby he is able to apprehend the truth of the works of God, and to inquire into, and find out many ſecrets in nature? Thus ſome (I ſay) expound it, ſpecially of that rational power with which man, as man, is naturally endowed, and not of wiſdom attained in Schools and Academies by ſtudy, or in the world by experience, which is but the lightning of reaſon, or of that natural wiſdom planted by God in man as a reaſonable creature. Taking this ſenſe, *Who hath put wiſdom into the inward parts*, is no more but this; Who hath made man a rational creature? who among men, can take this honour to himſelf, and ſay, I have put this wiſdom, called reaſon, into my ſelf or any man? ſurely none: 'Tis the ſole prerogative of God to put wiſdom, in the loweſt and commoneſt notion of it, reaſon, into the mind of man. *Who hath put wiſdom into the inward parts?*

Sapientia non tantum in corde, ſed & in renibus aliquo modo poſita eſt. i e. Quòd omnis hominis affectus à divina quadam ſapientia irradietur. Coc.

Renes טוחות *vocantur, ut quidam volent quia ſunt oblitæ adipe.* Drus.

Quis poſuit, *&c. inſinuans ſe de illa ſapientia loqui, quæ nec co-operante ratione, nec induſtria humana, nec per ullam diſciplinam acquiſita eſt.* Janſon.

Hence obſerve;

Mans natural reaſon is the gift of God.

All wiſdom floweth from God, the eternal and inexhauſtible fountain of wiſdom; it is of God that all men have reaſon, as well as that any men have grace. Reaſon is a very great gift, take it barely, as unpolliſhed and unheightned, by ſtudy, by Arts, Sciences and experiences: Wiſdom, as planted in nature, is a high favour. As grace ſets one man above another, ſo this natural wiſdom ſets every man above the beſt of bruits. And as this wiſdom in man (which is properly called wiſdom) ſo that Analogical wiſdom, or that appearance of wiſdom, that is in many ſubtile bruits, is of *Gods* putting & planting too. And if ſo, then much more thoſe higher indowments, the polliſhings and the inrichings of mans reaſon, are of God. Reaſon is that ground or ſoyl, which being tilled and dreſs'd, manured and well wrought upon, brings forth thoſe excellent fruits of wiſdom which ennoble the mind of man. (*James* 1. 17.) *Every good gift, and every perfect gift is from above. The good gift,* may be taken for natural wiſdom; that's of God: and the *perfect gift,* for infuſed wiſdom, eſpecially in ſpiritual things; that's more of God, that's chiefly *from above, and comes down from the father of lights, with whom there is no variableneſs nor ſhadow of turning.* From this point we may infer,

Firſt, Seeing wiſdom, both that which is planted in man, as a rational creature, and that alſo which man acquires by induſtry, is of God, *Then God knoweth how wiſe any man is, and what any mans wiſdom amounts to.* God can eaſily compaſs the wiſeſt man in the world. The wiſdom of ſome men is beyond the compaſs of many men; but the wiſdom of all men, is infinitely within the compaſs of God. He that hath put wiſdom into man, is himſelf wiſer than all men. Thus *David* argued (*Pſal.* 94. 9.) *He that planted the ear, ſhall not he hear? and he that formed the eye, ſhall he not ſee?* doubtleſs he doth. God hath made ſight and hearing, and therefore the ſeeing and the hearing powers are tranſcendently in God. And as it followeth (*verſ.* 10.) *He that teacheth man knowledge, ſhall not he underſtand?* certainly he doth. He underſtands and knows, not only what men underſtand and know, but he underſtands how much underſtanding, and what knowledge any man hath; God looks through all.

Secondly, If God hath put wiſdom into man, *then he can take wiſdom from man, he can deſtroy the wiſdom of the wiſe,* he can turn the wiſdom of an *Achithophel* into fooliſhneſs. As he can make a fool wiſe, ſo he can make a wiſe man a fool, or befool the wiſeſt men.

Thirdly, If all wiſdom be of the Lords putting in, *then let none be proud of their wiſdom.* There is nothing that we are ſo apt to be proud of as of our wiſdom. If we have but better natural parts than others, we are preſently lifted up above others; if we have better acquirements than others, we are apt to be proud of our ſelves. A little knowledge puffeth up, and indeed that which puffeth up is but a little. True wiſdom, though great, doth not puff up, for that leads us to him that gives us wiſdom, and that will keep us humble.

Fourthly, We may infer, *if the Lord hath put wiſdom into man, then man ought to be thankful to the Lord for the wiſdom he hath.* As man ſhould not be proud of his wiſdom, becauſe how much ſoever he hath, he hath received it; ſo man ought to be very thankful for wiſdom, becauſe how much or how little ſoever it is he hath received it. If all receipts from God call for thanks, how much more this receipt of wiſdom? which, next to grace, is the moſt precious thing we receive from him, and is it ſelf ſometimes put for grace.

Fifthly, *If wiſdom be of Gods putting into man? then let men be careful to uſe their wiſdom for God.* That ſtock which another man hath put into our hands, he expects we ſhould uſe it for him; eſpecially, that we ſhould not uſe it againſt him, or to his diſadvantage. How wicked are they, who are ſo far from uſing their wiſdom for God, that they uſe it againſt God, that is, againſt his intereſt, truth, and ſervants. *Pharaoh* ſaid (*Exod.* 1. 10.) *Come on, let us deal wiſely with them.* And what was it for, but to vex and enſlave Gods *firſt born*, the people of *Iſrael*. He that imploys his wiſdom to any evil purpoſe, imployeth it againſt God, and ſo armes himſelf with what he hath received from God to reſiſt God: Wo to thoſe who do ſo. Wiſdom is of Gods giving; uſe it then for him, and dedicate it to him; above all, take heed of uſing it againſt him. It had been better for that man that he had been a bruit, than that he ſhould be ſo brutiſh, as to imploy his underſtanding and reaſon againſt God.

Sixthly, If the Lord hath put wiſdom into man; *Then man muſt be accountable to God for his wiſdom,* as alſo for all the other talents which he hath received. Wiſdom is a great talent; they who are ſo wiſe as to know what that means, will uſe it tremblingly, that they may give their account rejoycingly. They are wiſe indeed who daily conſider, whence or from whom they had their wiſdom, and before whom they muſt come to a reckoning, what they have done with it, even before him who hath put all their wiſdome into them. *Who hath put wiſdom into the inward parts?*

Or who hath given underſtanding to the heart?

This latter part of the *Verſe* is of the ſame ſence with the former, only it is doubled to ſhew the certainty of the thing; *underſtanding* in the heart is the ſame with wiſdom in the inward parts.

Yet here is a word in the Original uſed for the *heart*, different from what is commonly uſed, and ſo occaſions a difference among Interpreters and Tranſlaters. Grammarians derive it from a word that ſignifieth *to look or behold*, *to ſee and foreſee*, and the Noune ſignifieth a *picture*, becauſe pictures are pieces of art, which draw all mens eyes to behold and look upon them; and the heart is therefore expreſt by this word, becauſe it forms, and as it were (by its imaginative faculty) draws the picture of all things in it ſelf, or becauſe in the heart or mind of man the forms of all things are repreſented: Mans imagination delineates and ſhapes a thouſand varieties within it ſelf, or man hath the picture and proſpect of all matters in his heart, and therefore the ſame word ſignifies the heart and a picture, drawn and delineated to the life. That's the force of the word which here we render *heart*.

The *Latine* tranſlation renders at a great diſtance from us, yet the letter of the Text may bear that reading alſo. *Who hath given underſtanding to the Cock?* Interpreters following this tranſlation, conceive that here the Lord begins to queſtion *Job* about irrational living creatures; Having ſaid, *who hath put wiſdom into the inward parts?* to wit, of man; he now adds *who hath given underſtanding to the Cock?* The ſame word that ſignifieth the *heart*, ſignifies alſo a *Cock*; as the heart foreſeeth and looketh upon things afar off, ſo the Cock foreſeeth the riſing of the Sun and the break of day, and therefore hath his name from his fore-ſight. They who follow this Tranſlation, ſpeak many things of the wonderful fore-ſight of the Cock; and ſurely God hath placed a natural wiſdom in that creature conſtantly to underſtand the hours of the night. *A Cock is a natural clock* to

שכוי *appellatio eſt cordis vel mentis, à* שכה *quod eſt proſpicere unde* משכיות *picturæ quæ proſpiciuntur dictæ, & metaphoricè picturæ ſeu proſpectus cordis i.e, imaginationes ſeu ſpecies rerum, quæ veluti in corde pinguntur, vel à delineatione conceptuum animi*, Merc. לשכוי *Thargum interpretatur* ללבא *cordi, à* שכה *quod eſt proſpicere ſic vocatur cor, quia ſpeculatur & conſiderat omnia*, Druſ. *Quis dedit gallo intelligentiam?* Vulg.

to any family, he hath his firſt, and ſecond, and third crowings; and having a kind of natural inſtinct concerning the courſe and return of the Sun, he claps his wings and crows, as rejoycing at his coming, and willing to awaken all to entertain him and prepare themſelves for labour, ſtudy and buſineſs, at his approach. But I ſhall not ſtay upon this; And the general ſtream of interpreters keeps in the former channel, expounding this latter part of the *Verſe* as the former, with reſpect to man. *Who hath given underſtanding to the heart?* It is a truth (I grant) which the *Jewiſh Talmudiſts* teach, that God is to be praiſed who hath given ſuch underſtanding to the Cock, that he is able to diſtinguiſh the hours of the night, and tell us of the approaching day, that it ſurprize us not like ſluggards unawares. The natural Hiſtorian reports the uſeful qualities of the Cock: And one of the Antients wittily takes notice of the Cocks crowing in the Goſpel, which awakened *Peter*, according to Chriſts prediction, *Before the Cock crow twice, thou ſhalt deny me thrice: The Cock* (ſaith he) *was a Preacher to call* Peter *to repentance.* Chriſt made uſe of a Cock to preſs that eminent Diſciple into a conviction of, and ſorrow for his ſin; for at the crowing of the Cock, *he remembred the words of Chriſt, went out and wept bitterly.*

Talmudici in Judaicis precationibus dicunt at docent cum gallus canit dicendum eſſe, Laudetur qui gallo dat intelligentiam. *Gallus enim haud dubie non aliunde quam à Deo didicit noctis momenta diſcernere proclivius tamen eſt ut pro corde exponamus,* Merc.

Plin. *l.*10. *c.*21.

Cantavit Gallus non ut tempora diſtingueret, ſed ut petrus pœniteret, Ambroſ.

But that the queſtion propounded to *Job* in this *Verſe* concernes the wiſdom given to man, not to beaſts or birds, is plainly proved by the queſtions put him in the two *Verſes* following. Which ſhew that though God hath given man wiſdom ſufficient for many great purpoſes, yet not for the purpoſe there expreſſed, as not for ſeveral other purpoſes.

Verſ. 37, 38. *Who can number the clouds in wiſdom? or who can ſtay the bottles of heaven, when the duſt groweth into hardneſs, and the clouds cleave faſt together?*

In theſe two *Verſes* we have two queſtions more propounded by God to *Job*. The firſt whereof is about the numbring, the ſecond (though under another title) about the ſtopping of the clouds.

שחקים

Who can number the clouds in wiſdom?

The word rendred *clouds* is ſometimes tranſlated *heavens*, and ſo a learned Interpreter gives it here; to which he adds this gloſs, *Who hath made the heavens with ſuch wiſdom in that number wherein they are? who can number them?* The word rendred *number* ſignifieth both to number things Arithmetically, and to demonſtrate them Logically; and it may be taken in either or both ſenſes here, *who can number the clouds in wiſdom?* that is, who hath wiſdom ſufficient to tell how many clouds there are? Man hath not arithmetick enough to number them. The clouds are many in their ſorts or kinds, and they are many more in their ſingulars, or (if I may ſo ſpeak) individuals; there are many ſorts of clouds, and there are many of every ſort; as there are many ſorts of living creatures, and very many of every ſort, ſo of the clouds; we may as well number the waves of the ſea or the ſtars, as the clouds of heaven. If we look up to one part of heaven, we may ſee more clouds than we can number; how great then is the number of the clouds in the whole circumference of the heavens?

Quis tam prudenter fecit? cælos eo numero quo ſunt, Vatabl.

Again, taking the word as it ſignifieth to *demonſtrate* logically, or to declare, the queſtion imports thus much; Who can clearly and perfectly ſet forth the nature of the clouds or the various effects which they produce, and ſervices which they are imployed in? *Who can*, either in the former ſenſe or in this, *number the ſtars of heaven?*

Hence note;

The wiſeſt among men can neither exactly tell how many the clouds are, nor fully demonſtrate what they are.

As the number and nature of the ſtars, ſo of the clouds (which are beneath the ſtars) *exceed mans wiſdom.* The leaſt and loweſt works of God are above mans reach, how much more his greateſt works, and thoſe which are far above?

Yet further, from this word which we tranſlate *to number, to declare, or demonſtrate,* that precious ſtone *the Saphir*, mentioned often in Scriptures hath its name; and ſo the Text is rendred thus, *who can make the clouds ſaphirine, or like a Saphir?* the meaning is, *who can make the clouds bright and clear like the Saphir-ſtone?* The Saphir is a moſt pleaſant reſplendent and beautiful gem: That glorious throne which was ſhewed the Prophet in viſion (*Ezek.* 1. 26.) had the *appearance of a Saphir-ſtone*, that is, it had a moſt excellent and illuſtrious appearance. Now ſaith

Quis ſapphirinas effecit nubes ſapientia? Jun.

ſaith the Lord *who can make the* clouds (dark of themſelves) *like a Saphir-ſtone* ? that is, ſerene, pleaſant, beautiful, and delightful to the eye. God can make *bright clouds* (*Zech*. 10. 1.) clouds wonderful fair and pleaſant to behold, even as pleaſing to the eye as a precious Saphir. As this tranſlation holds out a truth in it ſelf, ſo 'tis very ſutable to that which followeth,

Or who can ſtay the bottles of heaven ?

Clouds darken the heavens, but when the Lord ſtayeth the clouds from rain, then the heavens are clear like a Saphir; God can make the heavens cloudy or clear.

Who can ſtay the bottles of heaven? that is, the clouds, *who can ſtay them*, or (as the Hebrew ſtrictly) *who can cauſe them to lye down* ? Maſter *Braughton* renders, *who can deſtill the barrels of heaven* ? The word here uſed ſignifies a bottle, or any veſſel wherein liquor is preſerved; and it may be taken either for a bottle made of skin, a leathern bottle, or for a bottle made of clay, an earthen bottle, a Potters bottle, as 'tis called (*Iſa*. 30. 14.) The clouds are like a leathern or an earthern bottle, which as it holds the liquor, ſo being unſtopped and held up, the liquor runs out; *who can ſtay the bottles of heaven* ? that is, if God once unſtop the clouds, they preſently pour down rain, and who can ſtay them from raining ? no man can. That's a plain ſence; as if the Lord had ſaid, who can hinder the clouds from giving down rain, if once opened ? who but I can reſtrain the rain (which is heavy of it ſelf and tends naturally downwards) from falling out of the clouds ?

Hunc interpretationem poſtulare videtur antithesſis quum additur, & lagenas cœli quis collocet, q.d. quis cœlum nunc ſerenum ac ſudum, nunc verò nubilum reddat, Piſc.

There is another reading of this part of the verſe, *who can ſtay the harmony of heaven* ? The *Vulgar Latine* renders, *who can make the muſick of heaven ſleep*, that is, ceaſe, or be quiet. The reaſon of this tranſlation is this, becauſe the ſame word which ſignifieth a bottle, ſignifies alſo a muſical inſtrument ſomewhat reſembling the form of a bottle (*Pſal*. 33. 2.) Thus ſome take it here, as intending that muſical or melodious harmony, which antient Philoſophers have affirmed is made by the motion of the heavenly ſphears; yet by this they do not mean a proper muſical ſound or harmony, ſuch as the *Pythagoreans* dreamed of, which ſome other learned men have ſaid is ſo ſweet and raviſhing, that if we did but hear it, we could neither

Concentum cœli quis dormire faciet, Vulg. נבל *per quinque puncta ſignificat Nablium, inſtrumentum muſicum utri ſimile, & habens chordas quæ pulſantur.*

eat, nor drink, nor ſleep: Yea, they tell us, that *Moſes* while he did not eat, nor drink, nor ſleep thoſe forty days in the Mount, was all that while taken up, and raviſhed with that Muſick; but you may put that among *Jewiſh* fables.

Sober men following this tranſlation, *who can ſtay the muſick of heaven?* underſtand by it only the harmonious concord and agreement, which all the heavenly Orbes unfailably obſerve in their ſeveral courſes, without the leaſt jarr or diſcord. That's a truth, ſhewing the great wiſdom and power of God, who hath put the heavens into ſuch a ſweet order, that they move, not only conſtantly, but harmoniouſly. Though the motion of the heavens makes no audible or proper muſick, yet it makes an intelligible or metaphorical muſick, that is, the heavens move orderly, there is an agreement in their motion, which is the ſweeteſt muſick in heaven among Saints and Angels, and among good men on earth. We ſay of men moving peaceably in their places, as becomes them, there is a harmony among them. And how bleſſed a thing would it be, to ſee all ſorts of men moving orderly in their ſpheres? what a harmony would it make, to ſee every one doing his duty, and doing it in his place? whereas to omit duty, makes our lives uſeleſs; and to do it out of our place, makes us troubleſome and unharmonious. And therefore, though I inſiſt not upon this reading, yet it were well if all would inſiſt upon the moral of it, labouring to make harmony (as much as may be) in all their motions. But I paſs from it, and reſt in our own,

Who can ſtay the bottles of heaven, that is, who can make them leave raining? The Lord by a late queſtion convinced *Job* that no man can make it rain (*verſ.* 34.) *Canſt thou lift up thy voice to the clouds, that abundance of waters may cover thee?* and by this queſtion he would convince him, that no man can obſtruct or hinder the rain. *Who can ſtay the bottles of heaven?*

Hence obſerve,

It is God who ſtayeth or reſtraineth the clouds from raining.

Should not the Lord put ſtopples into thoſe bottles? ſhould not he cloſe up thoſe barrels, they would drop down continually? and in ſtead of watering, drown the earth. When in the days of *Noah* the Lord opened the bottles of heaven forty days together, who could ſtop or ſtay them? Did not the clouds pour down till the whole world was over-whelmed? and unleſs the Lord did now ſtay the clouds, and forbid them to give out their whole ſtock, they would again over-whelm the world. There are Seas of waters above our heads, God keeps them in from hurting the earth, and lets them out to help it.. The next *verſe* intimates at leaſt this power of God over the clouds and the ſeaſon when he exerciſeth it: *Who can ſtay the bottles of heaven?*

Verſ. 38. *When the duſt groweth (or is poured) into hardneſs, and the clods cleave faſt together?*

The Margin of our Bibles gives us the former part of the *verſe* in a very different tranſlation, thus, *When the duſt is turned into mire.* The earth hath had its fill, if not too much rain, when the duſt is turned into mire? And when 'tis ſo, who but God ſtayeth the bottles of heaven from pouring down over-much?

But I ſhall only open the reading in the Text, of which there are two interpretations.

Firſt, Some expound it of ſtaying the rain when there is moſt need of rain, or when the earth wants it moſt, or in a time of drought: For then the earth groweth hard like a molten-pillar, and the clods thereof cleaving one to another make clefts in the body of the earth. In a time of great drought, the earth at once cleaves aſunder, and runs cloſer together, as it were to ſuccour it ſelf. Who ſtayeth the bottles of heaven, when the earth is chapt and gapes for rain to ſoften and cool it? Surely man doth it not, nor can he be ſaid to do it (unleſs *meritoriouſly*) It is God alone who *efficiently* ſtays the clouds from rain in a time of drought, or when the neceſſities of the earth call aloud for it. Taking the words in this ſenſe.

Obſerve;

God can ſtop any of our mercies (as here the rain) when we have moſt need of them.

I (ſaith the Lord *Amos* 4. 7.) *have withholden the rain from you when there were yet three months to the harveſt, and I cauſed it to rain upon one City, and cauſed it not to rain upon another City; one piece was rained upon, and the piece whereupon it rained not,* *withered.* One months drought before harveſt threatens a ſcarſity or dearth of Corn; but two, yea, three months drought, muſt needs uſher in a dreadful famine.

Vocem כצקח *verto fermentatiouem a verbo* בצק *quod ſignificat, fermentari atque intumeſcere*, E. Piſc.

The ſecond interpretation of theſe words ſeems yet more clear, *Who can ſtay the bottles of heaven, when the duſt groweth into hardneſs, and the clods cleave faſt together?* that is, *who but God can ſtop rain when there is no farther need of rain?* As if the Lord had ſaid, *When the bottles of heaven have given out ſo much rain as may fit the earth for fruit-bearing, or when the ground hath had its fill, ſo that the light duſt is turned into lumps of earth, and that duſt which was raiſed and toſſed with every breath of wind, is clodded and agglutinated by water into a maſſie ſubſtance; when, I ſay, 'tis thus with the earth, who can ſtay or ſtop the bottles of heaven, from raining more, to the ſpoil of all, but my ſelf?* So then the true uſe of rain is held forth in this 38. *verſ.* namely, that the duſt of the earth being moiſtened with rain, may coaleſce or be joyned cloſe together. This, I conceive, is the moſt natural and proper ſenſe of the Text. For the earth, which by drought was crumbled into duſt, rain falling plentifully upon it, is knit again into one body, like meal or flower into which leven is put, and ſo is made ready to receive, nouriſh, and bring forth whatever grain is caſt into the boſome of it.

Humore aquæ terræ purtes continentur, & uniuntur quæ ante disjunctæ fuerant, Merc. *Ut perſuſio ſit fermentandæ terræ, ut conglutinentur glebæ*, Jun. Tranſ, *I. e. ut terram quum pulverulenta eſt, ab ariditate immiſſis pluviis fermentet ad glebarum compagem & rerum ex ea naſcentium alimentum*, Jun.

Rain falling upon the duſt embodies it. The ground moulders in a time of drought; but when rain comes, that hardens it. The duſt (as we commonly ſay) flyes before, but as drought cleaves the earth, ſo rain cauſeth the parts to unite; and then the earth, which like a heap of ſand would not hang together, becomes ſolid and fit for tillage. Now when ſo much rain hath fallen as prepares the earth, and (as the word imports) fermentates or levens it to receive the ſeed caſt into it, then, *who ſtayeth the bottles of heaven?*

Hence note, Firſt,
Rain compacts the earth.

As moiſture looſens compacted things, ſo it compacts or knits together looſe things. The earth is ſoon made duſt by droughts, and it would be a very duſt-heap, if it had no moiſture to reunite it. The Lord threatens his people, in caſe of diſobedience (*Deut.*

(*Deut.* 28.24.) to *make the rain of their Land powder and duſt*; that is, they ſhould have duſt and powder, inſtead of water. Long drought turns the earth to duſt. In this learn, how great a mercy there is in rain.

Secondly note,
The Lord knows when the earth hath had ſufficient rain,

And therefore (unleſs in judgement) he will not let the clouds run waſt; he will ſtay his bottles from letting down one drop more, when once the duſt (by rain falling upon it) *groweth into hardneſs, and the clods cleave faſt together.*

Note Thirdly,
'Tis a mercy, when the earth hath enough, that God ſtops the bottles.

As it is a duty, when we have drank enough, to *ſtop the bottle*, that is, to give over drinking; ſo 'tis a mercy, that the Lord ſtops the bottles when the earth hath drank enough. When the earth hath enough, the Lord ſometimes will not ſtop the bottles of heaven, but lets them pour down rain, till the fruits of the earth are utterly ſpoyled; and this he doth for the puniſhment of mans ſin always, and ſometimes for the puniſhment of thoſe ſpecial ſins, mans unthankfulneſs for, and abuſe of the fruits of the earth; that is, becauſe he did not ſtay the bottle, when he had taken enough.

Now, if the Lord knows when to give rain, and when to ſtop it, with reſpect to husbandry, and the natural fruits of the earth, then doubtleſs he knows and will take care to give rain for the ſouls of his people, when they have need. (*Pſal.* 68. 2.) *Thou, O God, didſt ſend a plentiful rain, whereby thou didſt confirm thine inheritance, when it was weary*; which is ſpecially meant of ſpiritual rain. There are bottles of heaven which water ſouls. The Preachers of the word are thoſe bottles or clouds, which hold and deſtil the myſtical rain; & the Lord will not ſtop them, till he ſees the hearts of men made fit to bring forth the fruits of righteouſneſs & holineſs; he will not ſtop (I ſay) that ſpiritual rain, till this be effected, unleſs in judgement to a people, that have deſpiſed the rain, and ſlighted thoſe ſhowers of divine doctrine; againſt ſuch the Lord will ſtop the bottles of heaven, & then their ſouls turn to duſt, and their hearts become hard as rocks, or like the mountains, upon which neither rain nor dew falls, fruitleſs and barren of every good word and work.

JOB, Chap. 38. Verſ. 39, 40, 41.

39. *Wilt thou hunt the prey for the Lion? or fill the appetite of the young Lions,*

40, *When they couch in their dens, and abide in the covert to lie in wait?*

41. *Who provideth for the Raven his food? when his young ones cry unto God, they wander for lack of meat.*

THe Lord having by a multitude of queſtions propoſed to *Job* concerning inanimates, or creatures without life, ſuch as are the Earth, the Sea, the Heavens, the Clouds and Meteors, (having, I ſay, by theſe queſtions) convinced him of his weakneſs and inſufficiency, as alſo, of the tranſcendent power and wiſdom, which abideth and reſideth everlaſtingly in himſelf; he now undertakes *Job* for the ſame ends, by putting him queſtions about the living creatures, and thoſe of three forms or ſorts:

First, About the beaſts of the earth.
Secondly, About the fowls of the Air.
Thirdly, About the fiſh of the Sea.

The Lord gives particular inſtance, or makes inquiry about thirteen kinds of living creatures; whereof ſeven abide upon the earth, five in the air, one in the waters.

The ſeven creatures inquired about, which abide on the earth, are, Firſt, The *Lion*; Secondly, The *wilde Goat*; Thirdly, The *Hind*; Fourthly, The *wilde Aſs*; Fifthly, The *Unicorn*; Sixthly, the *Horſe*; and, Seventhly, The *Elephant*, under the name of *Behemoth*, as is moſt generally conceived.

The five creatures inquired about, that live in the air, are, Firſt, The *Raven*; Secondly, The *Peacock*; Thirdly, The *Oſtrich*; Fourthly, The *Hawk*; and, Fifthly, The *Eagle*.

Of the third ſort, namely, ſuch as live in the water, or in the

Sea, *Job* is queſtioned only about one, the *Leviathan*, or the *Whale*, a creature of a vaſt magnitude; of ſo vaſt a magnitude, that take all the other twelve creatures and joyn them together, the *Leviathan* exceeds them all in magnitude; as will appear in the deſcription given of him at large, in the one and fortieth Chapter.

The Lord in this latter diſcourſe with, or queſtioning of *Job*, ſeems to deſcend, or to put matter of eaſier reſolution to him than he had done before, and doubtleſs he doth; yet he doth it for the greater and fuller conviction and humiliation of *Job*. As if the Lord had ſaid, *If (O* Job*) thou findeſt thy ſelf puzled and unable to give any tolerable anſwer and reſolution to the queſtions which I have propoſed, about the whole bulk or body of the earth and Sea, or about thoſe great things that are wrought in the heavens, and in the air, then conſider, how thou art able to anſwer my queſtions about theſe leſſer things, which are alſo near unto thee, the beaſts of the earth, fowls of the air, and the fiſh of the Sea.* The Lord even in theſe works, makes manifeſt his glorious perfections, far exceeding the reach and apprehenſion of man, as well as in, yea more than in, thoſe other works of his mentioned before.

There are two things eſpecially, of which the Lord would convince *Job*, with reſpect to theſe living creatures:

Firſt, Of his care and providence in the proviſion that he daily makes for them.

Secondly, Of his power and wiſdom, in the extraordinary ſtrength and ſtrange qualities which he hath beſtowed upon them, and indued them with; in ſome of which they much ſurpaſs man, the maſter-piece, and maſter of the whole inviſible Creation.

The general ſcope and aim of God, in putting queſtions to *Job* about theſe living creatures, ſeems to anſwer a ſecret doubt which ſome might have concerning his providence. *True, the Lord governs the Heavens, the Stars, the Thunder, the Lightnings, the Rain; but doth he look after things below?* Yea, the Lords care and providence about inferior creatures, is very great, condeſcending to the very wilde beaſts of the earth, to the fowls of the air, as alſo, to the fiſh of the Sea; and hence the Lord would have *Job* underſtand, that ſurely he had a much greater care of him, and of the affairs of the children of men. Who can but conclude, That if the Lord hath ſuch a reſpect to theſe irrational

crea-

Ego qui omnia juſta diſpenſatione procuro, circa te tantum O Job *videbor injuſtus.* Philip.

creatures, which live only the life of ſence, then much more hath he a care of man, and among men, of good men, who are his children, and of them moſt of all in their afflictions and troubles. So that, the Lord by theſe queſtions, ſeems to beſpeak *Job* thus: *How comes it to paſs, that thou ſhouldſt ſo much as doubt, whether I take care of thee or no, when I take care of, and look to the wilde beaſts of the earth, to the fowls that flie in the air, yea, to the fiſh that ſwim unſeen in the Sea?* Or thus, *Am I thus ſolicitous to look after Lions and Goats, Hinds and Unicorns, the Oſtrich and the Peacock?* &c. *am I ſo careful to look after theſe creatures, many of which are of very little uſe to man, and ſome of them a trouble to man? and doſt thou think I will not have a care of thee? learn therefore from what I now queſtion thee about, that I can never be cruel to thee, or forgetful of my faithful ſervants, who am mindful of the bruit beaſts and ravenous birds.* This ſeems to be the general tendency of the Lords diſcourſe with *Job*, continued from the cloſe of this 38. Chapter, quite through the 39. a great part of the 40. and the whole 41 Chapter.

Ut diſcat Job *Deum non ſævam eſſe in ſuos, qui tam beneficus ſit in feras.* Chryſoſt

Having thus given a proſpect of the whole, I ſhall now proceed to the particular animals here named, and to that firſt which is not only named in the order of the Text, but is looked upon alſo as firſt in dignity, a King among beaſts, *the Lion.*

Verſ. 39. *Wilt thou hunt the prey for the Lion?*

The Lord ſpeaks thus, becauſe the Lion is a beaſt of prey, he liveth by hunting, by hunting, catching, and feeding upon other beaſts; the Lion is a *Nimrod* in the world, a *mighty Hunter*: Naturaliſts ſay, he is ſo curious in his diet, that he ſcorns to feed upon any carcaſe that he hath not hunted and killed himſelf, or that hath not been hunted by a Lion. He will not touch a carcaſe that lies dead in the field; but what he feeds upon, is what he conquers and kills, and that therefore it is here ſaid, *Wilt thou hunt the prey for the Lion?* thou needſt not, he is able enough to hunt for himſelf.

Yet ſome Travellers report, that there is a little beaſt called *Jackal*, ſomewhat bigger than a Fox, who uſually doth that ſervice for the Lion, to hunt the prey for him, and may be called the Lions Hunter. Mr. *Purchas*, in that Book called his Pilgrimage, gives us this relation; *The Lion* (ſaith he) *hath the* Jackal *for*

Purchas Pilgr. p 1575.

his Uſher, which is a little black ſhag-haired beaſt, about the bigneſs of a Spaniel, which when the evening comes, hunts for his prey, and coming on the foot, follows the ſcent with open cry, to which the Lion as chief hunter gives diligent ear, following for his advantage. If the Jackal *ſet up his chaſe before the Lion comes in, he howls out mainly, and then the Lion ſeizeth on it, making a grumbling noiſe, whilſt his ſervant ſtands by barking; and when the Lion hath done, the* Jackal *feeds on the relicks.* Thus far that induſtrious collector of obſervations from moſt of the remote parts of the world. And though neither *Pliny*, nor any natural Hiſtorian, no nor any Interpreter upon this Text (that ever I met with) have given any intimation that the Lion hath ſuch a ſervant to hunt the prey for him; yet the teſtimony of thoſe ingenious Travellers or Navigators, upon whoſe report of what they have ſeen or heard in thoſe Countreys, the worthy Author above-named makes this relation (this teſtimony I ſay) may be a probable ground for ſuch an Expoſition of the Text, that the Lord had in his wiſe providence provided one *to hunt the prey for the Lion.* Though I conceive the ſenſe of the place to be more general, namely, that the Lord himſelf hath one way or other taken care, that even the Lion ſhall have his prey, and that neither *Job* then nor any one elſe needed take care in that matter. How great an argument that might be, both for *Jobs* conviction and conſolation, will appear afterwards. *Wilt thou hunt the prey*

For the Lion?

The word rendred *Lion*, ſignifies *a ſtout Lion*; Mr. *Broughton* renders, *the hardy Lion*; others, *the old Lion*; *Wilt thou hunt the prey for the old Lion?* and there's a double interpretation with reſpect to that tranſlation, That either here is meant a Lion come up to his full ſtrength, and ſo every way able to provide for himſelf; or, that by *the old Lion*, is meant a Lion grown ſo old and weak with old age, that he can no longer provide for, nor hunt the prey for himſelf; and therefore the Lord ſaith, *Wilt thou hunt the prey for the old Lion*, that cannot hunt for himſelf? doſt thou provide for the Lion, that cannot provide for himſelf? 'Tis I, who provide a prey for the old Lion, that cannot hunt the prey for himſelf. This is a good ſenſe, and I ſhall touch it in the Obſervation.

ללביא *Leoni vetulo, qui viribus deficientibus non amplius poteſt venari; ſed à juvenibus capta præda, rugitu eum ad participationem prædæ vocantibus, alitur.* Ælian. l. 9. Hiſtor. Animal. c. 1.

However, 'tis plain, that by *the Lion* in the firſt part of the verſe, is meant, an old Lion; for he ſtands oppoſed to the *young Lion*, in the latter part of the verſe: *Wilt thou hunt the prey for the Lion?*

Naturaliſts ſpeak many things of the nature of the Lion, to whom I refer the Reader, I ſhall have occaſion to touch ſome of them, while I mention what the Scripture ſaith of him. The Lion bears a four-fold reſemblance in Scripture.

Firſt, The Lion is the emblem of a King. *Judah*, whoſe tribe was the ſtock of Kings, or the tribe Royal, is called *a Lions whelp* (*Gen.* 49. 9.) Thus ſpake *Jacob*, *Judah is a Lions whelp; from the prey my Son thou art gone up; he ſtooped down, he couched as a Lion, and as an old* Lion; *who ſhall rouſe him up?* The Kings of the earth are compared to Lions; Firſt, Becauſe of their greatneſs and ſuperiority: What the Lion is among beaſts, Kings are among men, their chiefs. Secondly, Becauſe of their ſtoutneſs and courage. *Solomon* ſaith of the Lion (*Prov.* 30. 30.) *He is ſtrongeſt among beaſts, and turneth not away for any*; That is, he is not afraid of any beaſt. To be *bold as a* Lion, is a ſacred as well as a common proverbial, noting greateſt boldneſs. *Ariſtotle* ſaith, the Lion never flies or makes any haſty retreat, let the danger be what it will in open view, but goes off, keeping his own pace. A modern Writer ſpeaks thus: *The* Lion *in* Africk *is more fierce than in colder climates; He ſhrinks not in danger, except ſome covert of Woods hides him from witneſſes, and then he will take the benefit of a flight, which otherwiſe he ſeems to diſdain.* Such is the true ſpirit of Kings; they are much above ignoble fears. Thirdly, Lions reſemble Kings, becauſe of their mildneſs and nobleneſs to them that ſubmit. Fourthly, Becauſe of the ſtatelineſs of their gate, and majeſty of their aſpect. Fifthly, Becauſe of their vigilancy and watchfulneſs. The Lion ſleeps (ſay Naturaliſts) with his eyes open, he ſleeps as if he were not aſleep; and as ſome obſerve, he often moves his tail while he ſleepeth, as giving notice, that he is not (as we ſpeak) faſt aſleep.

Nunquam in locis patentibus fugit aut metuit, pedetentimque diſcedit. Ariſt.

Leoni tantum ex feris clementia in ſupplices. Plin. l.8. c.16.

Satis eſt proſtraſſe Leoni.

Vigilans oculus ſceptro impoſitus perpetuæ vigiliæ ſymbolum eſt.

And as the Lion is an emblem of earthly Kings, ſo, Secondly, of the Lord *Jeſus Chriſt*, the King of heaven and earth, the *King of Kings*: To ſhew his ſupereminent excellency, he is called a Lion (*Rev.* 5. 5.) *There was found none worthy to open the Book, but the* Lion *of the tribe of Judah.* Now Jeſus Chriſt is compared to a Lion upon all thoſe accounts before named, for which worthy and heroick Kings are ſo compared: for, Firſt, Jeſus Chriſt is King of Kings, and Lord of Lords (*Rev.* 19. 16.) *He is highly exalted; he hath a name given him above every name, that at the name of Jeſus every knee ſhould bow, of things in heaven, and things in earth, and things under the earth* (*Phil.* 2. 9, 10.) And as Jeſus Chriſt is like the Lion for his ſuperiority, ſo, Secondly, for his clemency & true nobleneſs of ſpirit towards thoſe who yield unto him. 'Tis enough indeed, to humble our ſelves before this Lion. How ready muſt Chriſt be to receive and embrace humbled ſinners, who humbled himſelf to death, that he might ſave ſinners, even while they were proud and rebelled againſt him! Thirdly, Jeſus Chriſt is a Lion alſo, in reſpect of his watchfulneſs over his Church. This Lion that keeps *Iſrael, neither ſlumbers nor ſleeps* (*Pſal.* 121. 4.) and, Fourthly, for his invincible courage and ſtrength, always ready to be put forth for his Church. The Prophet (*Iſa.* 31. 4.) compares Chriſt to a Lion, that will not be frighted; *Like as the Lion* (ſaith he) *and the young Lion roaring on his prey; when a multitude of Shepherds is called out againſt him, he will not be afraid of their voice, nor abaſe himſelf for the noiſe of them; ſo ſhall the* Lord *of Hoſts himſelf come down to fight for mount* Sion, *and for the hill thereof.* As if the Prophet had ſaid, God will protect *Jeruſalem* againſt all her enemies (the *Aſſyrian* forces are there ſpecially intended) no more regarding or fearing them, than a fierce Lion in the prime of his ſtrength, will regard or fear a company of ſimple Shepherds, that ſhall attempt to reſcue his prey from between his teeth. And becauſe of this Lion-like power and courage of Chriſt for his Church, another Prophet ſaith, that the Church herſelf ſhall be as a Lion (*Mic.* 5. 8.) *And the remnant of Jacob* (that is, the true Church) *ſhall be among the Gentiles, in the midſt of many people* (who are enemies and unbelieving) *as a Lion among the beaſts of the foreſt, as a young Lion among the flocks of ſheep*; or rather (as the Margin hath it) *Goats, who if he go through, both treadeth down, and teareth in pieces, and none can deliver.* That is (as our late Annotators expreſs it) The faithful ſhall be endowed with an invincible force of the Spirit of God, to overcome and overthrow the devil, the world, and all their enemies.

Thirdly, The Lion is the emblem of oppreſſors and tyrants.

They in evil qualities reſemble Lions. Thus the Apoſtle *Paul* called *Nero* (as it is generally conceived) a Lion. *I was* (ſaith he) *delivered out of the mouth of the Lion* (2 *Tim.* 4. 15.) which though it may be taken in a general ſenſe, for deliverance out of any great danger, yet 'tis ſpecially and particularly applied to the perſon of *Nero*, who was cruel as a Lion, and had the Apoſtle *Paul* in his paws at that time. *David* ſpeaking of the multitude of his cruel oppreſſors, tells us, his ſoul was among Lions (*Pſal.* 57. 4.) that is, among thoſe that were cruel, as the next words explain it ; *I lie among them that are ſet on fire* (with rage and malice) *even the ſons of men, whoſe teeth are ſpears and arrows, and their tongue a ſharp ſword.* The Lion is (though in ſome caſes a clement, yet) moſtly a cruel, a devouring creature. Naturaliſts ſay, he will ſwallow down whole gobbets of fleſh without chewing; yea, that he will ſwallow down ſuch a quantity at once, as will ſerve him two or three days without eating more. And as oppreſſors are ſhadowed out by the Lion with reſpect to their cruelty, ſo likewiſe with reſpect to their ſubtilty and treachery (*Pſal.* 10. 8, 9, 10.) *He* (that is, the wicked enemy) *ſitteth in the lurking places of the Villages ; in the ſecret places doth he murder the innocent ; his eyes are privily ſet againſt the poor ; He lieth in wait ſecretly as a Lion in his den ; he lieth in wait to catch the poor, &c.* Evil men have as much of the Lions craft, as of his cruelty, and both from him.

Leo eſt animal carnivorum & ſævum ; eſt & voraciſſimum & repletus duos treſvè dies jejunat. Ariſt. Hiſtor. Animal. l. 4. c. 5. & l. 8. c. 16.

In the fourth place, The Lion in ſome things reſembles the devil himſelf, the worſt of all creatures. The Apoſtle *Peter* gives it expreſly (1 Epiſt. 5. 8.) *Be ſober, be vigilant; for your adverſary the devil goeth about like a roaring lion, ſeeking whom he may devour*, or ſwallow down at a draught, as the word ſignifies. The devil is like a Lion in his wrath, rage, malice and ſubtilty, to catch and enſnare poor ſouls, and to make a prey of them.

Chriſtus Leo propter fortitudinem, diabolus propter feritatem. Auguſt. *Ser.* 46. *de diverſis.*

Laſtly, The Lion is an emblem of a godly man, Firſt, For his boldneſs and gracious confidence in a good cauſe (*Prov.* 28. 1.) *The righteous is bold as a Lion.* Secondly, For his gratefulneſs to them who have done him good. Some of the ancients have related ſtrange things of the hoſpitality of a Lion entertaining a man, and of the gratitude of a man healing a Lion, with the conſequents of both. Thus by theſe Scripture-reſemblances, we may learn much what the Lion is, and what his qualities are. *Wilt thou hunt the prey for the Lion ?*

De Leone hominis hoſpite, & homine medico Leonis. *Vide* Gellium, l. 5. c. 14. & Ælian. l. 7. cap ult.

Or fill the appetite of the young Lions ?

Poſſibly the Lord ſpeaks of *filling the appetite of young Lions* becauſe young Lions have appetites ſo ſtrong, that a ſmall matter will not fill them. Young ones of any kind, have ſtronger appetites than thoſe that are old; young Lions eſpecially, whoſe conſtitution (ſay Naturaliſts) is very hot and dry : that being the temperament of Lions; young Lions muſt needs require a great proportion of food to ſatisfie their ſtomack, and find work for their quick concoction. 'Tis but a while, that the milk of the Lioneſs will ſerve their turn, they muſt have ſtronger meat; young Lions are ſoon ready for prey; 'Tis ſaid (*Judg.* 14. 5.) that when *Samſon* paſſed by, *a young Lion roared againſt him*, or (as the Margin reads it) *a young Lion meeting him roared* ; and why did he roar ? not ſo much for anger, as for hunger, deſiring to make a prey of *Sampſon.*

Wilt thou fill the appetite of the young Lion ? Some tranſlate it, *Wilt thou fill the company, or troop of young Lions ?* that is, all the Lions that are in the den. The word ſignifies a company or troop, ſo its rendered (*Pſal.* 68. 30.) *Rebukes the company of ſpeare-men*, or *of thoſe that carry the cane.* But though the word may ſignifie *a company*, yet it is not ſo uſed, but where it referrs (as in that *Pſalme*) to a company of men; and therefore, though that be a good ſence, and may well be included in our Tranſlation, which being (according to the Text) in the plural number, *young Lions*, takes in the whole company, how many ſoever they are. *Wilt thou fill the company of the young Lions ?* canſt thou give all the whelps in the kennel their dinner or ſupper ? yet I rather adhere to thoſe, who render the word *Appetite*, as we do, than to thoſe who render it *Company.*

Verum eſt nomen חית *interdum ſignificare catervam, ſed qunm de hominibus ſermo eſt. Perde catervam arundinis, i. e. haſtatorum*, Piſc.

Canſt thou fill the appetite (or ſoul) of the young Lions. The word is tranſlated *life* or *ſoul*, in the 20. *Chap.* of this Book (*ver.* 22.) as alſo in the 33. *Chap.* of this Book (*ver.* 18.) 'Tis likewiſe tranſlated *appetite* (*Prov.* 23. 2.) and when we read *greedy dogs* (*Iſa.* 56. 11.) we put in the Margin, *ſtrong of appetite*, implying that the perſons intended under that diſgraceful denomination *greedy dogs*, were ſuch, who though they had little appetite or ſtomack to their work, yet had even an inſatiable appetite or ſtomack after their wages or reward. The appetite

Anima pro appetendi facultate.

petite being ſo quick and lively a faculty, is expreſt by the ſame word that ſignifies life or livelineſs, which is the ſpring and original of appetite. When life ceaſeth, appetite ceaſeth; and the more lively any are, the quicker is their appetite.

Wilt thou fill the life or appetite of the young Lions? Theſe young Lions are oppoſed to the old Lion ſpoken of before; and we may take them either for Lions ſo young, that they are not able to hunt or fetch their own prey, and therefore muſt have prey brought in to them; or we may take them for young Lions that have ſtrength enough to go forth to ſeek their prey. So then, as *the Lion* before may be taken for an old Lion, for a Lion ſo old, that he cannot go forth to catch his prey; and the *young Lions*, for Lions ſo young, that they never had ſtrength to go forth and catch their prey: So we may take the Text in general for old and young, whether able or unable to catch prey for themſelves. *Wilt thou hunt the prey for the Lion? or fill the appetite of the young Lions?*

Hence note, Firſt, The way how Lions live, or get their livelihood.

Lions are all for prey.

There is no work ſpoken of that the Lion doth to get his living by, there's nothing ſpoken of any ſervice the Lion doth, all his care is for his belly, *he hunts his prey:* Wicked men in this are like Lions, they are like *Nimrod*, all for hunting, all for catching the prey. The Prophet *Nahum* (*Chap.* 2. 12.) deſcribes the oppreſſing power of *Nineveh*, by a Lion *tearing in pieces enough for his Whelpes, and ſtrangling for his Lioneſſes, and filling his holes with prey, and his dens with ravin.* Tearing and ſtrangling, filling all with prey and ravin, is all that Lions do; nor is the work of oppreſſors and cruel men any other in their kind, nor any whit better. Some of the Antients ſpeaking of the Lion, ſay, that when he roareth, the poor Beaſts that are within hearing are ſo amazed and affrighted, that though they might eſcape by flight, yet they ſtand ſtill and yield themſelves up to him for a prey. Such frights are poor men often put to, by the roaring throats of mercileſs oppreſſors.

Baſil. Hom. 9. in Hexam.
Ambroſ. *Hex.* *l.* 6. c. 3.

Secondly note;
God provides prey for Lions.

God feeds not only Sheep and Lambs, but Wolves and Lions. This note gives us the chief ſcope of the whole context, which is to ſhew the care of God over all. It is ſaid (*Pſal.* 104.21.) *The young Lions roar after their prey, and ſeek their meat from God.* It is a ſtrange expreſſion, that young Lions when they roar after their prey, ſhould be ſaid to *ſeek their meat of God*; implying, that neither their own ſtrength nor craft could feed them without help from God. The ſtrongeſt creatures left to themſelves cannot help themſelves. As they who fear God are fed by a ſpecial providence of God, ſo all creatures are fed and nouriſhed by a general providence. The Lion, though he be ſtrong and ſubtle, yet cannot get his own prey; we think, a Lion might ſhift for himſelf, no, 'tis the Lord that provides for him; the young Lions ſeek their meat of God: Surely then, the mightieſt of men cannot live upon themſelves, as it is of God that we receive life and breath, ſo all things needful for the maintenance of this life. The Prophet *Jeremiah* gives check to all fleſh (*Chap.* 9.23.) *Let not the wiſe man glory in his wiſdom; let not the mighty man glory in his might.* As if he had ſaid, neither a wiſe man by his wiſdom, nor a mighty man by his might, can bring any work to an effectual iſſue. That is alſo the concluſion which the Spirit of God made, by the wiſeſt and one of the mighteſt men that ever was in the world, King *Solomon* (*Eccleſ.* 9.11.) *The race is not to the ſwift, nor the battle to the ſtrong, neither yet bread to the wiſe, nor yet riches to men of underſtanding, nor yet favour to men of skill, but time and chance happeneth to them all:* though men have ſutable qualities and abilities for the attaining of their ends (what ſutes better the winning of a race than ſwiftneſs?) yet they cannot attain them, without the power and preſence of God in ſome kind and degree or other; the ſtrong Lions would ſtarve, did not the Lord help them to hunt their prey.

Thirdly, If we take the Lion in the firſt part of the *Verſ.* for the old decreped Lion, and the young Lions for ſuch as are not able to go abroad for their prey, the Lord providing for Lions under both theſe conſiderations, yields us this obſervation.

God takes care for thoſe creatures, who through infirmities (being either too old or too young) are not able to provide for themſelves.

There's a ſpecial providence of God over them that have ſpecial need. The old Lion, that once could, but now cannot the young Lions that never could hunt the prey, are yet provided for. Old Lions that are ſtrong are taught by natural inſtinct to get prey for their young ones while weak; and the natural Hiſtorian tells us, that the younger Lions, which are ſtrong, are taught by a like inſtinct to hunt the prey for the old ones that are weak.

Leo vetulus qui viribus deficientibus non amplius, Poteſt venari à juvenibus præda capta, rugitu eum ad participationem prædæ vocantibus, alitur, Ælian. *l* 9. *de natura animal.* c. 1.

Fourthly, From the latter words, *wilt thou fill the appetite of the young Lions?*

Note,

God can and doth provide for the creature to fulneſs or ſatiſfaction; he fills their appetite.

God, as I may ſay, keeps a good, a bountiful houſe for all his creatures; the young Lions that have ſuch ſtrong ſtomacks ſhall have their fill: Hence we may inferr.

Firſt, If the Lord doth thus provide for Lions young or old, one or other, then much more will he provide, and hunt the prey for his faithful people. *David* (*Pſal.* 34. 10.) gives us the Lords word for it, *The young Lions do lack and ſuffer hunger, but they that ſeek the Lord ſhall not want any good thing.* That is, the young Lions may lack, or though the young Lions ſhould lack and ſuffer hunger, yet they that ſeek and ſerve the Lord ſhall not. Lions have a good aſſurance that they ſhall not lack, but the ſervants of God have a far better aſſurance that they ſhall not. *Doth God take care for Oxen?* was the Apoſtles queſtion (1 *Cor.* 9. 9.) *or ſaith he it altogether for our ſakes; for our ſakes* (ſpeaking of Goſpel Miniſters) *no doubt this is written,* (*ver.* 10.) As if he had ſaid, if the Lord did not give that law to the *Jews*, *Thou ſhalt not muzzle the mouth of the Oxe that treadeth out the corn* altogether for our ſakes, yet queſtionleſs he gave it chiefly for our ſakes, and had a far greater reſpect to us in making that law than to Oxen. Thus from the text and point in hand, I may ſay, *Doth God take care for Lions?* Surely, he hath cauſed this to be written, that we may know, he will much more take care of his ſheep, of all that fear him and call upon his name. A Lion may come into a ſtarving condition, but thoſe that fear God ſhall not. Lions, though they are very ſtrong & ſubtle cannot always get their prey, but the Lord hath promiſed to miniſter to his people, at leaſt a ſupply of their neceſſities; as *David* ſpeaks, *I have been young, and now am old; yet have I not ſeen the righteous forſaken, nor his ſeed begging bread* (*Pſal.* 37. 25.)

Secondly, Doth the Lord provide to ſatisfaction for the young Lions? doth he fill their natural appetite? then ſurely, he will provide for the ſatisfying of his people in ſpiritual things (*Luke* 1. 53.) *He filleth the hungry with good things.* Who are the hungry? doubtleſs, he the holy Virgin meant the ſpiritually hungry. And what are the good things he fills them with? doubtleſs, ſpiritual good things; they ſhall have not only ſome taſts of theſe good things, but their fill of them; *he fills the hungry with good things.* (*Pſal.* 81. 10.) *Open thy mouth wide, and I will fill it.* God hath much reſpect to fill us with outward good things; but much more to fill us with ſpiritual good things, *open thy mouth wide,* and raiſe up thy deſires after the things of heaven, growth in grace, encreaſe in faith and love, in patience and holineſs, and I will fill it. He that fills the appetite of the young Lions with natural food, will fill the appetite of his Servants with ſpiritual food, which is beſt of all; *they ſhall be abundantly ſatisfied with the goodneſs of his houſe, and he will make them drink of the river of his pleaſures:* (*Pſal.* 36. 8) He that fills the appetite of the young Lions, will not ſend hungry ſouls away empty. We may reſt in much aſſurance that God will deal well with us, both for ſoul and body, while he queſtions *Job* whether he would do that which himſelf only doth; *Wilt thou hunt the prey for the Lion? or fill the appetite of the young Lions?*

Verſ. 40. *When they couch in their dens, and abide in the covert to lye in wait.*

This Verſe gives a further diſcription of the Lion, whether young or old. Before we had them hunting abroad in the fields, here we have them couching in their dens, and abiding in their covert.

When they couch in their dens.

This couching or bowing down in their dens, may be upon a three-fold account, and ſo there is a three-fold interpretation of the words.

First, Some taking the Lion for the old Lion and the young Lions for ſuch as are very young, interpret this couching as proceeding from weakneſs; they couch in their dens, as not being able to go abroad.

Secondly, Others ſay, they couch in their dens only for reſt and eaſe, having tired themſelves in hunting for their prey.

ישח *deprimit geſtu hominis inſidiantis alicui*, Druſ.

Thirdly, That they couch in their dens upon deſign to catch their prey, thus the latter part of the *Verſe* ſeems to carry it; where 'tis ſaid, *they lye in wait.* So then, this couching in their dens, is either from neceſſity, as not being able to go forth; or it is a couching in policy, which I rather pitch upon.

They couch in their dens.

As if they were aſleep, as if they minded nothing but their eaſe; yet even then they are buſily minding how to catch their prey. As if the Lord had ſaid, *Haſt thou (O* Job*) taught the Lion that art and cunning, to lye couchant in his den, that he may ſteal upon beaſts paſſant, and ſurprize them unawares. They couch in their dens,*

And abide in the covert to lye in wait.

The word rendred *Covert* ſignifieth a *Tabernacle* or Tent in which men abode for a time, and is therefore here oppoſed (as ſome conceive) to the Lions dens or houſes ſpoken of in the beginning of the *verſe*. Beaſts (ſay they) are aware of Lions dens, and ſo avoid them; but they may paſs unawares by the coverts and thickets, where they lye in ambuſh. But I ſuppoſe we need not be thus critical in diſtinguiſhing between *dens* and *coverts*, both words may ſignifie the ſame place and thing; or at leaſt in both places Lions do the ſame thing, *Lye in wait*. It is ſaid of the Lord himſelf (*Jerem.* 25. 38.) *he hath forſaken his covert as a Lion.* The meaning of the Prophet was to ſhew the Lords purpoſe to come forth, and tear and rend his enemies by ſome ſore judgment, as a young Lion that rangeth about for his prey. We read a little before (at the 34*th verſe*) *of the howling of the ſhepherds*, that is, of the rulers and governours, and of the *cry of the principal of the flock*, that is, of the wealthieſt among the people. When the Lion came forth of his covert, there was a howling and a cry made; why ſo? the Lion came forth to deſtroy both ſheep and ſhepherds. Thus the Lord comes forth, even as a young Lion, full of wrath and fury to deſtroy the wicked: He is ſometimes like a Lion couching in his den, and abiding in his covert, but he doth it as the Lion,

To lye in wait.

This expreſſion may have a twofold alluſion. Firſt, To Fowlers and Hunters, who (in ſome caſes) keep out of ſight, that they may with the more advantage take birds or beaſts in their ſnares and toils; *For in vain* (ſaith *Solomon*, Prov. 1. 17.) *the net is ſpread in the ſight of any bird.* Secondly, To Souldiers, who lye in ambuſh to ſurprize their enemy. Thus do Lions; *They* (ſaith the Text) *couch in their dens, and abide in the covert to lye in wait.* Here,

Firſt, Taking that interpretation of the words, which ſuppoſeth, the Lion lying down in his den through age and weakneſs,

Obſerve,

The ſtrongeſt creatures are tamed and weakened by age.

The Lion is the ſtrongeſt among beaſts, yet he cannot always range in the fields and hunt for prey, he muſt come to his den, and keep houſe there. 'Tis ſo with men, how ſtrong ſoever they have been, yet old age neceſſitates them at laſt to keep houſe and home. All muſt ſubmit to time, and yield to thoſe infirmities, which old age inevitably bring upon us. Time is called, *The eater of things*; 'Tis ſo alſo of perſons, that *great eater* will eat out the ſtrength of *the eater* himſelf, that is, the Lion, as *Sampſon* called him in his riddle propoſed to the *Philiſtines* (*Judg.* 14. 14.) Time reduceth our ſtrength to weakneſs, our life to death. Time confines us firſt to our chambers, then to our beds, and then to our graves. The Lion muſt give over his hunting and couch in his den.

Tempus edax rerum.

Secondly, Taking the Lion as politickly abiding in covert, and waiting for his prey ;

Obſerve,

As the Lord gives much ſtrength, ſo much craft to ſome creatures.

There are creatures of little ſtrength which have much craft, others have little craft but much ſtrength, in ſome both meet together ; and among them we may number the Lion, he is a crafty one as well as a ſtrong one ; he hath his covert, there he waits for his prey. We may parallel men with beaſts in this regard ; among them ſome are ſtrong but not crafty, others are crafty but not ſtrong, and not a few are both. Such *David* compared to a Lion (*Pſal.* 10. 4, 8, 9.) *The wicked through the pride of his countenance will not ſeek after God:* What will he ſeek after then ? the 8*th.* and 9*th. verſes* tell us, *He ſitteth in the lurking places of the villages, in the ſecret places doth he murder the innocent, his eyes are privily ſet againſt the poor, he lieth in wait ſecretly, as a Lion in his den, he lyeth in wait to catch the poor, he doth catch the poor when he draweth him into his net: He croucheth and humbleth himſelf, that the poor may fall by his ſtrong ones.* Thus the ſubtle practices of a wicked man are ſet forth, by the ſubtlety of the Lion. He coucheth and croucheth, he waits for the innocent, he draws him into his net ; he firſt entangles him, and then devours him. *David* gives a like deſcription of evil men in another place (*Pſal.* 17. 11, 12.) *They have now compaſſed us in our ſteps, they have ſet their eyes bowing down to the earth ; like as a Lion that is greedy of his prey, and as it were a young Lion lurking in ſecret places.* Theſe Scriptures plainly ſhew the natural ſubtlety of the Lion, waiting in his covert that he may do miſchief unawares ; and that in this piece of miſchievous policy wicked men are not behind him, they ſhew as plainly.

Thirdly, Whereas in the former *verſe* the Lion is ſaid to hunt his prey in the field, and this in *to abide in his covert to lye in wait for it* ;

Obſerve ;

What ſome cannot do by ſtrength they do by craft.

We ſay, *of craft or power, 'tis hard to ſay which is moſt dangerous* *or undeſirable in an enemy.* Where theſe two meet, where craft & power, ability and ſubtilty are joyned, what will they not do? We may ſay of men, in whom theſe are united, as the Lord ſaid concerning the men of the new world, ſoon after the Flood, who were united in heart and tongue (*the people are one, and they have all one language*) *nothing will be reſtrained from them, which they have imagined to do* (*Gen.* 11. 6.) The devil is alwayes like a Lion, both ſtrong and ſubtle: He is ſo ſtrong, that he ſometimes hunts his prey (as I may ſay) in open field, and overcomes by fine force. He is ſo crafty, that at other times he knows 'tis beſt for him to abide in his covert, and lie in wait to catch ſouls. *He goeth about like a roaring Lion* (ſaith the Apoſtle *Peter*, 1 Epiſt. 5. 8.) but he is craftier than to roar always like a Lion, when *he goeth about ſeeking whom he may devour*; he often fawns and flatters; he uſeth his wits, and puts tricks upon poor ſouls whom he would devour. *We* (ſaith the Apoſtle, 2 *Cor.* 2.) *are not ignorant of his devices.* Chriſt adviſeth all his Diſciples to joyn the wiſdom of the Serpent, with the innocency of the Dove; ſubtilty and honeſty, craft and innocency, working together, work well, or make good work: But where there is the ſtrength and craft of a Lion, without a dove-like integrity, what ſad work do men make? Godly men, or men truly fearing God, ſometimes have the wiſdom of the ſerpent, together with their dove-like innocency; and when to both the former, the Lions ſtrength is joyned, what good may they not do? they may do (as we ſay) a world of good in an evil world.

Fourthly, In that *the Lion coucheth in his den*, and retireth ſometimes to his covert; we may take notice of the good providence of God towards man. God hath ordered it, that the Lion coucheth all day in his den, and is quiet, that men may go out quietly to their labour. The Pſalmiſt commends the providence of God in this (*Pſal.* 104. 20, 21, 22.) *Thou makeſt darkneſs, and it is night, wherein all the beaſts of the Forreſt do creep forth: the young Lions roar after their prey, and ſeek their meat from God.* Thus they are roaring and raging for their prey all night; but how is it with them, or what do they in the day? The next words tell us, *The Sun riſeth, they gather themſelves together, and lay them down in their dens.* (Then it follows) *Man goeth forth to his work, and to his labour until the evening.* Such is the care of God, that he clears fields and Countries of theſe ravenous beaſts, that man may go ſafely to his work, and not be troubled. When the Lion comes forth in the day, 'tis uſually to execute ſome judgement of God; witneſs that of the Prophet, who going out of Gods way, God told him by another Prophet, a Lion ſhall meet thee and tear thee; and ſo it came to paſs, a Lion met him, and executed the judgement of God upon him, becauſe he went beyond the command he had received from God (1 *King.* 13: 24.) We read alſo, that God ſent Lions to vex the people continually, when they fell to idolatry and falſe worſhip (2 *King.* 17. 26.) It was of the Lord that Lions which uſed to keep their covert in the day time, were ſo bold as to come by day to their houſes and deſtroy them. And ſuch is the mighty power of God, that though hungry Lions are altogether for prey, yet God can ſtop their mouths, and check their appetite (*Dan.* 6. 8.) When *Daniel* was caſt into the Lions den, amongſt a company of hungry Lions, yet not one touched him, but were as meek to him as ſo many lambs; whereas no ſooner were his enemies and accuſers let down into that den, but they brake their bones before they came to the ground. Thus much of the Lion, a King among the beaſts of the earth. The Lords next queſtion concerns the Raven, none of the beſt, if not one of the worſt among the birds of the Air.

Verſ. 41. *Who provideth for the Raven his food? When his young ones cry unto God, they wander for lack of meat.*

As the Lion is a devourer among beaſts, ſo is the Raven among birds. The Lion (as was ſaid) is ſo curious, that he will not feed upon a carcaſe in the way, but the Raven feeds upon any dead or corrupted body; and that is the reaſon why in many great Cities there's a Law or cuſtom that Raven ſneer them, ſhall not be ſhot at nor terrified, becauſe they eat up the filth and carrion, which might infect the air, and breed peſtilential diſeaſes.

Now the Lord puts the queſtion, *Who provideth for the Raven?* As if he had ſaid, I provide not only for the *Kingly Lion*, but for the *carrion-eating Raven.* The Lord made proviſion of food for Lions and Ravens, for all ſorts of beaſts, and birds, and creeping things, in the work of Creation; and in his works of providence, he makes all things ready, and brings them to hand for their uſe and ſuſtentation: He, as it were, dreſſeth and diſheth out meat for all his creatures, and then ſets it before them, that they may eat and be ſatisfied.

Who provideth for the Raven?

The Hebrew word rendred *provideth*, hath two ſignifications, which wonderfully ſet forth the care of God towards this creature: Firſt, the certainty of their proviſion, for the word ſignifies to *eſtabliſh*; as if the Lord did give them a neceſſary, ſettled, or conſtant diet. Secondly, It notes the ſutableneſs and pleaſingneſs of their food to their nature and conſtitution, yea, to their guſt and appetite; as if the Lord fitted their food, as we ſay, to their tooth or palate, and gave them not only meat, but *ſavoury meat* to them (like that which *Iſaac* beſpake of his ſon *Eſau*) ſuch as they love; for though the food of Ravens be unpleaſant to us, yet it is pleaſing and toothſom and ſavoury to them. What the Lord provides for Ravens, is to them dainties and delicacies; carrion is ſo to them, becauſe 'tis ſutable to their nature, & ſuch as their ſtomack likes very well. The ſutableneſs of any food to our taſte and palate, makes it delightful to us: What makes ſin, which is as odious as a carrion or corrupt thing to God and good men, pleaſant to carnal and wicked men, but the ſutableneſs of it to their nature? they can feed upon ſin as heartily and hungrily, as a Raven doth upon a putrified carcaſe. And what's the reaſon that the ways of God are ſo pleaſant to a godly man? is it not becauſe his heart is made (through grace) ſutable to them? To do the will of God is meat and drink to a godly man; but his ſoul being in a right frame) can no more delightfully do, any thing that is ſinfully evil, than he can delight to feed bodily upon putrifaction or poyſon.

Verbum כון *notat indulgentiſſimam creatoris providentiam, non ſolum neceſſaria ſed etiam uſq; ad delicias.*

Who provideth his food

For the Raven?

The Hebrew word for a *Raven* ſignifies *blackneſs*, *darkneſs*, or the *evening*. The *Raven* is the true *Black-bird*, a dark-coloured creature; *black as a Raven*, is the Scripture language for perfect blackneſs. The Greek word for a *Raven*, intimates her hoarſe, harſh and unpleaſant cry, or croking. As the coat of the Raven is eminent for a beautiful blackneſs, ſo his note is well known by his

Corvus in Hebræo ערב *dictus à colore nigro. Græcè* κόραξ *à* κρώζειν *crocitare.*

his unpleaſant and jarring hoarſneſs. The note of the Crow or Raven, ſounds like the Latine, *Cras, cras*; in Engliſh, *To morrow, to morrow*, or *the day to come*. And hence men, who when called to preſent repentance and forſaking of their ſins, deſire time, and ſay, to morrow, to morrow, are ſaid to reſemble Crows and Ravens, whoſe only ſong is *cras, cras*. 'Tis reported concerning *Athanaſius*, that walking in the ſtreets of a Heatheniſh or Gentile City, a Raven flew over his head and croked; the Heathens that ſtood by, laught and ſmil'd to ſee the Raven flie and croke ſo neer him; and they asked, *What ſaid the Raven to thee?* He anſwered, *The Raven cryed, to morrow, to morrow; for to morrow the Emperor will ſend out ſuch an Edict or Decree, as will put a ſtop to your ſuperſtitious obſervation of Heatheniſh Feaſts*: And though he knew nothing of the Emperors purpoſe at that time, to put forth ſuch a decree, yet the next day there came a command from the Emperor, that they ſhould no more obſerve them: And then the Heathens cryed out againſt *Athanaſius*, and ſaid that he was a Witch.

Zorom. *l.* 4.

Further, The *Raven* is ſo called in our language, from her ravening; her name ſpeaks her nature, as *Nabals* did his (1 *Sam.* 25. 25.) yet even Ravens are under the Lords inſpection. *Who provideth for the Raven his food?*

Hence note;

The worſt and vileſt creatures are under the care of God.

The Lord doth not give *Job* an inſtance of his care in the people of *Iſrael*, for whom he provided a long time in *Egypt*, and whom he fed forty years in the wilderneſs; nor in *Elias*, fed by Ravens, but in his feeding Ravens; nor among fowls, doth he inſtance in the Hawk or Falcon, which are highly prized and fed by Princes; nor in the ſweet ſinging Nightingale, or ſuch like muſical pretty birds, which men keep choicely and much delight in; but in that hateful and malicious bird, the croking Raven, whom no man values, but as ſhe eats up the carrion which might annoy him. Behold then, and wonder at the providence and kindneſs of God, that he ſhould provide food for the Raven, a creature of ſo diſmal a hue, and of ſo untuneable a tone, a creature that is ſo odious to moſt men, and ominous to ſome. There is a great providence of God ſeen, in providing for the Ant or Piſmire,

Avis inauſpicata.

Piſmire, who gathers her meat in Summer (*Prov.* 6. 8.) but a greater in the Raven, who though he forgets, or is careleſs to provide for himſelf, yet God provides and layeth up for him. One would think the Lord ſhould ſay of Ravens, let them ſhift for themſelves or periſh; no, the Lord God doth not deſpiſe any work of his hands; the Raven hath his being from God, and therefore the Raven ſhall be provided for by him; not only the fair innocent Dove, but the ugly Raven hath his meat from God. As the Lord feeds not only Doves, but Ravens, in kind, ſo he feeds not only Doves, but Ravens, in a figure; that is, he feeds not only dove-like or innocent men, but raven-like or wicked men. (*Mat.* 5.45.) *He cauſeth his Sun to riſe on the evil and on the good, & ſendeth rain on the juſt and on the unjuſt:* Thus he feeds Ravens in the likeneſs of men. Such men whoſe minds feed upon carrion, the Lord feeds their bodies with excellent dainties, they fare deliciouſly every day, as the rich Glutton is ſaid to do, who was but a Raven. The Lord, I ſay, doth not only provide for his better and more excellent ones, but he provides for the bad, for the evil, for the wicked; ſuch an indulgent father and provider is God towards all his creatures. We find this reported to the praiſe of God (*Pſal.* 104. 10, 11.) *He ſendeth the Springs into the valleys, which run among the Hills; they give drink to every beaſt of the field; the wilde Aſſes quench their thirſt.* And again (*Pſal.* 145. 15, 16.) *The eyes of all wait upon* (or look unto) *thee, and thou giveſt them their meat in due ſeaſon: thou openeſt thy hand, and ſatisfieſt the deſire* (that is, the hunger and thirſt) *of every living thing.* He that gives life to all, upholds the lives of all. As it ſhews the great power of God, that he hath made ſome living creatures (the Angels and ſouls of men) which need no meat, ſo it is a very great glory that he provides meat for all that need it. God hath a great houſhold, and he keeps a plentiful houſe; the meaneſt of his houſhold have food convenient for them.

Now, *Doth the Lord provide a table for the Ravens*? Remember Chriſts Inference from it; *Then much more will he provide a Table for his children who fear him, and truſt upon him. Behold,* (ſaith Chriſt, *Mat.* 6. 26.) *the fowls of the air; for they ſow not, neither do they reap, nor gather into barns, yet your heavenly father feedeth them: Are ye not much better than they?* And that which

Chriſt ſpake in general there concerning *the fowls of the air*, he in the 12th of *Luke* (*ver.* 24.) ſpake particularly of the Raven; (*Conſider the Ravens, for they neither ſow nor reap, &c. and God feedeth them; how much more are ye better* (as it the Lord had ſaid, *than the fowls?*) *Ye are much better than the beſt of fowls; then how much better than the worſt, the Ravens? and be ye aſſured, that as much as ye are better than the Ravens, by ſo much is my care for you, greater than for the Ravens. As God is the Saviour of all, eſpecially of thoſe that believe* (1 *Tim.* 4.10.) ſo he is a provider for all, but eſpecially for thoſe that believe. The Lord, who alike cares for all, doth not care for all alike; there would be much inequality in that equality. As creatures vary in their kinds and degrees, ſo the Lord (who is a God of judgement) varies both the kind and degree of his care towards the creature. Therefore we may conclude; *Doth God put forth any kind or degree of care for Ravens? doubtleſs then he will take care of his beloved children and faithful ſervants.*

There's no temptation with which the children of God are more oppreſt, than with this; *What they ſhall eat? and what they ſhall drink? and wherewithal ſhall they and theirs be cloathed?* nor doth any thing caſt them upon more dangerous rocks than theſe diſtruſtful queries; *How ſhall we live? and who ſhall provide for us, eſpecially in a hard and dear year?* But may we not ſtand amazed to hear ſuch queries proceed out of their mouths, who have heard of this word which once proceeded out of Chriſts mouth, That *God feedeth the Ravens?* who believing that, can but believe that God will feed him! Nor doth the Lord provide for and feed the old Raven only, but his *young ones* alſo. As it follows,

When his young ones cry unto God.

The Raven in the former part of the verſe, is the old one that hath young ones. How can that feed the young, that cannot feed him ſelf, but by Gods providing? As if the Lord had ſaid, *As it is not by thy providence,* O Job, *but by mine, that the old Ravens are fed; ſo that the young ones being early forſaken of the old, and wanting skill to ſhift for themſelves, wandring here and there, have their cries* (*which nature hath taught them to put up to God in their neceſſity*) *heard and anſwered with ſupply of food.*

The Hebrew is, *When his children cry unto God;* children are properly the *young ones* of men, yet the *young ones* of any creature may be called children.

The word rendred *to cry*, notes a very ſtrong cry for help for food. The young ones of the Raven being pincht with hunger, make a loud confuſed cry for food; but to whom do they cry? the Text ſaith, *They cry*

Unto God.

No creature can properly be ſaid to cry unto God, but the rational creature; and there's none among the rational creatures that indeed cry unto God, but thoſe that have faith: How then is it ſaid, The Ravens young ones *cry unto God?*

I anſwer, Firſt, They are ſaid to cry to God, becauſe man hears them not, or if he do, he regards them not; what man regards the cry of a young Raven? therefore they cry to God if to any, who alone takes notice of their cry.

Secondly, They cry to God, not properly, but equivalently; they cannot be imagined to make any formal or direct prayers to God in their neceſſities, but their neceſſities which force them to cry, have the force of a cry, or of a prayer unto God.

שוע *Eſt opem & ſalutem ingenti vociferatione poſtulare. Clamor ob neceſſitatem emiſſus, petitionem imitatur.* Theodoret.

Non novit omnino invocare Deum niſi anima rationalis. Auguſt. in *Pſal.* 136.

Ego haud ſecus exauditos paſco, quam ſi ad me vociferentur. Bez.

Thirdly, They may be ſaid to cry unto God, becauſe God takes or interprets their cry when hungry, as a prayer to himſelf: And God may be ſaid to hear their cry, becauſe he provides for them, and helps them, as he doth thoſe who put up powerful prayers to him. There is in all creatures a deſire of that which is needful for them, or proper to them, and when that is wanting they cry, that is, make ſome ſignification of their want. And as all young ones are apt to cry (that being all they can do) for food; ſo the Scripture, as here, ſo elſewhere repreſents young Ravens crying more than other creatures (*Pſal.* 147. 9.) *He giveth to the beaſt his food, and to the young Ravens which cry.* The beaſts are not ſaid to cry for food when God gives it them, but the young Ravens are. Crying ſeems to be the property of young Ravens, as if the leaſt lack of food made them cry.

But how come young Ravens to be in ſuch want of food, that they ſhould cry for it? and when they cry, why are they not ſaid to cry to their parents (if I may ſo ſpeak) or to the old ones, but to God for meat? In anſwer to theſe queries;

Firſt, Some Naturaliſts ſay, the Raven is a forgetful creature, and leaves her young ones altogether unprovided of food, and therefore (as the laſt reſort of all helpleſs ones) they are ſuppoſed to cry unto God.

Chryſoſtomi *ſententia eſt non ob ullam alboris ſpeciem, ſed ex ipſa, parentum crudelitate pullos adhuc implumes negligi & deſeri. Illis naturæ author dignam vicem rependi imperat; nam filii genitores ſuos in ſenectute minime alunt.* Ut Ælianus *dixit* κακοῦ κόρακος κακὸν ὠόν.

Secondly, Say others, the Raven is not only a forgetful, but an unnatural creature. Ravens have not thoſe bowels of natural compaſſion to their young ones, which other creatures have, who will preſently beſtir themſelves to get food for their young ones; therefore ſome ſay, that their young ones, as it were, cry to God of the impiety and unnaturalneſs of the old ones, in not providing for them, and in a manner accuſe them for it. The Apoſtle ſaith, *He that provides not for thoſe of his own houſe, hath denyed the faith, and is worſe than an infidel.* A beaſt will provide for his own, and moſt birds provide for their young, but the Raven provides not for his own young ones; and therefore his young ones are brought in, as crying or complaining to the Lord of their parents unnatural aſtorgy, or want of pity: And indeed parents, who do not provide for their own houſe, may juſtly be put among the Ravens. Remember (by the way) the power of God, who could make Ravens feed *Elias*, and be kind to him (1 *King.* 17. 16.) though naturally they are cruel to their own kind, and refuſe to feed their young ones.

Dicitur, quòd corvus pullos non paſcit, donec ſuos deprehendens plumis nigreſcere viderit, unde ſeptem diebus iis cibos non miniſtrat, ſed à Deo ſuſtentantur per naturalem vim iis inditam. Aquin. *Sed apud authores hiſtoriæ naturalis hujus rei teſtimonium vix invenitur.*

Thirdly, There's another reaſon given by Naturaliſts, why Ravens feed not their young ones: For when the Raven hath hatcht her young, they look whitiſh, which the old ones cannot abide, being themſelves black, and therefore the Raven forbears to feed his young ones for *ſeven dayes* (ſaith my Author) that is, till their feathers begin to grow black, whereby he knows them to be his own, being loth to bring up a ſpurious brood; ſo that all this time of their eſtrangement and forbearance, the Lord feeds their young ones, ſome ſay, with a dew from heaven, or with little flies (ſay others) bred out of their dung. But I ſhall not ſtay upon theſe things, eſpecially conſidering that they who profeſſedly write of the nature and manners, both of beaſts & birds, are very ſilent, as to any ſuch obſervations concerning the Raven; yet becauſe ſo grave an Author as is noted in the Margin inſiſts upon this latter reaſon, take this Note from it.

Lego Ariſt.l.9.Hiſt.Animal.c.31. Plin.l.10 c.12. Ælian.l.15.c.39. Hieronimus *ad illud* (Pſal. 147. 9.) *ex Philoſophorum ſententia ait, è cœli rore vivere corvorum pullos derelictos.*

Every one loves its like.

A Raven doth not love her young, till ſhe perceives them in her own likeneſs. It is ſaid alſo of the Eagle, that when her young are firſt hatcht, ſhe will not own them for hers, till having held them up to the Sun, ſhe finds they out-face it; & here 'tis ſaid, the Raven will not own her young till they are black. Now, if it be thus in nature, if it be a truth, that the Raven is not delighted in her young till they grow black, 'tis doubtleſs true in ſpirituals, *like to like.* God loves none with delight, but holy and pure ones, and the more holy and pure any are, the more he loves them; the reaſon is, becauſe himſelf is altogether infinitely pure and holy. Where God ſees moſt of his own image, which is purity and holineſs, there he loves moſt, and for ſuch he will certainly provide, ſuch he will ſurely feed.

But, which way ſoever the young ones of the Raven come to want food, whether it be through the forgetfulneſs, or the unnaturalneſs of the old Raven, or becauſe they are hatcht white, upon what account ſoever (I ſay) it is, that they come to want food, the Text ſaith they are in ſuch want, that they *cry to God*, yea, that

They wander for lack of meat.

This is a further evidence of their diſtreſs, they cry when they are in their neſt, and there God provides for them; and when *they wander* (from their neſt) *for lack of meat*, God feeds them too. Some reſtrain this wandring to a narrow compaſs, and ſay, 'tis only in their neſt, where they ſtruggle and are unquiet for want of meat; but this their wandering for want of meat, may be conceived to be out of the neſt, rather than in it; for a neſt being a ſtrait place, it cannot be congruouſly ſaid, that the young ones wander while they are in it. And therefore, which clears the matter ſufficiently, Naturaliſts tell us, That when the Raven hath fed his young in the neſt, till they are well fledged and able to flie abroad, then he thruſts them out of the neſt, and will not let them abide there, but puts them to get their own living. Now when theſe young ones are upon their firſt flight from their neſt, and are little acquainted with means how to help themſelves with food, then the Lord provides food for them. 'Tis ſaid by credible Authorities, that the Raven is marvellous ſtrict and ſevere in this; for as ſoon as his young ones are able to provide for themſelves, he will not fetch any more food for them; yea, ſome affirm, the old ones will not ſuffer them to ſtay in the ſame Country where they were bred; and if ſo, then they muſt needs wander. We ſay proverbially, *Need makes the old wife trot*; we may ſay, and *The young ones too*. It hath been, and poſſibly is, the practiſe of ſome parents towards their children, who as ſoon as they can ſhift for themſelves, and are fit in any competency to get their bread, they turn them out of doors, as the Raven doth his young ones out of the neſt. Now ſaith the Lord in the Text, When the young ones of the Raven are at this pinch, that they are turned off, and wander for lack of meat, who then provides for them? do not I the Lord? do not I who provide for the old Raven, provide for his young ones, both while they abide in the neſt, and when they wander for lack of meat?

Locis arctioribus, ubi non ſatis cibi pluribus ſit, duo tantum incolunt; & ſuos pullos cum jam poteſtas volandi eſt primum nido ejiciunt deinde regione tota expellunt. Ariſt. l. 9. de *Hiſtor. animal.* c. 31.

Hence note firſt, (which was in part toucht before.)

The providence of God extends it ſelf to all, even the meaneſt of his creatures.

As ſome deny providence, ſo others reſtrain it to greater matters, or more eminent creatures, as if it were true of *Jehovah*, which Heathens ſaid of their Idol *Jupiter*; *He is not at leiſure to mind little things.* But the Lord *Jehovah* diſdains not to look after the leaſt things, he *looks into birds neſts*, to ſee they want nothing, or to ſupply their wants. Young Ravens are inconſiderable creatures, yet the Lord remembers and conſiders them. And if God take care of young Ravens, then I may again infer, he will much more take care of their young ones or children, who are themſelves heirs of the promiſe, the ſpiritual ſeed of *Abraham*.

Secondly, in that young Ravens are here ſaid to cry unto God,

Obſerve;

Extream want or neceſſity will put meer nature upon praying or crying to God.

The worſt of men, yea, the very beaſts will pray in their kind, or after their manner, when they are pinched with extremities, either of want or fear. The Heathen Marriners in *Jonah*, being greatly diſtreſſed, *cryed every one to his god.* There may be a cry of prayer to God in the mouth; where there is no grace in the heart. The Apoſtle ſaith, *Rom.* 10. *Whoſoever calleth upon the name of the Lord ſhall be ſaved*; but then it muſt be in faith, for ſo it follows there, *How ſhall they call on him on whom they have not believed*? Many call upon God, that ſhall not be ſaved (*Pſal.* 18. 41.) *They cryed, but their was none to ſave them, even to the Lord, but he anſwered them not.* The cry of graceleſs men is ſeldomer heard than the cry of reaſonleſs beaſts or birds. Hence,

Thirdly, Note;
The Lord hears the cry of nature when 'tis in want.

He hears the cry of beaſts, and he hears the cry of Ravens. Though wicked men ſtop their ears, and will not hear his commands, yet he ſometimes hears their cryes in outward troubles, and doth them good many wayes.

Hence alſo we may infer;
If the Lord hears the cry of nature in beaſts, and birds, and bad men, how much more will he hear the cry of grace, and of the ſpirit of Adoption, crying Abba father, in his children?

If he hears the croking cry of young Ravens, who have no intention to pray to him, how much more will he hear the believing cry, the deep groans and ſighs of Saints, who *ſet their faces* purpoſely to pray unto him, and ſeek his face. *This poor man cryed* (a man rich in grace doubtleſs he was) *and the Lord heard him, and ſaved him out of all his troubles.*

Fourthly, Note;
If you would have ſupply in your wants, you muſt ask it of God.

When you are in want, whitherſoever you go, if you go not to God, you go to a wrong door: The Ravens tell you whither to go when you are in want; it is not to this or that creature, to this or that means, to this friend or that, but you muſt go to God for help; and if we have help any where elſe, and not in God, our help is worſe than our diſtreſs. Wants are an evil of affliction, but the help we get out of wants in any way, with neglect of God, is an evil of ſin, therefore cry to God. The Lions are ſaid to ſeek their meat from God, and here the Ravens are ſaid to cry unto God; the young Lions and the Ravens, will condemn thoſe, who in their diſtreſſes do not cry to God the fountain, but run to broken ciſterns. It was the ſin of that good King *Aſa*, that *in his diſeaſe he ſought not to God, but to the Phyſicians* (*2 Chron.* 16. 12.) not that *Aſa* had caſt off prayer to God, or did not at all ſeek unto him (it cannot be that ſo good a man as the Scripture reports him, ſhould ſo much at once forget God and himſelf) but the meaning is, he was very cold and negligent in calling upon God for help, and over confident of help by his Phyſicians.

Laſtly, conſider, God provides for the young Ravens, when the old ones leave them, or put them out of their neſt.

Hence note;

When neareſt Relations in nature leave us, God will not.

When they whoſe duty it is to take care of us, prove unnatural, like the Raven to his young ones, then God will take care of us. *When my father and mother forſook me* (ſaith *David*, *Pſal.* 27. 9, 10.) *then the Lord took me up.* The Lord who feeds out-caſt Ravens, will give entertainment to his out-caſt ſervants. (*Pſal.* 68. 5.) *A father of the fatherleſs, and a judge of the widows, is God in his holy habitation.* They that are fatherleſs by their parents deſerting of them, or fatherleſs by the deceaſe of their parents, God (they committing themſelves to him) will be a father unto them, he will do the office of a father to them, that is, provide for them. Thus much of the Lion, chief among the beaſts of the earth, and of the Raven, one of the worſt among the fowls of the Air. The wiſdom of God hath choſen out theſe creatures, that in teſtifying his care of them, he might convince *Job*, that he had not caſt off the care of him, but would provide for him, poſſibly in unknown wayes of providence, as he did for the Lions and the Ravens.

JOB, Chap. 39. Verſ. 1, 2, 3, 4.

1. *Knoweſt thou the time when the wild Goats of the rock bring forth, or canſt thou mark when the hinds do Calve?*
2. *Canſt thou number the mouths that they fulfill? or knoweſt thou the time when they bring forth?*
3. *They bow themſelves, they bring forth their young ones, they caſt out their ſorrows.*
4. *Their young ones are in good liking, they grow up with corn: they go forth, and return not unto them.*

IN the former context, which was the cloſe of the 38th *Chap.* The Lord gave *Job* an account of his care in providing food for the Lion, and the young Lions; for the Raven and his young ones. In this context and *Chapter* the Lord proceeds to ſhew his care and providence concerning both the production and ſuſtentation of ſeveral other creatures, of whom men take no care nor make any proviſion for at all. *The wild Goats and the Hind, the wild Aſſe and the Unicorn.*

There are ſome creatures which live under mans inſpection, and are provided for by him, being tame and ſerviceable; there are others which have no commerce (as I may ſay) with man, but are ſavage, living at large in the fields and forreſts, upon hills and mountains, yet theſe are preſerved in their generations and increaſe, as well as thoſe which are the under the eye and daily care of man. The wild Goats are preſerved as well as the ſheep, and the Hinds of the Forreſt as well as the Calves of the Stall. In and by all theſe examples the Lord would have *Job* take ſpecial notice, that his providence extendeth both to the feeding or nouriſhing of all kinds of creatures, as alſo to their births and bringing forth, for the preſervation of their ſeveral kinds.

So then, the providence of God is here magnified in continuing and multiplying ſeveral ſorts of four footed beaſts of the earth and winged fowls of the air; ſome of which being tame are kept by the care of man; others being wild and avoiding the preſence of man (he ſcarce knowing the nature of them, nor having any ſervice by them) are perpetuated in their kinds by the only care of God.

In theſe four *verſes* there are two things in general, about which the Lord holds forth his care of theſe ſavage creatures. Firſt, About the bringing forth of their young ones. Secondly, About the bringing up of their young ones. The bringing forth of their young ones, we have in the three firſt *verſes* of this *Chapter*; the bringing up of their young ones, we have in the 4th *verſe*.

About the bringing forth of their young ones the Text ſpeaks two things. Firſt, The ſeaſon of it; and ſecondly, The painful manner of it.

The ſeaſon of it in the two firſt *Verſes*. *Knoweſt thou the time when the wild Goats of the rock bring forth?* (*verſe* 1.) and then of the hinds (*ver.* 2.) *Canſt thou number the months that they fulfill?*

The painful manner of bringing forth their young is expreſſed at the 3d verſe, *They bow down themſelves, they bring forth their young ones, they caſt out their ſorrows.*

The bringing up and growth of their young ones is given (*ver.* 4.) *Their young ones are in good liking, they grow up with corn,* &c. Thus we have the general ſcope and parts of this context. I ſhall now deal with the particulars.

Verſ. 1. *Knoweſt thou the time when the wild Goats of the rock bring forth?*

The firſt queſtion concerns the wild Goats, and the ſeaſon of their bringing forth.

Hæc & ſequentia verba per Synecdochen intelligenda ſunt, pro eo quod eſt totam adminiſtrationem earum obtinere, Jun.

Knoweſt thou the time, &c.

Theſe words intend more than a bare naked knowledge of the time, they take in the knowledge of the whole diſpoſal or adminiſtration of God, concerning the wild Goats in their bringing forth.

Knoweſt thou the time? The word rendred time, ſignifies the opportune time, the fit time, the appointed time; *knoweſt thou the time* or *that time,*

עת *tempus opportunum ſeu idoneum.*

When the wild Goats of the rock bring forth?

What theſe Goats here called *wild Goats*, and *wild Goats of the rock*, are, is commonly known. The word which we render *wild Goats*, ſignifies in the Hebrew *aſcending or clambering*, becauſe Goats are clambering creatures, getting up the ſteepeſt rocks, and aſcending the height of hills and mountains, which they do many times exceeding dangerouſly, ſeeming rather to hang by their feet than to go upon them. Thus the old Poet fancied them, when he ſaid, *You may ſee the wild Goat hanging upon the rock, you may hope ſhe will tumble down preſently; But ſhe deceives the hunter and his hounds*; though ſhe ſeems to hang uncertainly, yet ſhe keeps her footing ſteddily. The Latines have a word ſignifying *wild Goats*, which criticks ſay, comes from another latine word ſignifying *a bird* or flying fowl, becauſe Goats may be ſaid rather to fly than go upon thoſe craggy places, or rather to uſe wings than feet. Such are the creatures here called *wild Goats*, and that with an addition, *wild Goats*

יעלה *rupi-capra à* עלה *ſcandit, aſcendit, quòd montes & rupes aſcendit.*

Pendentem ſumma capream de rupe videbis. Caſuram ſperes decipit illa canes. Martial.

Ibices quaſi avices, eò quòd inſtar avium ardua & excelſa teneant.

Of the rocks,

Becauſe they ſpecially delight in rocky places, or becauſe they breed and bring forth in rocks. It is ſaid (1 *Sam.* 24. 2.) that *Saul* in his purſuit of *David*, came with a ſelect army of three thouſand men, to ſeek him and his men *upon the rocks of the wild goats*; which Scripture fitly anſwers this which calls them *wild Goats of the rock*. *Saul* did not ſeek *David* only in the plains and valleys, where flocks of ſheep feed; but upon the craggy rocks and precipices, where wild Goats take up their quarters or uſe to feed. This ſhewed his implacable rage, and revengeful ſpirit againſt an innocent perſon, that rather than not take him and have his will on him, he would undertake an expedition, not only tedious but very hazardous to himſelf and his army. *Wrathful men will not only not ſpare others, but not themſelves.* But to the Text, *Knoweſt thou the time when the wild Goats of the rock*

Bring forth, that is, their young ones.

חולל *à* חול *verbum ipſum quod dolere ſignificat ſumitur pro parturire*. Merc.

The word tranſlated *bring forth* ſignifies pain and ſorrow. There is ſo much pain in bringing forth, that bringing forth and pain may well be ſignified by one word. The pains of the wild Goats in bringing forth here implyed, are expreſſely ſpoken of at the third *Verſe*.

But why did the Lord enquire of *Job* here, whether he knew the time, the exact time of their bringing forth? is that a ſecret? I anſwer, doubtleſs it is a ſecret, and ſuch a ſecret as few are acquainted with. Wild Goats come little under the eye or ſight of men in that work; they bringing forth upon inacceſſable places, craggy rocks and mountains, men cannot without much difficulty reach that piece of knowledge. And therefore the Lord might well ask of *Job*, *Knoweſt thou the time when the wild Goats of the rock bring forth?* I may ſay alſo, the Lord puts this familiar queſtion to *Job*, that he might the more awaken him into the conſideration of his own weakneſs, and utter inability to find out the ſecret of his other works. As if the Lord had ſaid, *thou canſt not diſcover ſo much as the birth of the wild Goats, how then canſt thou find out the births of my wonderful providences? My providences bring forth wonderful births, and much more unknowable by thee than the birth and bringing forth of the wild Goats*. Thus the Lord would check his curioſity; he who was unable to give him an account concerning the ſtate of thoſe poor creatures, muſt not think himſelf able to pry into the great and unſearchable works of God, in the amazing products of his providence towards the children of men.

Gregor. *l.* 30. *mor.* c. 16.

Before I paſs from theſe words it will not be unprofitable to mind the Reader, how (as one of the Antients hath hinted) we may moralize or ſpiritualize this Text, there being much of the diſpoſition or condition of a godly man, eſpecially of a faithful Teacher, typed or fairly repreſented in the nature and qualities of theſe wild Goats.

Firſt, As theſe wild Goats ſeek both their food and reſt, their repaſt and refuge in rocks; So the godly abide and dwell in the rock, that is, in the *Lord Jeſus Chriſt*, they look to him alone both for refuge and refreſhing, both for comfort and ſafety while they are in this world. Chriſt is the rock upon which the Church is built (*Mat.* 16. 18.) And as the ſtate of the true Church in general, ſo of every true believer, is built upon this immovable rock the Lord Jeſus Chriſt.

Secondly, As the rocks, ſo the mountains are much deſired by the wild Goats (*Pſal.* 104. 18.) *The high hills are a refuge for the wild Goats.* Thus *David* was eying the hills for help (*Pſal.* 121. 1.) *I will lift up mine eyes to the hills, from whence cometh my help.* What were theſe hills? Surely, neither the material nor metaphorical hills of this world, of which latter the people of God ſpake (*Jerem.* 3. 23.) diſclamingly, *Truly in vain is ſalvation hoped for from the hills, and from the multitude of mountains,* that is, from the greateſt power of man or men. What the hills were to which *David* lifted up his eyes for help, himſelf tells us at the ſecond *verſe* of that *Pſalm, My help cometh from the Lord, which made heaven and earth.* As the affections of a godly man are ſet upon the things above, not upon things below (*Col.* 3. 2.) ſo his confidences are ſet upon God who is above, not upon men here below.

Thirdly, Theſe wild Goats are very agil&active creatures, much in motion, full of life, full of ſpirits; and ſo they reſemble a godly man, he is a man of motion, of ſpiritual motion; and he deſires his motions and ſpeed may be more and more ſpeedy in the ways of God. As *David* reſolved *to run the ways of Gods commandements,* when God ſhould pleaſe to enlarge his heart; ſo doubtleſs he prayed, that God would enlarge his heart to run thoſe ways. And how often did he pray for quickning grace and livelineſs, that being delivered from a ſlow, dull, flegmatique ſpirit, he might be active and full of holy fire about the things, and for the things of God.

Fourthly, Wild Goats of the rocks, in thoſe countries where they abound, are much purſued and diſquieted by huntſ-men, as that paſſage which I before quoted from a Heathen Poet intimates; ſo good men, the beſt of men are often hunted and diſturbed in this world, there are hunters of men, as well as hunters of beaſts. *Nimrod* was a mighty hunter (*Gen.* 10. 9.) he was a hunter of men. *Saul* hunted *David* even as a wild Goat on the rocks, or as a Partridg on the mountains.

Fifthly, They who hunt the wild Goats are at a very dangerous pleaſure, they often fall upon the rocks, and ſometimes fall from the rocks. Is it not ſo with thoſe who without cauſe purſue good men? have they not a dangerous ſervice of it? get they not many a fall? *The wicked* (ſaith *David*, *Pſal.* 37. 12, 13.) *plotteth*, or (as the Margin hath it) *practiſeth againſt the righteous, he gnaſheth upon him with his teeth.* But ſhall it go well with him who doth this evil? The next words anſwer, *The Lord ſhall laugh at him, for he ſeeth that his day is coming.* What day? ſurely a black day, even the day of his deſtruction; which is yet further confirmed in the 14. and 15. *verſes* of the ſame Pſalm. *The wicked have drawn out the ſword, and have bent their bow to caſt down the poor and needy, and to ſlay ſuch as be of upright converſation, or the upright of way.* But ſhall this end well with them? or ſhall it be well with them in the end? The next words tell us what their end ſhall be, even this, which is a dreadful end, *Their ſword ſhall enter into their own heart, and their bows ſhall be broken.*

Sixthly, 'Tis obſerved of theſe wild Goats, that when they ſeem to be very near falling from the rock and high places, yet they fall not, and that though they fall they take little or no hurt at all. Some ſay they have a naturall art to ſave themſelves, they know how to fall upon their feet, and ſo eſcape without harm. This alſo is applicable to the caſe of godly men, they are often near falling, yet they do not fall, and when they fall, they take no hurt; they have a divine art to preſerve themſelves; and 'tis a truth, that though they do receive hurt in the fleſh, yet their ſpirit or better part takes no hurt. *Though a good man fall* (into affliction or temptation) *he ſhall not* (ſaith *David*, Pſal. 37. 24.) *be utterly caſt down, for the Lord upholdeth him with his hand.* Yea, though *he falleth* (ſaith *Solomon*, Prov. 24. 16.) *ſeven times* (that is, often, into affliction, 'tis true alſo of his falling into ſin) *yet he riſeth again*, out of affliction by deliverance, out of ſin by repentance. With reſpect to the former, the Church warned her inſulting enemy (*Mich.* 7. 8.) *Rejoyce not againſt me O mine enemy; when I fall, I ſhall ariſe.* *Babylon* ſhall fall and riſe no more; but though *Sion* may fall, yet ſhe ſhall aſſuredly riſe again.

Laſtly, It is ſaid of the wild Goats, that when they receive hurt, they, by a natural inſtinct, ſeek out the herb *Betany*, growing among the rocks and upon mountains, which gives a preſent and perfect cure to their bruiſes or hurts. Thus when good men receive hurt in and from the evil world, they have ſome herb or other, ſome comfort or other for their cure; they go to the Word of God, to the Scriptures, there they find Medicine for all their ſickneſſes, Betany for all their bruiſes, and a Salve for every ſore. Thus we may ſpiritualize our meditations upon theſe wild creatures the Goats of the rocks, in alluſion to the ſtate of godly men in this life. *Knoweſt thou the time when the wild Goats of the rock bring forth?*

Or canſt thou mark when the Hinds do calve?

Here's another ſort of wild ones, *the Hind. Canſt thou mark?* the word imports the moſt ſtrict and heedful *marking*; 'Tis uſed by *Jacob* (*Gen.* 37. 11.) when *Joſeph* had told his dream, his Brethren envied him, *but his Father obſerved the ſaying*, that is, he marked what his Son had ſaid. The word is often uſed to note our dutiful keeping or heeding the commands of God, which ſhould be done with the greateſt ſtrictneſs, care and obſervation. Now ſaith the Lord to *Job*, *canſt thou mark* (or obſerve) *when the Hinds do calve?* as if the Lord had ſaid, *doſt thou keep their reckoning exactly?* art thou able to tell the day and hour when they will calve? The word rendred *Hind* comes from a root ſignifying *ſtrength*. Hinds are ſtrong, though timorous and fearful creatures; and for their fearfulneſs they have a help beſides their ſtrength, that is, their ſpeed or ſwiftneſs; and though their ſtrength doth not ſerve them ſufficiently to ſtand and make head againſt their purſuers, yet it ſerves them (as we may ſay) to ſhew their purſuers a fair pair of heels, or to run from them and eſcape their danger. *Canſt thou mark when the Hinds*

שׁמר *ſolicitudinem & diligentiam Connotat.*

אילה *cerva*

Do calve?

It is the ſame word in the Original, which in the former part of the *verſe* is tranſlated *to bring forth*; but becauſe that ſpecial word *calving* is more proper to Hinds, therefore we wave the general ſenſe *bringing forth*, which is applicable to any kind of beaſts; and take this, not rendring as before, *when the Hinds bring forth*, but *when they calve*. The Hind is a wild beaſt often ſpoken of in Scripture, and well known in nature; the male we commonly call a *Stagg or Hart*, of which naturaliſts obſerve two things.

Mas cum pinguerit, longè ſecedit, ut qui pondere ſuæ corpulentiæ capi ſe poſſe facile ſentiat. Ariſtot. *l.* 9. *c.* 5. *de natura animalium.*

Firſt, That perceiving himſelf to grow fat in the latter end of ſummer, and being conſcious of his own inability to help himſelf by flight, he retires naturally to covert in ſecret places, that ſo he may be free from the purſute of hunters.

Cum ſua amiſerit arma, cavit ne inermis reperiatur. Ariſt. *ubi ſupra.*

Secondly, (Say they) when he hath caſt his horn, then alſo he retires and gets into the thicket, as far from ſight as he can, being ſenſible he hath loſt his armes, his defence, and is therefore unwilling to come abroad where danger is, till his head be grown again, and he furniſhed with weapons for his own defence.

The *Hind* in the Text is the female, and the Scripture ſpeaks of the Hind in a twofold alluſion. Firſt, In alluſion to Chriſt. Secondly, In alluſion to thoſe that are Chriſts.

Jeſus Chriſt himſelf is often alluded to under this name, and that in a three-fold reſpect.

1. For his ſwiftneſs and ſpeedineſs in coming to the relief and help of his Church (*Cant.* 28. 9.) *Behold, he cometh leaping upon the mountains, and ſkipping upon the hills; my beloved is like a Roe, or young Hart,* or Hind, 'tis the ſame word. *His leaping and ſkipping* notes 1. His chearfulneſs. 2. His ſpeedineſs in coming. The mountains and hills upon which he leaps and skips, note the great obſtacles and difficulties, which ſtand in his way when he comes to help his Church, his beloved Spouſe. Again (*Cant.* 8. 13.) *Be thou like the young Roe, or young Hart upon the mountains of ſpices:* The Church deſcribes the gracious haſt which ſhe deſires Jeſus Chriſt would make to help, comfort, and relieve her, by the ſpeedy running of the young Hart.

2. Jeſus Chriſt is ſo compared with reſpect to his lovingneſs; that's the Epithete which *Solomon* gives the Hind (*Prov.* 5. 19.) *Let her* (thy Wife) *be as the loving Hind and pleaſant Roe.* Now as the Wife ſhould be tendered by her Husband as a loving Hind, ſo Jeſus Chriſt is like the Hind for his exceeding lovingneſs to his Spouſe or Wife. Chriſt is ſo full of love, that he is called love it ſelf. One of the Antients ſpeaking of Chriſt dying, ſaid *My Love was crucified*.

3. Jeſus Chriſt is ſhadowed by the Hind, with reſpect to his ſufferings, for he was hunted as a Hind with Hounds, with blood-hounds, with the hell-hounds of this world, the worſt of wicked men. Therefore it is remarkable, that in the 22. *Pſalme,* which is throughout a prophecy of Chriſt (the firſt words being the laſt

he ſpake in this world, *My God, my God, why haſt thou forſaken me?*) The title of that Pſalm is, *To the chief muſician, upon Aijeleth Sahar*; and if you would know what that ſignifies, look into the Margin of your larger Bibles, there you ſhall find, *The Hind of the morning*. Hunters uſe to ſingle out that ſpecial Deer, Hart or Hind, early in the morning, which they purpoſe for game that day; ſignifying that Jeſus Chriſt, who is ſo much ſpoke of in that Pſalm, was a Hind, not only ſorely and fiercely, but early hunted by wicked men to death.

Again, The Scripture ſpeaks of the Hind, with reſpect unto godly men.

Firſt, As to the freeneſs and cheerfulneſs of their ſpirits, in the wayes and things of God. The Prophet (*Iſa.* 35. 6.) ſhews how it ſhall be with thoſe that receive the Goſpel, though they have been lame, impotent cripples before, not able to take one ſtep God-ward, yet, ſaith he, *The lame ſhall leap as a Hart*, or as a Hind; that is, they ſhall exceedingly rejoyce at the receiving of the Goſpel, and be very active in the obedience of it.

Secondly, As to that exceeding thirſt, ſtrong appetite or deſire, which true believers have to and after Jeſus Chriſt, who is the living water, the water of life. Thus *David* ſpake of himſelf (*Pſal.* 42. 1.) *As the Hart panteth after the water-brooks, ſo panteth my ſoul after thee, O God*. Some render, as the *ſhe Hart*, that is, the Hind, *panteth after the water-brooks*, &c. When *David* would expreſs the exceeding ardency of his ſouls thirſt after Chriſt, he compares it to the thirſt of a hunted Hart or Hind.

Thirdly, The Hind is very ſwift of foot; ſo are believers: as they have ſtrong deſires, ſo ſpeedy purſuits after Jeſus Chriſt. *David* had a holy confidence, that God would make him ſwift in ſpirit, when he ſaid (*Pſal.* 18. 33.) *The Lord ſhall make my feet like Hinds feet*; that is, he will make me very active, agile, and nimble, not only for the avoiding of corporal evils, but alſo in following of ſpiritual good things.

Fourthly, The Hind loves high places, or to be and breath in the free air. Thus the Prophet *Habakkuk* ſpeaks of himſelf (*Hab.* 3. 19.) *The Lord will make my feet like Hinds feet, he will make me walk upon my high places*. He means not the high places of worldly preferment or power, but of peace and ſafety; nor either of them, ſo much as thoſe truly high places of a holy life and joy, in ſpiritual meditation and converſation, to which we reſort by the wings of faith in, and love unto God. *Upon theſe high places thou wilt make me to walk.* As if the Prophet had ſaid, I ſhall go lightly and ſweetly on in my journey to heaven, having my ſoul ſupplied and ſuppled (as it were) with the oyl of ſpiritual joy and gladneſs. As it is ſaid of *Jacob* (*Gen.* 29. 1.) after that he had that bleſſed viſion at *Bethel*, in the cloſe of the 28th Chapter) *He went on his journey*; or (as we put in the margin) *He lift up his feet*; his feet were like Hinds feet, lithe and nimble for his journey, going on in faith towards God, and in the light of his countenance.

Fifthly, It is obſerved by Naturaliſts, that Hinds are very charitable and helpful one to another; and they give that ſpecial inſtance, when ſwimming over any River or deep water, the ſecond is ſupported by the firſt, and the third by the ſecond, and ſo to the laſt they help one another over; which doth excellently ſhadow the uſefulneſs that ſhould be among Chriſtians, and their mutual helpfulneſs; they ſhould be as Harts and Hinds always in this reſpect, and then moſt when they come into the Rivers and deep waters of ſorrow and trouble, then they ſhould ſupport and bear up each one his brother. The Apoſtles word is (*Gal.* 6. 2.) *Bear one anothers burdens, and ſo fulfil the Law of Chriſt.* The burdens which he there intends, are not only the infirmities which are in us, but the afflictions and troubles which poſſibly we may at any time be in. And again (*Phil.* 2. 4.) *Let not every man mind his own things, but let him mind the things which are anothers*; that is, let him be helpful to others in outward things, much more let him be helpful to others in ſpiritual things. Thus the Scripture ſpeaks, both of Jeſus Chriſt, and of thoſe that are his, under the ſimilitude of the Hind.

From both parts of the verſe, in that the Lord puts the queſtion here to *Job, Knoweſt thou the time when the wilde Goats of the rocks bring forth? or canſt thou mark the time when the Hinds do calve?*

Note, Firſt;

The Lord himſelf takes ſpecial care of the wildeſt creatures, even of thoſe which are moſt remote from the help and care of man.

The care and tenderneſs of God toward beaſts, turns to his praiſe, as well as the care which he hath of, and the tenderneſs which he ſhews to believers. And as it doth exceedingly advance the glory of God, that he takes care of wilde beaſts, ſo it may exceedingly ſtrengthen the faith of man, that he will take care of him. Doth the Lord take care of wilde Goats and of Hinds, then certainly he takes care of thoſe that particularly belong to him; as hath been already ſhewed or inferred from ſuch like inſtances as we have here in the Text.

Secondly, From the particular Point, upon which the care of God is here intimated, with reſpect to the wilde Goats and Hinds; namely, their bringing forth and calving, we learn, that

> *There is a ſpecial providence of God towards theſe and ſuch like creatures, for the production of their young.*

He (if I may ſo ſpeak with reverence) *ſhews his Midwifry, in helping theſe ſavage beaſts when their pains come upon them.* As the Lord takes man (in an eminent manner) *out of the womb* (*Pſal.* 22. 9.) ſo in a manner, he takes beaſts out of the womb too (*Pſal.* 29. 8, 9.) *The voice of the Lord ſhaketh the wilderneſs, it ſhaketh the wilderneſs of Kadeſh.* So we tranſlate it; but the word which we render *ſhaketh*, is the ſame with this in the Text, which ſignifieth *to bring forth*: And hence ſome very learned in the Hebrew tongue, do not render as we, *The voice of the Lord ſhaketh the wilderneſs*, but, *The voice of the Lord maketh the wilderneſs to bring forth*; *The Lord maketh the wilderneſs of* Kadeſh *to bring forth*; which is not to be underſtood of the vegetative creatures (that's a truth, the Lord makes the Trees of the Forreſt to bring forth both leaves and fruit) but it is meant of animals or living creatures there: And then, when he ſaith, *The voice of the Lord maketh the wilderneſs to bring forth*, the meaning is, The Lord makes the wilde beaſt of the wilderneſs to bring forth; which ſeems to be the clear ſenſe of the place, by that which followeth; for the Pſalmiſt having ſaid this in general at the 8 h verſe, *The voice of the Lord maketh the wilderneſs to bring forth*, he in the 9th verſe, gives the ſpecial inſtance of the Hind, *The voice of the Lord maketh the Hinds to calve.*

So much concerning the wilde Goats bringing forth their young, and the Hinds calving. In the next verſe the Lord enquires of

Job, the time how long they go with young before they bring forth and calve.

Verſ. 2. *Canſt thou number the months that they fulfil?*

Menſes qui hic ירחים *uocantur à Luna; menſes enim Hebræorum Lunares erant.*

As if the Lord had ſaid, Canſt thou tell how long they, that is, the wilde Goats or the Hinds, bear their natural burdens? Canſt thou number their months? the Hebrew is, *their Moons*. The *Jews* reckoned their months by Moons; and we diſtinguiſh between *Lunary and Solary months*. Moon-months conſiſt of twenty eight dayes, Sun-months of thirty. *Canſt thou reckon the Moons or months that they fulfil?* To this the Prophet alludes (*Jer.* 2.24.) ſpeaking of *the wilde Aſs that ſnuffs up the wind at her pleaſure*; that is, who takes pleaſure, or (as the Margin reads it) *The deſire of whoſe heart is to ſnuff up the wind; in her occaſion* (ſaith he) *who can turn her away?* He compares wanton vain perſons, idolatrous and ſuperſtitious perſons eſpecially, who of all others are the wantonneſt and vaineſt perſons, to an Aſs, when ſhe is in the heat of her luſt and pleaſure; *all they that ſeek her, will not weary themſelves*, that is, they will not weary themſelves to ſeek her, while ſhe is in that condition, but *in her month they ſhall find her*, that is, when ſhe is burdened with young, when her ſorrows and pains are neer coming upon her, then ſhe may be dealt with. Thus the Lord would ſhew his people, that however being ſo luſty, ſo wanton, there was no dealing with them, yet a month of ſorrow was coming upon them, even as upon one with young, wherein they ſhould feel, and be under ſuch ſad pains, as would burden them to purpoſe (as we ſay) and then they would be found, and might be ſpoken with. Wilde Aſſes have their months, their months of bearing, and their month of bringing forth; about thoſe and this the Lord enquires of *Job*, *Canſt thou number the months that they fulfil?* The queſtion is not ſo to be underſtood, as if the number of the months which they fulfil were ſo many that they could not be numbred; but the Lord ſpeaks thus, becauſe of the uncertainty of the time (as to man) when thoſe months are fulfilled. *David* prayed (*Pſal.* 39. 4.) *Lord, ſhew me the number of my dayes*; not as if the number of his dayes were ſo many, that he could hardly find out the number of them Arithmetically, but being ſo uncertain, he needed the Lords inſtruction to teach him how to count the number of them ſpiritually. So here, *Canſt thou number the months that they ful-*

fulfil; that's as great a ſecret as the number of any mans dayes in this world are.

Yet it may be objected; ſurely it is no ſuch hard matter to number the months which Hinds and wilde Goats fulfil: For if the queſtion be, what time of their age Goats firſt conceive, and how long they continue bearing, *Pliny* anſwers? Sometimes they conceive at a year old, alwayes at two years old; and (ſaith he) they continue bearing eight years. Secondly, If the queſtion be, about what time of the year they conceive and bring forth? the ſame Author anſwers, They conceive in *November*, and bring forth in *March*, ſo that they go burdened five months. Again, if the queſtion be about the Hinds, he thus reſolves it; They conceive about the latter end of *September*, and bring forth about the middle of *April*, the whole time they go, being about eight months; ſo that there ſeems no ſuch difficulty in numbring the months, which either wilde Goats or Hinds fulfil, that is, how long they go with young.

Aliquando anniculæ ſemper binæ & pariunt octonis annis. Plin. l.8.c.50.

Octonis menſibus ferunt partus. Plin.l.8. c.32.

I anſwer; Though the general time which they fulfil may be known, or is known and ſet down by Writers, yet the preciſe particular time, the day of the month, or hour of the day, or (which is the thing enquired) when their months come out and are fulfilled, that's a ſecret. Though it be commonly known, that a woman goes nine months with child, yet who knows, or can a woman her ſelf know exactly to a day, or an hour, when her pains and travel will come upon her? Many women have been under great miſtakes in that caſe, and rarely do any hit the time right, but reckon a day two or three over or under the juſt account. So then, though the general time is known, yet the exact particular time is not known. I may ſay in this caſe, as our Lord Jeſus Chriſt ſaid about the end of the world, *Of that day and hour knows no man*; we may know the general time, we may know it will not be long before the world ſhall end. The time which the world ſhall go with its great birth, is commonly ſaid to be ſix thouſand years; but the day and hour of its travel, and of the conſummation of all things according to the decree of God, no man, no nor Angel, knows. Here the Lord queſtions *Job* about the exact particular time, which himſelf keeps, as he doth all ſpecial ſeaſons, in his own hand *or power*, under his own lock and key, as Chriſt told his Diſciples, (*Act*.1.7.) *Canſt thou number the months that they fulfil*? doſt thou keep their reckoning?

Or knoweſt thou the time when they bring forth?

'Tis the ſame in effect that was ſpoken before, therefore I ſhall not ſtay upon it.

From the whole verſe obſerve:
The Lord only can give timely ſuccour to all creatures.

The reaſon is implyed in the Text, *Becauſe he only knows the certain time of their extremity.* None can give exact and timely help to the neceſſity of another, but he that knows the exact time of his extremity. The Lord can and will give deliverance to his people, in the very nick of time, when the months of their ſorrow and burdens are fulfilled, for he knows the number of them. The children of *Iſrael* had long and ſore bondage in *Egypt*, but no longer than the months which were appointed; for as ſoon as they were fulfilled, their bondage was ended, and they delivered; mark how the Spirit of God records it to a day (*Exod.* 12. 41.) *And it came to paſs at the end of the four hundred and thirty years, even the ſelf-ſame day it came to paſs, that all the hoſts of the Lord went out from the Land of Egypt.* Nor doth the ſacred Record leave it thus, but adds (*verſ.* 42.) *It is a night to be much obſerved*; or (according to the letter of the Hebrew) *A night of obſervations unto the Lord, for bringing them out from the Land of Egypt: This is that night of the Lord, to be obſerved of all the children of Iſrael in their generations.* But *Moſes* ſaid in the former verſe, *It was the ſelf-ſame day.* Why doth he ſay here, *It is a night, &c?* *And this is that night of the Lord, &c.* The reaſon I conceive was this; The word *day* may be taken largely, for a natural day conſiſting of twenty four hours; now becauſe the four hundred and thirty years were fulfilled and ended at the beginning of that day, (the Jewiſh account of dayes beginning at evening) therefore their deliverance began then, and did not ſtay till the morning. Thus exact is the Lord, keeping his word not only to a day, but to a piece, yea, to the very hour of a day. And as the Lord gave that people deliverance juſt when thoſe years were fulfilled, according to that ancient prophecy; ſo doubtleſs when the forty two months, or (which is the ſame) the thouſand two hundred and threeſcore dayes for his witneſſes prophecying in ſack-cloth (*Rev.* 11. 2, 3.) ſhall be fulfilled, then they alſo ſhall come out of their bondage from under myſtical *Egypt* and *Babylon*. Men have been long gueſſing at the fulfilling of thoſe forty two months, but may we not ſay to them concerning the birth of that prophecy, in the ſame ſenſe that the Lord doth here to *Job*, concerning the particular time when the wilde Goats of the rock, and the Hinds bring forth, *Canſt thou number the months that they fulfil?* As the particular time of the Hinds fulfilling her months, ſo of *Sions* fulfilling her months of ſorrow in this world, is a ſecret which the Lord hath reſerved to himſelf, and keeps faſt lockt up in the Cabinet of his eternal counſels. *Knoweſt thou the time when they bring forth?*

The Lord having thus queſtioned *Job* about the time of the bringing forth of theſe two creatures, in theſe two verſes, proceeds to queſtion him about the manner of their bringing forth, or the painfulneſs of it.

Verſ. 3. *They bow themſelves*, &c.

Theſe words are a deſcription of the hard travel of the Hinds, not of the Goats, as Interpreters generally agree. Bowing of the body is the poſture of any creature in travel to bring forth. As if the Lord had ſaid, *Is it thou, O* Job, *that haſt, or I, that have given them an inſtinct in nature to put their bodies (as wilde as they are) conſiderately, into ſuch a poſture (when their pains come upon them) as may be moſt eaſeful for themſelves, and leaſt hurtful to their off-ſpring, by bowing their bodies to dilate the paſſages of nature, and ſo by a natural Midwifry to deliver themſelves of their burdens?* as followeth,

They bring forth their young ones.

The word rendred *bring forth*, ſignifies *to cleave aſunder*, implying their extream pain in bringing forth; or that it is to them as grievous as the rending and cleaving of their bodies could be. So the word is tranſlated (Chap. 16. 13.) where *Job* making a lamentable complaint about his ſufferings under the hand of God, expreſſeth it thus; *His archers compaſs me round about, he cleaveth my reins aſunder.* Such torture have theſe poor creatures in bringing forth their young; which is more plainly ſet down in the cloſe of the verſe,

פלח *propriè findo, diffindo, trajicio.*

They caſt out their ſorrows.

Which may be underſtood two ways; Firſt, bowing to free themſelves of their young ones, their ſorrows end, or there is an end of their ſorrows, they are caſt out. Secondly, Thus they caſt out their ſorrows; that is, their young ones are caſt out which have put them to much ſorrow & grievous throws, & ſo may well be called their ſorrows; as *Rachel* called that child with which ſhe had ſuch hard travel, *Ben-oni, The ſon of her ſorrows* (*Gen.* 35. 18.)

The word which we render *ſorrows*, ſignifies *cords and bonds*, implying, that theſe creatures are girded and bound about with extream pain, until (by the power of God in nature) they receive deliverance. Some are bound and girded with troubles, in and from the world, who yet are not ſorrowful; we through faith may even *glory in tribulation* (*Rom.* 5. 3.) but they who are ſorrowful, are alwayes bound; and therefore the ſame word ſignifieth bonds and ſorrows. *They caſt out their ſorrows.*

Hence note;

Firſt, *Even wilde and ſavage creatures bring forth with pain.*

This is part of that vanity brought by mans ſin upon the creature, of which the Apoſtle ſpeaks (*Rom.* 8. 22.) *We know that the whole creation* (or *every creature*) *groaneth and travelleth in pain together until now.* The creatures *groan,* as being laden with a heavy burden, and they travel in pain, as a woman with child, to be eaſed and delivered of her burden, even thoſe creatures which in proper ſenſe, neither travel nor bring forth, yet are ſaid to groan and travel in pain, by reaſon of the ſin of man; and therefore the Apoſtle ſaith, *They groan and travel in pain together*; that is, all the creatures joyn in this. They do not ſome groar, & others ſing, ſome travel in pain, and others travel in or take their pleaſure, but they are all (as it were) ſenſible of their ſad change, and bewail it ſadly; and (ſaith the Apoſtle) they groan and travel *until now*, or *unto this now*; not as if their groaning did then ceaſe when this was ſaid, but to ſhew that it had continued without ceaſing, until that *inſtant now*; and ſo it will continue until the *manifeſtation of the ſons of God*, ſpoken of (*verſ.* 19.) As ſoon as man ſinned, the Lord laid that affliction on the woman, *In ſorrow ſhalt thou bring forth* (*Gen.* 3. 16.) Now that which was firſt de-

ἄχρι τȣ̃ νῦν.

declared an affliction,with reſpect to the woman,is fallen upon all creatures in their degree ; they all are more or leſs pained in travel,or travel in pain. The ſin of man hath brought ſorrow upon the whole world,even upon ſinleſs creatures; & therefore man ſhould pity poor creatures in their ſorrows, his ſin having brought thoſe ſorrows upon them. How vile then are they, who meerly to ſatisfie their luſts, encreaſe the ſorrows of the creature, and cauſe them to travel more than needs, in pain every day ?

Secondly, The Lord inſtanceth here in the Hinds for hard travel ; and Naturaliſts obſerve, the Hind hath the foreſt travel in bringing forth of any creature, woman excepted. And, that the Hinds have very ſore travel in bringing forth , beſide what Naturaliſts ſpeak, may be collected from thoſe expreſſions in the Text , *They bow themſelves, they bring forth their young ones, they caſt out their ſorrows.* That Scripture alſo intimates as much (*Pſal.* 29. 9.) when among other wonderful effects of thunder, *The breaking of Cedars*, &c. This is added, *The voice of the Lord maketh the Hinds to calve* ; as if it did require the ſpecial help of God, to give the Hinds eaſe and deliverance in the time of their travel , *The voice* of God doth it ; that is, either the thunder, or ſome extraordinary power, ſent out for that purpoſe, doth it.

Tunc efficis ut cervæ quæ alioquin ægerrime eſſent parituræ commodius pareant? dum ante partum purgantur herba quadam quæ Seſelis dicitur faciliore ita utentes utero. Jun.

And here we may conſider the goodneſs of God, even to this wilde beaſt, in ordering her natural helps, to eaſe her the more ſpeedily of her grievous pains in bringing forth her young ones.

The natural Hiſtorian tells us concerning the Hind, that ſhe by common inſtinct,a litle before ſhe calves,feeling her pains coming upon her, ſeeks out a certain herb called *Seſelis*, feeding upon which doth exceedingly facilitate her pains in bringing forth. Women, who have underſtanding and reaſon, as alſo the aſſiſtance of friends about them, have many means for their eaſe in that hour of extremity ; but the Lord hath made this poor creature, both Phyſician and Midwife to her ſelf. Further, 'tis reported of them, that when they have brought forth, they uſe the ſame and other herb to help themſelves againſt theirafter-pains. Once more, Naturaliſts obſerve, that they uſually bring forth at that time of the year when there is much thunder, according to that before mentioned (*Pſal.* 29.) *The voice of the Lord,* (*or thunder*) *maketh the Hinds to calve.* For the Hind being of a fearful nature, that

Plin.l.8.c.32. Ariſt.l.9 *de Hiſtor. animal.* c.5.Cicero l.2 *de nat.Deorum.*

A partu duas habent herbas quæ Aros & Seſelis appellantur. Plin. l.8. c. 32.

that dreadful noiſe doth ſo aſtoniſh her, that it either makes her put out all her ſtrength to bring forth, or makes her leſs ſenſible of her pains in bringing forth. That's the ſecond thing here conſiderable in Hinds, their painful bringing forth, *They bow themſelves, they bring forth their young ones, they caſt out their ſorrows.*

Hence take this inference, with reſpect to women who come under the like pains. This ſhould be a ſtaff of conſolation to them, in the time of their travel. If the Lord directs theſe creatures to the beſt poſture, and moſt proper means for their help and eaſe in that condition, how much more will he take care of them, eſpecially of them who call upon him, and truſt in him? We may well make that interpretation of the Apoſtles words (1 *Tim.* 2. 15.) *She ſhall be ſaved in child-bearing, if they continue in faith, and charity, and holineſs, with ſobriety.* This early care of God for mankind, is deſcribed (*Pſal.* 22. 9, 10.) *Thou art he that took me out of the womb; I was caſt upon thee from the womb; thou art my God from my mothers belly.* And again (*Pſal.* 71. 6.) *By thee have I been holden up from the womb; thou art he that took me out of my mothers bowels; my praiſe ſhall be continually of thee.*

St. *Auguſtine* applies this matter of the Hinds bringing forth, to the ſpiritual birth; Firſt, Becauſe the time is unknown, or known only to God, when any ſoul comes to the new birth. Secondly, Becauſe every ſoul which travelleth with this new birth, boweth and humbleth himſelf greatly under the ſenſe of ſin before the Lord. Thirdly, Becauſe this new birth is uſually accompanied with great and grievous pangs, alwayes with the truth of godly ſorrow.

The Lord having ſpoken thus of the Hindes bringing forth their young ones, ſpeaks next, as I may ſay, of the education and bringing up of their young ones.

Verſ. 4. *Their young ones are in good liking, they grow up with Corn, they go forth and return not unto them.*

This Verſe holds out three things:

Firſt, The good plight of their young ones, *They are in good liking.* As if it had been ſaid, Though the Hinds have much pain in bringing them forth, yet they are *ſlick and fat*, as ſoon as, or ſoon after they are brought forth. The word which we render *in good*

good liking, notes a growing into health and ſtrength, which we call *recovering* (*Iſa.* 38. 9, 16.) *The writing of* Hezekiah *King of* Judah, *when he had been ſick and was recovered*, &c. And 'tis ſaid of *Naaman* (2 *Kings* 5. 14.) *his fleſh came to him*, or *he recovered his fleſh, as the fleſh of a little Child.* The ſame word is uſed (*Pſal.* 126. 1.) *When the Lord turned the Captivity of* Sion, *we were like to them that dream* ; which others tranſlate thus, and conceive it nearer the Original Text, *When the Lord turned the Captivity of* Sion, *then we were like them that are* fed and grow fat at the dugg, and ſo are chearely or in a comfortable condition. Thus the Hinds young ones grow fat, luſty, and ſtrong ; As the Lord takes care for their bringing forth, ſo of their bringing up ; he that maketh the Hinds to calve, makes their calves of good liking too ; as he makes the Babe thrive at the Mothers breaſt, ſo the Calf at the Hinds dugg. And when they have a while grown fat at the dam's dugg, then

Secondly, *They grow up with Corn.*

They come to harder meat, they ſoon leave ſucking and feed upon corn. Some read, they grow up in the fields, or by the field, that is, by that which groweth in the field. Thus it is with our Children, they are fed firſt at the breaſt & ſpoon, afterwards with fleſh or any wholeſom food. According to every degree of life, God provides ſutable food ; the Infant ſhall have milk, and when a little grown, ſtronger meat. As it is in ſpirituals, when we are new born babes in Jeſus Chriſt, we are fed with milk, that is, with plain and eaſie truths, called by the Apoſtle, *The firſt principles of the doctrine of Chriſt* ; afterwards we *go on* (as the Apoſtle there ſpeaks) *to perfection*, and then we can digeſt and profit by the deeper Myſteries of the Goſpel. Thus 'tis ſaid of the young Hinds, or of the Hinds young ones in the Text,

They grow up with corn.

The word ſignifies to grow apace, to thrive much in ſtrength and ſtature, and being thus thriven and grown, their Dam's hear no more of them. For as it followeth

חלם *Significat aliquando valere & incolumem eſſe. Licet matres difficilem habent partum, filii tamen ſalvi & incolumes ſunt, beneq; valent, alii pingueſcunt.* Druſ.

Facti ſumus ſicut conſolati, melius quam ab aliis ſomniantes, &c. Bold.

כרא *ager unde* חית כרא *fera agreſtis. Sed hic eſt* כר *quod in lingua Chaldæorum* extra *denotat; unde Barbarus geminalis ſyllabis.* Druſ.

Mira eſt providentia Dei in ſubulonum & hinnulorum nutricatione, qui nullo cuſtode, nullo opilione reguntur ſicut vituli hædi vel agni, tamen pingueſcunt. Codrec.

Thirdly, *They go forth and return not unto them.*

Firſt, they had the duggs of the Dam to nouriſh them, ſoon after they fed upon corn, at length *they go forth and return not unto them*; they trouble the old ones no further, they ſhift for themſelves. One of the Naturaliſts commending the qualities of the Hind, notes this chiefly; They are very diligent to inſtruct their young ones, how to get, or where to ſeek food for themſelves, before they put them out of their own care.

In hunc finem hæc allata ſunt ut oſtenderetur, hæc ex ſola Dei providentia fieri, non ulla humano induſtria. Merc.

Hence note, Firſt;

The Lord hath taught the bruit creatures to provide for their young ones, till they are able to help themſelves.

This intimates the duty of Parents, to take care of their Children till they are able to get their living.

Secondly, Foraſmuch as thoſe young ones go forth, and return not again when once they can live of themſelves,

Note;

It is the duty of Children, when Parents have beſtowed coſt in bringing them up, to go forth, and not return to be chargeable to their Parents.

Children muſt not think to burthen their Parents always, but ſtick to their own labour; the very bruit beaſts will condemn thoſe children who do not: When the Hind hath ſufficiently inſtructed her young ones by her example, where and how to get food, having alſo breathed them well, and taught them how to haſten away when in danger; having, laſtly, led them to precipices, & taught them to leap or jump, then they go forth & return no more. The Patriark *Nephthali* was called (*Gen.* 49. 21.) *a Hind let looſe*, becauſe ſtrong and able to live alone. Thus we have here both the care of the Hind, to provide for her young ones as long as they need, which layeth a great obligation upon Parents to take care of their Children. He that provides not for his own, eſpecially, for thoſe of his houſhold, for his own Children and Servants, *is worſe than an Infidel*, yea, he is worſe than a hind. But then, let Children, when they have been well provided for, and taught how to get a living in the world, take heed of laſineſs and idleneſs, as if they were to live upon their Parents pains or proviſion always. Let them

Ariſt. *l.* 9. de Hiſt. Animal. *c.* 5. *Quòd pulcher erat & nemine indigeret vocatur cervus emiſſus.* *Editos partus exercent curſu, & fugam meditari docent, ad præcipitia ducunt ſaltumque docent.* Plin. *l.* 8. *c.* 32.

them go forth and not return, but to ſhew kindneſs and thankfulneſs to their Parents, for their care and coſt beſtowed on them in their tender years, and while under their inſpection; yea, let them learn (as the Apoſtle gives them in charge 1 *Tim.* 5. 4.) *To ſhew piety or kindneſs at home, and requite their Parents*; helping their Parents (if need be) in their old age, as their Parents helped and brought them up when they were young. Which dutifulneſs of Children the Greeks expreſs by a word alluding toStorks, who are ſo much noted for their tender care towards their aged Parents, that their name ſignifies the thing, not only in that famous language, but in the Sacred Language, namely, piety and pity.

'Αντιπελαργεῖν.

חסדה

J O B, Chap. 39. Verſ. 5, 6, 7, 8.

5. *Who hath ſent out the wild Aſs free? or who hath looſed the bands of the wild Aſs?*
6. *Whoſe houſe I have made the wilderneſs, and the barren land his dwellings.*
7. *He ſcorneth the multitude of the City, neither regardeth he the cry of the driver.*
8. *The rang of the mountains is his paſture, and he ſearcheth after every green thing.*

THe Lord continues his ſpeech with *Job*, to ſhew his provident care of, yea, and bounty towards the wildeſt creatures.

The queſtion put in theſe four *Verſes* concerns the wild Aſs, and there are three things conſiderable in the deſcription given him in theſe four *Verſes*.

Firſt, His liberty and freedom (*v.* 5.) *Who hath ſent out the wild Aſs free?* &c.

Secondly, His dwelling and habitation (*v. 6.*) *whoſe houſe I have made the wilderneſs, and the barren land his dweling.*] *He ſcorneth*, &c.

Thirdly, His food or manner of feeding (*ver.* 8.) *the range of the mountains is his paſture, and he ſearcheth out every green thing.* Thus the Lord propoſeth to *Job* the example of theſe wild and untamed creatures, for whom no man provides nor beſtows a thought upon towards their livelihood, yet God provides for them, and feeds them, and houſeth them, and preſerveth them in as good a condition, as thoſe which are tame, and under the daily care and inſpection of man.

Verſ. 5. *Who hath ſet the wild Aſs free?*

The wild Aſs is at liberty, he is free; love of liberty is the property of the wild Aſs; and here it is queſtioned, whence he hath his liberty, or who made him *free?* that is, ſo ſtout, that he will not be taught ſubjection to the command of man, nor do him any work, as not only other creatures, but other Aſſes do; who hath made him thus free? Surely, not any man, not any company, ſociety, or brotherhood of men; the wild Aſs hath not his manumiſſion by them, but by God, he hath beſtowed that priviledge (ſuch as it is) upon the wild Aſs, God hath ſet him free. Some beaſts are, as it were, Apprentiz'd or bound to the ſervice of men, and men have ſpecial ſervices, uſes, and employments to which they appoint them; there are other creatures, as it were, manumitted from mans ſervice, man hath no command of them, nor work done by them, they are free, and amongſt theſe *the wild Aſs* is eminent for freedom.

Liberum ſc. ab hominibus, ita ut in eorum poteſtate non ſit. Druſ.

The *Hebrew* text which we render *the wild Aſs,* is but one word; and from thence ſome derive the Latine word which ſignifies *wild beaſts* in general; conceiving alſo that the *Hebrew* word comes from a root ſignifying *to multiply and increaſe,* becauſe wild beaſts (uſually) multiply and increaſe more than tame. Thus they underſtand this former part of the verſe, not as we of that ſpecial ſort of wild beaſts *the wild Aſs,* but in common of all ſorts of wild beaſts; and then (ſay they) in the latter part of the verſe, the wild Aſs is eſpecially ſpoken of under another *tearm*; for though we have the *wild Aſs,* according to our tranſlation, in both parts of the Text, yet under different appellations, by which ſome underſtand two ſorts of wild Aſſes, but others take the firſt only in general for wild beaſts of any ſort, and the latter for this particular ſort of wild beaſts *the wild Aſs.* But I

פרא *unde ferus & feræ.* פרא *à* פרא *multiplicare, augere, fructificare, quòd fœcundiores ſolent eſſe feræ, quam domeſticæ animantes.*

ערד

conceive, we need not be ſo curious, for though we take both the former and the latter word for the ſame, the ſenſe is clear, and the ſame: *Who hath ſent out the wild Aſs free?*

Or who hath looſed the bands of the wilde Aſs?

But was the *wilde Aſs*, here ſpoken of, at any time in bonds, and now ſet free? I anſwer, The Lord ſpeaks thus figuratively, not that the wilde Aſs was ever in bonds, but that becauſe he is ſo untractable, and will by no means be mannag'd, he ſeems to be as one looſed from bonds, even as Oxen and Horſes which ſerve man, and are under his power, ſeem bound to his ſervice. So then, as the former, ſo this latter part of the verſe is not to be expounded, as if the wilde Aſs had ever been under reſtraint, and afterwards was ſent forth free and looſed from his bonds, but both expreſſions intend only, that as his diſpoſition is for freedom, ſo in his condition he is, and alwayes hath been, free from bondage; for not only is he free from bondage, who having been in bondage is delivered, as ſlaves and captives oftentimes are; but he may be ſaid to be free from bondage, or to have his bonds looſed, who was never in bonds, who was either born free, or who by his wit, skill and policy, or the help of others, hath been preſerved from bondage. A man may be ſaid to be free from ſickneſs, that never was ſick, as well as he that is reſtored from ſickneſs to health; and ſo a man that never was in bonds, may be ſaid to be free from bonds, as well as he that is delivered from bondage. Thus the wilde Aſs in the Text is ſaid to have his bonds looſed, though he never was in bonds. As the Lord hath made all creatures, ſo he hath made ſome free, others ſervile; he hath ſet ſome at liberty, but holds others at hard labour all their dayes, in drawing, travelling, or bearing heavy burdens. The words are plain; the ſum and ſcope of them may be thus conceived: As if the Lord had asked *Job*, by whom this natural inclination was given to the wilde Aſs, that he ſhould ſo earneſtly deſire liberty; as alſo, who gave him that force and ſtoutneſs, that he ſhouldbe able to live without Law, to follow his own luſt, not at all ſubmitting to, nor guided by the will of others. *Who hath ſent out the wilde Aſs free?*

ערד *Quod proinde videtur aliud animal ab Onagro, non tamen multum differens* Grot.

Aliqui vertunt Onagrum & Alcen, quæ ſunt equorum & aſinorum agreſtium genera.

Diſtinguit inter Onagrum & Alcen. Plinius lib. 8. c. 15.

Hence obſerve,

Firſt, *That ſome creatures are free from, and others bound to ſervice, is of Gods own appointment.*

It would be both a vanity and a high preſumption, to ask the reaſon why the Lord hath appointed ſome creatures to ſpend the whole time of their lives in liberty, and that others ſhould be continually groaning under bondage, labouring and ſweating, tyring and wearying themſelves out in the ſervice of men, ſeeing we cannot change the orders of God. And as we muſt not buſie our ſelves with enquiring, why he hath not ſubjected the wilde Aſs to the ſame bonds and burdens as he hath tame Aſſes? So we muſt not ſay unto God, why haſt thou made ſome men to ſerve, others to rule? no, nor why he handles ſome men more gently, others more grievouſly? We muſt reſolve all theſe queſtions into the will, dominion and ſoveraignty of God; and we may well conceive, that the Lord would in this queſtion about the wilde Aſſes, intimate unto us, as well as unto *Job*, that he hath a power in himſelf, which no man ought to queſtion, to free ſome men from the bonds of ſervice, and to bind others, to free ſome men from the bonds of affliction, ſorrow and trouble in this world, while others are hamper'd and held faſt in them all their dayes. What *Job* ſpake in reference to the various diſpenſation of bodily health (*Chap.* 21. 23, 24, 25.) *One dyeth in his full ſtrength, being wholly at eaſe and quiet, his breaſts are full of milk, and his bones moiſtned with marrow; and another dyeth in the bitterneſs of his ſoul, and never eateth with pleaſure*; the ſame may be ſaid about the dealings of God with men, as to bodily liberty; one dyeth free, he girded himſelf all the dayes of his life (as Chriſt ſaid to *Peter* of his younger dayes, *Joh.* 21.) and went whither he pleaſed, no man asking, whither goeſt thou? or why ſtayeſt thou here? another is laid by the heels, or girded by others, and never enjoyeth the freedom of his own perſon or motions, he (poor man) *is bound in fetters, and holden in the cords of affliction*, as *Elihu* ſpake in the 36th Chapter of this book. This was *Jobs* caſe; he was in the bonds and cords of affliction, while others enjoyed peace and liberty. Now man ought no more to queſtion the Lord, why one man is afflicted and another free, than why the wilde Aſs is free, and the tame a ſervant. As the whole creation (which was occaſionally ſhewed at the third verſe) is ſubject unto bondage, by reaſon of the ſin of man, and groaneth till it be delivered; ſo the ſoveraignty of God hath laid this bondage heavier upon ſome parts of the creation, or upon ſome creatures, than upon others. And as we ſhould daily and deeply bewail it, that our ſin hath brought bondage upon the creature, ſo we ſhould humbly ſubmit to whatſoever bondage or hard travel the ſoveraignty of God hath deſigned us in one kind or other, while we are in this world.

Secondly, Conſider to whom 'tis granted to be free, and to have their bonds looſed; it is to wilde Aſſes.

Then obſerve;

To be free from labour and ſervice, is but a very low priviledge.

It is but the priviledge of an Aſs; and as it is but a low priviledge to be free from ſervice, ſo it is a great ſin to caſt off ſervice. Some under pretence of liberty, caſt off obedience, and will not bear the yoak of duty or good government; this is indeed to be free as the wilde Aſs is free. Such are ſpoken of (*Pſal.* 2. 2, 3.) *Come let us break their bonds, and caſt their cords from us.* They that would break the bonds and cords there ſpoken of, deſire only, and look after a ſinful liberty, a meaner liberty than that of the wilde Aſs. The Prophet going to the great men (*Jer.* 5. 5.) ſaid, *Theſe have altogether broken the yoak, and burſt the bonds*; that is, the yoak of duty which God hath laid upon them. They have no cauſe of boaſting, that are free from the bonds of ſervice; but they who caſt off the bonds of duty, have great cauſe to be aſhamed. Thus the Prophet reproves that people, as one man (*Hoſ.* 8. 9.) *They are gone up to* Aſſyria, *a wilde Aſs alone by himſelf.* As if the Prophet had ſaid, They look not up to the high God for help, but to *Aſſyria*; the high God was not ſo high in their eyes as *Aſſyria*: doing thus, they were like a wilde Aſs (ſaith the Prophet) and ſo they were in two things; Firſt, They were extream ſtubborn, reſolved to have their will, and ſatisfie their luſts. *Ephraim* was as violent in his way as a wilde Aſs. Secondly, They were like a wilde Aſs, they would be alone; *A wilde Aſs alone by himſelf*; that is, they would be at liberty, free from all command, to do what they liſt; they had rather be in a barren wilderneſs where none could controul them, than in good paſtures under any thing that looked like a reſtraint, or a rule. This is a very unworthy ſpirit; this is liberty in a way of licenciouſneſs, this *liberty is libertiniſm.* They who ſubmit to no rule but that of their unruly head-ſtrong paſſions and affections, nor will be reclaimed nor tamed by any, whether fair or foul means, theſe in Scripture are compared to the wilde Aſs for their folly and vanity. *Zophar* offered this rebuke to *Job*, in the 11th Chapter of this book, verſ. 12. and poſſibly he could not altogether free himſelf from it, *Vain man would be wiſe, though he be born like a wilde Aſſes colt*; that is, though this be all his wiſdom to be free from that ſubjection which he oweth to God and man. The Prophet (*Jer.* 2. 24.) compares the whole people of *Iſrael*, when they caſt off the ſervice of God, to a *wilde Aſs* (which Scripture was toucht at the ſecond verſe upon another occaſion) *that ſnuffeth up the wind at her pleaſure; in her occaſion who can turn her away? all they that ſeek her, will not weary themſelves, in her month they ſhall find her*: There is no bringing ſuch into compaſs, till they are compaſſed with pains. We may call all ſuch *nominal Iſraelites real Iſhmaelites*, it being ſaid of *Iſhmael* (*Gen.* 16. 12.) that he was (*pere Adam*) *a wilde man*, having more of the wilde Aſs than of the man in them. Thus it is with vain and unbridled ſpirits, they cannot bear the yoak of ſervice; and therefore remember, though this be ſpoken of as a priviledge, yet it is a low priviledge to be free from any honeſt ſervice; and to be be free from all ſervice, is worſe than the worſt of outward ſervitudes. 'Tis a mercy to be free from ſlavery to man, but to be free from ſervice to man, is to be unmanly; every man ſhould be a ſervant in one kind or another, and therefore the Law ſaith, *To call a man a ſervant*, diſtinguiſheth no man, ſeeing every man is ſuppoſed in the way of his life a ſervant. The Apoſtle ſpeaking to thoſe whoſe very calling is to ſerve, and are therefore in ſtrict ſenſe called *ſervants* (1 *Cor.* 7. 21, 22.) ſaith, *Art thou called, being a ſervant, care not for it* (that is, be not troubled that thou art a ſervant (ſervice to man is not inconſiſtent with the ſervice of God) *but if thou maiſt be made free, uſe it rather; for he that is called in the Lord, being a ſervant, is the Lords free man. Let every man* (v. 24.) *wherein he is called, therein abide with God*; that is, let him continue to ſerve man in all things, according to the will of God.

To be wholly free from the ſervice of man, is no better than the freedom of the worſer ſort of beaſts, the wilde Aſs. Chriſt (*Mat.* 11. 29, 30.) calls his to the yoak; and Chriſts yoak implyeth all manner of dutiful ſervice, even ſervice to man as well as to God: *Come unto me all ye that labour and are heavy laden, and I will give you reſt; take my yoak upon you, and learn of me, &c. for my yoak is eaſie, and my burden is light.* If we refuſe Chriſts eaſie yoak, we may quickly get a heavy one, yea, an iron one, as the Prophet told him who broke the wooden one (*Jer.* 28.13.) There are ſome yoaks, which to bear is our honour; 'tis ſurely ſo, to bear the yoak of Chriſt; to be under Chriſts bonds, is a favour; woe to thoſe that ſeek to be looſed from them. The Prophet *Jeremiah* tells us (*Lam.* 3. 37.) *It is good for a man to bear the yoak in his youth.*

There is a threefold bond or yoak, from which it is a favour to be wholly freed, and that freedom we ſhould ſeek after; but neither of the three is a freedom from duty and ſervice, or from due ſervice.

Firſt, To be free from the yoak of ſin, and to have the bonds of our iniquities looſed, that is a bleſſed priviledge (*John* 8.36.) *If the Son make you free, you ſhall be free indeed.* The chief part of a Sons freedom, which we have by *Chriſt, the Son*, is freedom from ſin. Freedom from the condemning power of ſin, and freedom from the ruling power of ſin, is our ſpiritual or Goſpel freedom. *Peter* ſaid to *Simon Magus* (*Acts* 8. 23.) *I perceive thou art in the gall of bitterneſs, and in the bond of iniquity*; thou art ſtill a priſoner, a ſlave to ſin, the guilt of ſin holds thee faſt; nor art thou delivered from the filth of it. To have our ſin-bonds looſed, is to be free like Saints; to looſe our ſelves from duty-bonds, whether to God or man, is to be free like wilde Aſſes.

Secondly, There is a great mercy in being looſed and made free from the curſe of the Law. Thus alſo the Son makes us free (*Gal.* 3. 13. *Chriſt hath redeemed us from the curſe of the Law, being made a curſe for us*; that is, enduring the curſe for us, or dying a curſed death for us, that we might have, and for ever enjoy a bleſſed life: This is a glorious liberty.

Thirdly, To be freed from the old legal ceremonies, is the priviledge of all believers under the Goſpel; and 'tis ſuch a priviledge as the Apoſtle exhorted the *Galatians*, and us with them, to maintain with all our might (*Gal.* 5. 1.) *Stand faſt therefore in the liberty wherewith Chriſt hath made us free, and be not intangled again with the yoak of bondage*; that is, with the bondage of the ceremonial Law, from which Chriſt hath made us free (*Gal.* 4. 26.) *Jeruſalem which is above is free, which is the mother of us all*; free, Firſt, from the ſlavery of ſin; free, Secondly, from the curſe of the Law; free, Thirdly, from the yoak of legal ceremonies. All believers are made thus free by Chriſt, but Chriſt hath not made ſo much as one believer free from ſervice. Chriſt makes us free to ſerve, not free from ſerving. *To be be free to ſerve, is infinitely better than to be free from ſervice*; nothing is more ingenuous, nothing ſhews a more noble ſpirit in man, than to be free to ſerve, as all are, being once freed from ſpiritual or ſin-ſlavery (*Rom.* 6. 19.) *As ye have yielded your members ſervants to uncleanneſs, and to iniquity unto iniquity, even ſo now yield your ſelves ſervants to righteouſneſs unto holineſs*; *for* (as it follows) *when ye were the ſervants of ſin, ye were free from righteouſneſs*, or (as it is in the margin) *free to righteouſneſs*; not free to do righteouſneſs, but free not to do it. Righteouſneſs had then no command (yielded to) no power (ſubmitted to) over you; whereas over a gracious heart, righteouſneſs hath the greateſt command. A godly man is at the beck of God, in all the wayes of righteouſneſs: and, as he is free to ſerve Maſters, ſo he is free to be ſubject to Magiſtrates, or higher powers, according to that rule of the Apoſtle (*Rom.* 13. 1.) And that all in their places may be mindful of this duty, they are upon all occaſions to be put in mind of it, as the ſame Apoſtle directed *Titus* in his Epiſtle to him (*Chap.* 3. 1.) The Lord having ſpoken of the freedom of the Aſs, proceeds to deſcribed his dwelling.

Verſ. 6. *Whoſe houſe I have made the wilderneſs, and the barren land his dwellings.*

Theſe words contain the ſecond part of the care and providence of God towards the wild Aſs; he hath not only made them free, and looſed their bonds, but he hath provided a dwelling for them; and where? in the wilderneſs; a wild place, and therefore fit for wild beaſts. The wilderneſs; ſtrictly taken, is the dwelling of beaſts, not of men; we read (I grant) in Scripture not only of Houſes, but of Cities in the wilderneſs, yet take the wilderneſs ſtrictly, and 'tis a place un-inhabited by man; and that's the place where the Lord hath appointed the wild Aſs to dwell; 'tis his houſe, there he abideth as men do in their houſes. The wilderneſs is a place undreſſed, untilled, uncared for by man, yet by the care and goodneſs of God it affords ſufficient proviſion for the ſupport of theſe creatures, whom no man provides for.

Whoſe houſe I have made the wilderneſs.

The wild Aſs hath a large and open houſe, ſome conceive the wilderneſs here intended was the wilderneſs of *Arabia*, which as (Hiſtorians tell us) was much ſtockt or abounded with wild Aſſes. The word *Arabia* ſignifies *a wilderneſs*; the whole country being ſo like a wilderneſs, is ſo called after its own likeneſs. The *Chaldee* Paraphraſt reads it, *whoſe houſe I have made a plain*, as if theſe *wild Aſſes* were in this oppoſed to the *wild Goats*, (*ver.* 1.) who live on high hills and craggy rocks. The word is tranſlated *a plain* (*Deut.* 1. 1.) yet rather, as we, *the wilderneſs*.

And the barren land his dwellings; the *Hebrew* is, *and the ſalt place his dwellings.*

A barren place, and a ſalt place, are the ſame (*Judg.* 9. 45.) *When* Abimeleck *took that City, he ſowed it with ſalt*, in token that an everlaſting curſe of barrenneſs ſhould come upon it, according to that (*Pſal.* 107. 34.) *A fruitful land turned he into barrenneſs*, the margin ſaith *into ſaltneſs*. Once more (*Jer.* 17. 5, 6.) *Curſed be the man that truſteth in man, and maketh fleſh his arm, he ſhall be like the heath in the deſert, and ſhall not ſee when good cometh, but ſhall inhabit the parched places in the wilderneſs, in a ſalt land and not inhabited*, that is, in a barren land, unfit for any to inhabit. There is a reaſon in nature why ſalt land is barren; ſalt being hot and dry, draweth up the ſtrength and moiſture of the land that ſhould make it fruitful: This ſalt or barren land, which yeilds little graſs or herbage, the Lord hath appointed for the wild Aſs to dwell in.

Hence note, Firſt;

God provides a place of dwelling for the meaneſt creatures.

Where the wild Aſs ſhall dwell or inhabit, comes under a Divine appointment. How much more hath God appointed dwelling places for the children of men. The Apoſtle tells us (*Acts* 12. 26.) That he hath not only made *men to dwell on all the face of the earth*, but *he hath alſo determined the bounds of their habitation*, that is, God hath not only made the whole earth habitable for man-kind, but he hath by his providence diſpoſed every man to his ſpecial habitation in this or that part of the earth.]

Secondly ;

The dwelling which God appoints to any creature is ſutable to its nature.

This wild creature dwells in a wild place, in a wilderneſs. This barren creature (as to any benefit he brings to man) God appoints to dwel in a barren land. It is ſaid of *Nebuchadnezzar* (*Dan.* 5. 21.) when for his pride he was put from his dominion, that he had his dwelling with *wild Aſſes* ; he himſelf carried it like a beaſt, and he had a dwelling ſutable to his beaſtial diſpoſition among the beaſts ; he was proud, and would not bare the Lords yoke, he caſt off the bonds which God laid upon him, and thought it enough for him to lay bonds upon men, therefore the Lord (to humble him) thruſt him among the beaſts. As like will to like moſtly in way of election, ſo ſometimes like ſhall to like, though they like it not, in way of compulſion ; and uſually like are put to like perſons or places, in way of gracious ordination. God himſelf appoints wild beaſts to the barren wilderneſſes, tame beaſts to the fruitful encloſed paſtures ; he placeth men in well built Houſes, Towns or Cities ; and he hath appointed faithful men and women his Church to dwell in, which is therefore called (though in a wilderneſs) *the houſe of God*, (1 *Tim.* 3. 15.) *David* found that houſe more pleaſing to him than any of his Royal Pallaces, and therefore made it his great requeſt, *The one thing of his deſires* (*Pſal.* 27. 7.) *That he might dwel in the houſe of the Lord for ever :* Even as he bitterly complained (*Pſalm* 120. 5,) *Wo is me, that I ſojourn in* Meſech, *that I dwell in the tents of* Kedar. And as the Lord hath provided ſutable habitations for beaſts, wild and tame ; for men, good and bad here on earth ; ſo he hath provided ſutable habitations for all men, when they leave this earth. He hath provided hell for their houſe and dwelling place for ever, who are diſobedient and unbelieving ; and he hath provided heaven for their houſe and dwelling place for ever, who believe and obey. As now all godly men dwell in God by faith (*Pſal.* 90. 1.) ſo they ſhall hereafter dwell always with him by fruition. He that gives the wilderneſs for a houſe, and the barren land for a dwelling to the wild Aſs, will provide a *Paradiſe* for the houſe, and a *Spring-garden* of everlaſting joys and ſweetneſſes for his faithful ſervants.

Thirdly, From theſe words (*the barren land his dwelling*)

Note;

As ſome lands are barren by a Divine Malediction, ſo ſome by Common Conſtitution.

Some lands become barren by a curſe from God; Thus he *turns a fruitful land into barrenneſs, for the wickedneſs of thoſe that dwell therein* (*Pſal.* 107. 34.) Now as ſome lands are made barren (beſides the general curſe which befel all lands upon the fall of man into ſin) by ſome ſpecial curſe, for ſpecial cauſes, ſo, 'tis meerly an act of Divine Soveraignty, that ſome lands, as to their very ſoil and conſtitution are barren, while others are fruitful.

Fourthly, Conſider where do theſe Aſſes dwell? 'tis *in a barren land.*

Hence note;

They that do little work deſerve but little reward, a barren land may ſerve them who refuſe ſervice.

As every land, the beſt land is barren and unprofitable to them who will not take pains to improve it; ſo 'tis pity they ſhould dwell in a fruitful land, who will not take pains in it.

Fifthly, Note;

There is no place ſo bad or barren, but it hath its uſe.

God hath uſe for barren wilderneſſes, as well as for the richeſt paſtures.

Sixthly, The wilde Aſs living according to nature, is ſatisfied with a barren Land.

Hence note;

Nature is content with a little.

They have alwayes enough, who deſire no more. A cottage is as good as a Palace, and a barren Land as good as a fruitful one, to a contented mind. Yet I cannot approve either their principle or practice, who have a kind of ambition (poſſibly they call it ſelf-denial, and reckon it a high piece of their Religion) to dwell, as the wilde Aſs, in the wilderneſs; ſuch are thoſe popiſh votaries, called *Hermites*, from the wilderneſs where they dwell: Theſe in devotion (ſuch as it is) make the wilderneſs their houſe, and the barren Land their dwelling, that they may be free from the cares and temptations of this world; theſe retire themſelves utterly from converſe with man, that they may more freely converſe with God (an excellent end, but that way to it is no where commanded by God) Let ſuch remember, that God hath not appointed the wilderneſs and deſert places for mans dwelling, but for the dwelling of wilde beaſts: Let them alſo remember, that they who have the wilderneſs for their houſe, may yet have the City in their hearts. It was ſaid by one of the Ancients, concerning ſuch retirements, *What doth it advantage us to have a ſolitary place for our bodies, whilſt our ſouls are in the thickeſt throngs of the world.*

Quid prodéſt ſolitudo corporis, ſi deſuerit ſolitudo cordis. Greg. lib. 30. cap. 23.

There are only two caſes wherein men ſhould deſire ſuch ſolitary places.

Firſt, In caſe of perſecution, to get out of the hands and reach of cruel men. Thus *David* deſired the wilderneſs (*Pſal.* 55. 3, 4, 5, 6.) *Becauſe of the voice of the enemy, becauſe of the oppreſſion of the wicked; for they caſt iniquity upon me, and in wrath they hate me; my heart is ſore pained within me, and the terrors of death are fallen upon me,* &c. And what followeth? *O that I had wings like a dove, for then would I flie away and be at reſt; Lo, then would I wander afar off, and remain in the wilderneſs.* It is better to be in the wilderneſs among ſavage beaſts, than to live among beaſtly ſavage men. The Apoſtle (*Heb.* 11. 38.) tells us the reaſon why many worthy ones of the Jewiſh Church (of whom the world was not worthy) inhabited the wilderneſs; *They were ſtoned and ſawn aſunder, and were ſlain with the ſword,* &c. And what then? then they who remained alive, to avoid thoſe extremities, avoided the ſociety of men, and wandred *in deſerts, and in mountains, and in dens, and caves of the earth.* In ſuch a hot day we may chuſe the ſhadow of a deſolate wilderneſs, rather than a City to dwell in. And thus it is ſaid (*Rev.* 12. 13, 14.)

When the Dragon (that is, Heatheniſh *Rome*) *perſecuted the woman* (that is, the Church) *which brought forth the man-child; then to the woman were given two wings of a great Eagle* (that is, ſufficient means, ſtrength and opportunity to make her eſcape) *that ſhe might flee into the wilderneſs*; which as it hath been often verified in a metaphorical ſenſe, Profeſſors then lying cloſe and retired in their ſeveral places, ſo it hath been true in the letter, the Church hath fled into the wilderneſs for ſafety, and hath there been preſerved *from the face of the Serpent.*

Secondly, We may deſire ſuch retirements to, and a dwelling in ſolitary places, in caſe of the extream wickedneſs of thoſe among whom we dwell; though they break not out into open perſecution, yet their evil converſation makes their ſociety intollerable. This cauſed the Prophet *Jeremiah* to cry out (*Chap.* 9. 2.) *O that I had a place in the wilderneſs, that I might leave my people and go from them* (why?) *for they be all adulterers, an aſſembly of treacherous men.* For, as *it is better to dwell in the corner of the houſe top, than with a brawling woman in a wilde houſe* (*Prov.* 21. 9.) ſo it is better to get into a corner, or into a wilderneſs, than to live in a City, or in the faireſt Palaces among men of wicked and ungodly ſpirits, ſuch as vexed *Lot* in *Sodom* (2 *Pet.* 2. 8.)

In theſe two caſes we may imitate the wilde Aſs, and dwell in the wilderneſs; but for any to make it their choice, let them conſider where they have a rule for it. Man is a ſociable creature, and ought to be helpful and uſeful to others, and not wholly to confine himſelf to himſelf, as they do, who are and are called *Anchorets* and *Hermites*. To ſerve our Country, and to obſerve the Law of Nations for the common good of mankind, is better than upon any pretence of devotion, or converſe with God, to ſeclude our ſelves totally from the company and converſe of men. And ſeeing God hath made us for the good of humane ſociety, it is inhumane, voluntarily and electively to diſjoyn and exempt our ſelves from the Laws of ſociety. *Ariſtotle* ſaid, concerning decliners of ſociety, *He that affects ſolitude, is either a God, or a beaſt*; he either lives above man as God doth, or below man as beaſts do. The Reader will eaſily pardon me this ſhort diverſion againſt unneceſſitated ſolitude, thus occaſioned by the ſolitary dwelling of the wilde Aſs in the wilderneſs

Deus ſit aut bellua oportet, qui poſſet in ſolitudine vivere. Ariſtot.

and barren Land. And I have the rather touch it, becauſe I find the wits of ſome running ſomewhat wild in the Allegory of the wild Aſs in the Text, as if he were a very fitting reſemblance of a contemplative man.

I grant a godly man ſhould be, and the more godly any man is, the more he will be, I am ſure, the more he would or deſires to be free from the thoughts, and looſed from the bands both of love to, and cares about the things of this life, that he may be the more in the meditation of, and preparation for, a better life. In thoſe meditations he retires from the throng of worldly deſires, as much as a man living alone in a wilderneſs withdraws from worldly buſineſſes; he is weaned from, and mortified to the plenty and pleaſures which a City life courts him with; nor is he afraid of the threatnings of any who would drive him from his duty. His ſoul ſearcheth after, and he feeds upon the green things which every where grow upon the mountains of the holy Scriptures, both for his inſtruction and conſolation. All this I grant, as was ſaid before, is true of a godly man raiſed to any high degree of ſpiritualneſs, and walking much in the Spirit. He is in the world, yet ſits looſe and free from the bands and baits of it. Howbeit, this warrants no man to looſe himſelf from all bands of ſervice in the world, much leſs to be ſo groſs, as literally to make that his houſe, which God hath made the houſe of the wilde Aſs, *The wilderneſs, or to take the barren Land for his dwelling.*

As this verſe hath ſhewed us the houſe and dwelling of the wilde Aſs, ſo the next ſhews us how he carries it in the wilderneſs.

Verſ. 7. *He ſcorneth the multitude of the City, neither regardeth he the crying of the driver.*

Inſignis metaphora ad notandum indomitam naturam.

He ſcorneth; the Hebrew is, *He laugheth at*, or *ſlighteth*, &c. The Lord ſpeaks of this wilde Aſs after the manner of men, who laugh at thoſe things which they contemn, deſpiſe or ſcorn, as much below them or contrary to them: The word is rendred *by laughing* (*Pſal.* 2.4. *Job* 5.22.) It is ſaid alſo of the good woman (*Prov.* 31.25.) *She ſhal rejoyce in time to come*; which others render thus, *She laughed at time to come*; that is, ſhe having ſo well and wiſely provided for time to come, is not at all burdened with cares about it. There may be a double reaſon, why this wild Aſs *ſcorns, or laughs at the multitude of the City.*

Firſt, Becauſe it is no way pleaſing to his nature, he hath no deſire to a City, to a ſociable life.

Secondly, He may be ſaid *to ſcorn the multitude of the City,* becauſe though a multitude ſhould come out of a City to take him, yea, as great a multitude as a City can make, yet he is not afraid, for he knows he can ſhew them a fair pair of heels, and by his ſwiftneſs of foot keep out of their hands, and maintain his liberty.

Farther, The words tranſlated, *The multitude of the City,* may be rendred, *The abundance or plenty of the City.* If there be abundance any where, it is in Cities; and therefore heaven is called a *City,* becauſe of the great abundance of all good there, and all in God. Thus the word is rendred (*Pſal.* 37. 16.) *A little that a righteous man hath, is better than the riches of many wicked*; that is, than all their large ſums of money, of gold and ſilver, as alſo, than their large inheritances of houſes and Lands. The word may bear that ſenſe in the Text, and 'tis a good ſenſe; the wild Aſs *ſcorns the abundance of the City,* he can content himſelf with the *barren Land*; he cares not though he fare hard, ſo he may live free from hard labour; he ſcorneth, both *the multitude and plenty of the City*;

המון *Copia, i.e. opes & divitiæ, q.d. nihil appetit ex abundantia exuperantiavè civium. Malit in ſterilibus locis raram & malam herbam quærere, quam in urbe ſervire pro victu copioſo. Gerit ergo panpertatis imaginem,* cap.24.5.

Neither regardeth he the crying of the driver.

נגש

The word is, *He heareth not,* that is, *he obeyeth not the crying of the driver.* This is ſpoken in oppoſition to tame beaſts, for ſuch muſt *regard the crying of the driver,* elſe they muſt ſmart for it; if the driver ſpeaks, they underſtand his language, they muſt mend their pace, and follow their work more cloſely, or feel the drivers laſh. Here then is a farther deſcription of the liberty of the wild Aſs; he is not brought to work by any thing that the driver can ſay or do, he is not afraid either of his words or blows.

The word which we tranſlate *Driver,* ſignifies an Oppreſſor; ſo 'tis rendred (*Job* 3. 18.) It ſignifies alſo an *Exactor.* The ſeventy tranſlate, *He regardeth not the haſty call or citation of the gatherer of Taxes or of Tribute.* There are two ſorts of Exactors;

μέμψιν φορολόγȣ. *Querelam ejus qui tributum colligit.* Sept.

Vocatur autem Exactor, non modo qui tributa exigit, ſed qui operas urget. Druſ.

actors; Firſt, thoſe that exact Tribute; Secondly, thoſe who exact Labour. Now he that drives cattel, urgeth them to work both by hand and tongue, and ſo exacts labour of them. Hence the word is uſed to expreſs the *Task-maſters* of the *Iſraelites* in *Egypt* (*Exod.* 5. 6.) who indeed exacted labour of them, and made them ſerve with rigor. From theſe Oppreſſors, with the Exactors of labour, the wild Aſs is free; he is at ſuch liberty, that he *regards not the cry of the driver*, Exactor or Oppreſſor; nor will he be brought to work by fair means nor by foul. As that was a proverbial ſpeech to ſhew the tranquility of thoſe times (*Iſa.* 14. 8.) *Since thou art laid down, no feller is come up againſt us*; So this ſeems to be a proverbial ſpeech, ſhewing the liberty of the wild Aſs at all times, *He regardeth not the crying of the Driver.*

From the former part of the verſe,

When 'tis ſaid, *He laughs at, or ſcorns the multitude of the City.* Taking the word *City*, as oppoſed to the *wilderneſs or barren Land*,

Note;

Cities as they are full of company, ſo they are accompanied with all manner of outward plenty and fulneſs.

If good things are to be had any where for love or money, it is in Cities; and therefore they who dwell in great Cities, where there is ſuch a multitude of people, and abundance of all things, ſhould remember their priviledge; 'tis a mercy they are not in a wilderneſs, or in a barren Land.

Secondly, In that it is ſaid, *He ſcorns the multitude of the City*,

Note;

No ſociety, no company pleaſeth, but that which is ſutable.

What cares the wild Aſs for the company of men? he had rather be among the wild Aſſes, than among the beſt and wiſeſt men. Bad men, who are like wild beaſts, ſcorn the company of good men; and it is as true of good men, that they have no joy in the company of bad men, yea, they are often burdened with their company. The content of our lives doth very much conſiſt in our harmony with, and congeniality to thoſe whom we are engaged to converſe with.

Thirdly, Take the word in the other ſenſe, as noting the abundance or plenty that is in the City, the wild Aſs had rather be in his barren Land than there.

Hence we learn;

Liberty is more pleaſing than plenty, and a wilderneſs with poor fare, than a City where there is oppreſſion.

Better be ſometimes in a ſtarving condition, than alwayes in a fearing condition, alwayes hearing *the cry of the Driver*. The wild Aſs is content to fare hard, ſo he may be free: how much more then is he below a man, who parts with his true liberty, as *Eſau* did with his Birth-right, for a morſel of meat, or a meſs of broth?

Fourthly, Note;

To be driven and forced, is grievous to beaſts, much more to men.

The wild Aſs regards not the crying of the Driver, becauſe he knows the Driver cannot reach him with his cry, much leſs with his whip. The tame Aſs muſt regard and attend the cry of the Driver (though he hath no will to it) whether he will or no. It was ſaid by the Moraliſts, *Man would be led, not driven*; perſwaded, not compelled. The diſputes have been great what man may do, and how far he may go to that matter; but I ſhall not meddle with it any further, than to ſay, that when Chriſt in the Parable ſaid (*Luke* 14. 23.) *Compel them to come in*, The compulſion there intended, is only that of argumentation, exhortation and perſwaſion by his Miniſters, whoſe divine Rhetorick in beſeeching ſinners to come in, and to be reconciled unto God, hath ſuch a power in it, as amounts unto, and may be called a compulſion. I grant, many uſe their liberty, or rather abuſe it, as an occaſion to the fleſh, and turn it into wantonneſs, theſe are indeed no better than *wild Aſſes*; and though they are ſuch as regard not the cry of the Driver, yet they need it.

Thus the Lord hath ſhewed *Job* the houſe and dwelling, as alſo the liberties and priviledges of the wild Aſs; in the next verſe the Lord ſhews him the food or diet of the wilde Aſs.

Verſ. 8. *The range of the mountains is his paſture, and he ſearcheth after every green thing.*

This verſe tells us where the Lord hath made proviſion for the *wild Aſs. The Range* (or as ſome render, *the ſearch*) *of the mountains is his paſture*; that is, whatſoever he ſearcheth and findeth out upon the mountains, *is his paſture. Job* ſpeaketh of wicked men (Chap. 24. 5.) after the manner of theſe wild Aſſes, finding food in the wilderneſs for themſelves, and for their children.

Inveſtigatio montium (eſt) paſcuum ejus, i.e. quicquid in montibus inveſtigari poteſt, id ei pabuli loco eſt. Bez.

The range of the mountains is his paſture.

Some interpret it *choice things*, that is, the beſt things, or thoſe things that are moſt ſavoury to the pallat of that beaſt, thoſe he picks up for his food. Mr. *Broughton* tranſlates, *Choſen places in the mountains are for his paſture*: As if it had been ſaid, *Though he be wilde, yet he is prudent, he takes not what comes next*, but he chuſeth what is beſt for him; for as it followeth,

He ſearcheth after every green thing.

The word notes a very diligent ſearch, *after every green thing.* Green things are his delicacies, he lives upon them, and delights in them; he ſearcheth after all, and feeds upon that which is beſt for him; he looks not that man ſhould fodder him in winter, as they do tame and working cattel, he looks out his own living, and picks up ſome green thing or other all the year long.

Hence note;

Where God gives dwelling, he gives feeding.

God hath made the *wilderneſs and barren places* for the wild Aſs to dwell in, yet there is ſomething for him to feed on.

Secondly, *His food is every green thing.*

(Whence learn;

God gives food to all creatures convenient to their nature.)

He gives green things, graſs to the beaſts of the field; but he doth not feed man with graſs, he feedeth man with the fineſt of the wheat, and with honey out of the rock (*Pſal.* 81. 16.) And as the Lord provides ſutable food for the bodies of men, ſo for their ſouls he hath ſpiritual green paſtures for them (*Pſal.* 23. 1, 2.) *The Lord is my Shepherd, I ſhall not want ; he maketh me to lye down in green paſtures* ; that is, in his Word and Ordinances. They are green paſtures for his people ; he makes them lie down in the Promiſes and in the Commandments, in the holy Prophecies and Hiſtories of the written word ; all which are written for our *inſtruction or learning, that we through patience and comfort of the Scriptures, might have hope* (*Rom.* 15.4.) that is, that our faith having the truth of the Word (eſpecially in the promiſes) to feed upon, our hope may be ſaid to wait for the good of the Word patiently. The holy Scriptures (I ſay) are the green paſtures which the Lord hath provided for the ſouls of men to feed in, and grow fat upon. The Scriptures are a bare common, a dry heath to unbelievers, they find nothing there which is food for them ; but to believers they are fat paſtures, and full of ſuch green things as are moſt ſutable to their taſte, and nouriſhing to their ſouls. Thus ſpake the Prophet (*Iſa.* 49. 9, 10.) *Their paſtures ſhall be in all high places ; they ſhall not hunger nor thirſt, neither ſhall the heat nor the Sun ſmite them* ; that is, they ſhall have ſafe paſſage, and ſufficient food, both for ſoul and body, for their ſouls eſpecially, when delivered out of their ſoul-priſons, or ſpiritual captivity, there ſpoken or prophecyed of, under the Goſpel.

Thirdly, Wild Aſſes ſearch *after every green thing*, they take pains for their living ; if it be not neer, they will travel for it, and ſeek after it.

Hence note ;

Hunger makes irrational creatures, every living creature, induſtrious.

They who love not labour, will yet take ſome pains, at leaſt ſo much as ſerves them to get food, and keep them alive. Thoſe beaſts which are moſt at liberty, are in a kind of bondage to their bellies. *The wild Aſſes* (ſaith the Prophet, (*Jer.* 14. 6.) *did ſtand in the high places, they ſnuffed up the wind like Dragons, becauſe there was no graſs.* How will they ſearch after graſs, who are thus afflicted for want of graſs! And will not ſpiritual hunger make us as induſtrious as natural hunger doth ? Hungry ſouls will be ſeeking after every green thing, after every divine precept, after every precious promiſe ; theſe are the green things which the ſoul ſearcheth for, and is ſatisfied with. Naturaliſts ſay of the wild Aſs, that he utterly refuſeth to feed upon thoſe things that are dry and dead, he muſt have green. That's true of every believer, he cannot feed upon dead and dry things, upon what is chaffy and husky, he muſt have green, ſappy, juicy, lively food ; ſuch hath God provided for him, and he will be ſatisfied with none but ſuch.

JOB, Chap. 39. Verſ. 9, 10, 11, 12.

9. *Will the Unicorn be willing to ſerve thee ? or abide by thy crib ?*
10. *Canſt thou bind the Unicorn with his bands in the furrow ? or will he harrow the valleys after thee ?*
11. *Wilt thou truſt him, becauſe his ſtrength is great? or wilt thou leave thy labour with him?*
12. *Wilt thou believe him that he will bring home thy ſeed, and gather it into thy barn?*

THe Lord ſtill enquires after *Jobs* skill and knowledge in the book of the creatures. In the former context, *Job* was interrogated about the wild Aſs, whoſe freedom was there ſet out, in oppoſition to the ſervitude of the home-bred, or tame Aſs. Here the Lord puts the queſtion about the Unicorn, and ſets forth his liberty, in oppoſition to the ſervile labour of the Ox.

> Verſ. 9. *Will the Unicorn be willing to ſerve thee ? or abide by thy crib ?*

The Unicorns liberty is here deſcribed, firſt, more generally, in two things.

Firſt, He will do no work for man.

Secondly, He will receive no reward from man.

That he hath no mind to work for man, is ſhewed in the firſt words of the verſe : *Will he be willing to ſerve thee ?* Will he be imployed in thy ſervice ?

And that he cares not to be fed or provided for by man, that he looks for no reward from man, is ſet down in the latter part of the verſe; *Will he abide by thy crib?*

Secondly, The ſtubborn liberty of the Unicorn is deſcribed in this context, more particularly, by his refuſal of that ſpecial labour which is neceſſary in husbandry, or for the tillage of the ground, in the whole compaſs of it; and here are three parts of that labour ſet down, all refuſed by the Unicorn.

Firſt, The ploughing of the ground in the 10th verſe; *Canſt thou bind the Unicorn with his band in the furrow?* He will not go to plough.

The ſecond labour with which beaſts are wrought in husbandry, is harrowing the ground; the Unicorn will not touch that, as 'tis ſaid in the cloſe of the 10th verſe, *Will he harrow the valleys after thee?* No, he will neither plough nor harrow, he will do none of theſe works though he have ſtrength enough to do them, as appears (*verſ.* 11.) *Wilt thou truſt him, becauſe his ſtrength is great? or wilt thou leave thy labour to him?*

The third part of husbandry, about which beaſts are uſed, is the bringing of the Corn in, or the home-bringing of it; the Unicorn will lend no help to that work neither, as is ſhewed in the 12th verſe, *Wilt thou believe him that he will bring home thy ſeed, and gather it into thy barn?*

Thus the Unicorn will neither ſerve in general, nor do any of theſe particular ſervices; he will neither plough nor harrow, nor bring home the ſeed. The Unicorn is a beaſt unſubject to, and unſubduable by man, yet ſubject to God, and by him eaſily ſubduable; for (as the Apoſtle ſpake in another caſe, *Phil.* 3. 21.) *He is able to ſubdue all things to himſelf.*

We may conceive, the ſcope and intendment of the Lord in putting theſe queſtions to *Job* about the Unicorn, was to ſhew, that if he could not tame or reduce ſuch a creature as the Unicorn to his Plow and Harrow, then he muſt not think of bringing God to his bow, who made both the Unicorn and man too. Surely God will be at his liberty, to do with man what he pleaſeth, do man what he can, ſeeing the Unicorn will take liberty to do what he pleaſeth, notwithſtanding all that man can do. God will not be bound up to, nor tyed by any mans dictates, but remains ſoveraignly free for ever, in all his diſpenſations. Thus of the whole matter in general: I ſhall now open the particulars mentioned about this unſerviceable creature the Unicorn.

Verſ. 9. *Will the Unicorn be willing to ſerve thee?*

ראם & רים *dicitur à* רום *quod altum eſſe ſignificat. Monoceros unicum habet cornu, ſed altum, unde appellatio ejus.*

The Original word tranſlated *Unicorn*, denotes an animal, high and ſtately. It comes from a root which ſignifies to be exalted or lifted up; and hence *David* (*Pſal.* 92. 10.) teſtifying his aſſurance that God would lift him up out of his troubles, and deliver him from his preſſures, compares his hoped for exaltation to that of the Unicorn: *My horn ſhalt thou exalt like the horn of an Unicorn, I ſhall be anointed with freſh oil*; that is, I ſhall have new and ſufficient ſupplies of grace, and gifts, of joy and conſolation.

μονόκερως. 70. *Unicornu.* Lat.

This word (*Reem*) which in the Hebrew bears only that general ſignification *Highneſs*, is rendred by the Seventy in Greek *Monoceros*, and by the Latines *Unicornis*, both which anſwer our Engliſh term *Unicorn*; the notation of all theſe words in the Greek, Latine, and Engliſh imports a beaſt with one horn, whereas (I ſay) the Hebrew word imports only the highneſs or nobleneſs of that animal or beaſt intended under it.

Ariſt. *l.* 2. de *Hiſt. Animal.* c. 1. Plin. *l.* 8. c. 21. *l.* 11. c. 37.

Natural Hiſtorians, in their deſcriptions of, and diſcourſes about the beaſts of the earth, make report of an *Indian Aſs* with one horn, as alſo of *Indian Oxen* with one horn, which may therefore, according to the ſenſe of the word, be called *Unicorns*. Our late Annotators ſeem to incline, that by the word *Reem* here rendred *Unicorn*, is meant the wild Bull rather than the Unicorn, becauſe as the wild Aſs is here oppos'd to the tame, ſo the wild Bull ſeems to be oppos'd to the Oxe, which is a tame creature and fitted for the ſervice of man.

Numquid volet Rhinoceros ſervire tibi? Vulg. ρινόκερως. Aquil.

Baſil. *in* Pſal. 29. 6.

The Vulgar Latine tranſlation reads it, the *Rhinoceros*, and ſo doth one of the Greek interpreters; and in our Engliſh tranſlation (*Iſa.* 34. 7.) we put the word *Unicorns* in the Text, and *Rhinocerots* in the Margin. The notation of which word (Rhinocerot) imports a beaſt with a horn on his noſe or ſnout. The Rhinoceros is a large beaſt, near in bigneſs (ſay ſome) to the Elephant, only ſhorter in his legs. And the deſcription or character which one of the Ancients gives of the Rhinoceros, is very ſutable to, and doth fully correſpond with that which the Lord gives here in this Text of that ſavage beaſt (*Reem*) by us rendred the *Unicorn* : For (ſaith my Author) *The Rhinoceros is a proud imperious animal ſuch as will not not be ſubject to man, nor be brought to obedience, living perpetually in deſart places, and ſecuring himſelf from danger by his horn.*

Further, It is ſaid of this Rhinoceros.

Firſt, That he is a mortal enemy to the Elephant, whom he aſſaults fiercely ; and having ſharpen'd, or as it were whetted his horn at a ragged rock, that his weapon may be fit for the bloody battle, he wounds him under the belly, where he knows the Elephant is moſt in danger, that being his ſofteſt part.

Cornu ad ſaxa limato, præparat ſe pugnæ. Plin.*l.*8.*c.*20.

Secondly, Some to carry the ſenſe of the word *Unicorn* to this other creature, ſay, the Rhinoceros hath but one horn; whereas others affirm confidently, that the Rhinoceros hath two horns, one upon his Noſe, and another upon his Brow, though not ſo big as that other. One of the old Poets ſpeaking of the Roman ſports, deſcribes a Rhinoceros thus , *He toſſed the bear that was brought before him with his double horn.* *Sanctius* (in his Comment upon this verſe) ſaith he ſaw a Rhinoceros which was brought into *Spain*, in whom he obſerved all things anſwering the deſcription given of him by the Ancients.

Namque gravem gemino cornu ſic extulit urſum, Jactat ut impoſitas taurus in aſtra pilas. Mart. in ſuo Amphitheatro Epigram. 22.

What the ſhape or form of the *Unicorn* is, as ordinarily painted and ſet up with the Lion, as a *ſupporter of the Royal Arms* , and as a ſign at many common mens doors, every one knows. Some Hiſtorians ſpeaking of the Unicorn, paint him out thus in their books and writings. *Pliny* in his eighth Book, at the one and twentieth Chapter ſaith , the Monocerote or Unicorn (whom he there calls a moſt fierce ſavage beaſt) is in *the general make or bulk of his body like a Horſe, and in the ſhape of his head like a Hart or Stag, that in the faſhion of his feet he is much like an Elephant, his tail reſembling the tail of a Boar, that he hath a black horn in the midſt of his fore-head two cubits in length,* which ſay others, *is not ſmooth, but wreathed, and ſomewhat ragged, and at the very top or point exceeding ſharp.* He is of ſo fierce a nature, that he will not be taken alive, as the ſame Author affirms from hear-ſay.

Aſperrimam feram. Plin.*l.*8. *c.* 21. Ælian.*l.*7.*c.*3. Scal.*Exercit.* 205. Geſner.

Hanc feram vivam negant capi. Id, ubi ſupra.

Yet there want not thoſe who make doubt whether there be, ye who deny that there is any ſuch beaſt in the compaſs of nature, as is commonly called an *Unicorn*, having ſuch a medicinal horn as is aſſerted ; and therefore all thoſe Scriptures, wherein this word (*Reem*) in the Text tranſlated *Vnicorn*, is uſed, They who are of that opinion, tranſlate *Rhinocerote*, as not being ſatisfied that there is ſuch a creature as that other in the world. One of the *Rabbines* collects an objection againſt him from that of *Moſes* (*Deut.* 33. 17.) where ſpeaking of this beaſt (*Reem*) he ſeems to ſay that he hath more horns than one, therefore no Unicorn; for there deſcribing the flouriſhing and powerful eſtate of the Tribe of *Joſeph*, he ſaith, *his horns are like the horns of an Vnicorn*; as if that beaſt (whatſoever it is which is ſignified by that Hebrew word) had more horns than one. We indeed tranſlate both words plurally, not *the horns of an Vnicorn*, but *the horns of Vnicorns*, yet the Hebrew is ſingular. However I conceive this objection is of no weight, to the denial of any ſuch creature as the Unicorn, it being frequent in Scripture to put the ſingular number for the plural, as there Unicorn for Unicorns; and therefore that Text hath little or no force in it to invalidate their opinion, who aſſert that there is ſuch an one-horned animal.

Singularis numerus, ibi poſitus eſt pro numero multitudinis, ut ſit unicornis pro unicornium; ſic arbor ponitur pro arboribus, rana pro ranis, &c. Druſ. *Confuſio numerorum in hac lingua frequens eſt.* Merc Cœſar Scaliger, *dicit ſe vidiſſe monocerotis cornu, & quidem diverſi coloris, unum ſuffulvum unum ſubluteum,*&c.

Now as to the Text in hand, it may ſuffice my purpoſe (leaving farther ſearch of theſe things to Naturaliſts) to ſay, that the Hebrew word *Reem* ſignifies a wild beaſt, very fierce and furious, uſually called an Unicorn, or expreſſed by a word ſignifying a beaſt having but one horn in Greek, Latine, and Engliſh.

But though I ſhall not deliver any opinion of my own to the contrary, yet I ſuppoſe it will not be unpleaſing to the ingenuous and learned Reader, if before I proceed with my own meditations, upon what is ſaid in this *Chapter*, about this creature, I here inſert the diſcourſe and opinion of that learned Phyſitian, and Divine Critick, *Doctor Arnoldus Bootius*, in the third Book of his Sacred Animadverſions upon the Hebrew Text of the Old Teſtament, and the firſt *Chapter* of that Book: The ſubſtance of which I have gathered, and in moſt places tranſlated word for word, as followeth

‘ That the word *Reem* (ſaith he) is the name of ſome certain
‘ Animal all Writers agree; but what this Animal is, is not
‘ agreed. *Hierome* renders it ſometimes a Rhinocerote, ſome-
‘ times an Unicorn; and ſo do ſome others in tranſlating the Bi-
‘ ble. *Pagnine* tranſlates it only once a *Rhinocerote*, in all other
‘ places where it occurs, an *Vnicorn*; yet in his Dictionary he
‘ ſeems to incline, that the word ſignifyeth a *Rhinocerote*, rather

‘than an *Vnicorn*. But the Greeks generally are more conſtant in rendring it an *Vnicorn*, than a *Rhinocerote*; and in this almoſt all interpreters, both they who tranſlate the Scriptures into the Latine tongue, and they who tranſlate them into their Mother tongue, follow them, and do ſo too; the *Rabbins* alſo go the ſame way. And therefore one of them writing upon thoſe words of *Moſes* concerning *Joſeph* (*Deut.* 33. 17.) *His horns are like the horns of* (Reem) *an Vnicorn* (which ſeems to oppoſe this opinion which makes Reem to be the Unicorn, a beaſt of one horn; he I ſay, to avoid this difficulty) ſaith that place is to be underſtood by an Enallage or change of the number, the word *Reem* Unicorn, being put for *Reemim*, Unicorns; with which anſwer ſeveral others wipe off that objection.

‘Nor doth it a little help this interpretation that moſt of thoſe marks, which the Scripture takes notice of in that beaſt called *Reem*, namely, his extream fierceneſs, great ſtrength, and the extraordinary magnitude of his horn, are all aſcribed by Authors to the Unicorn.

‘Yet to me this interpretation ſeems the leſs probable, becauſe Unicorns are found only in *India*, ſay they, who have written of them. Now it is not likely, that *Moſes*, *David*, and the Prophets ſhould ſpeak ſo often of, and take ſimilitudes from, and that God himſelf ſhould ſpend ſo much time in a diſcourſe with *Job* about a creature unknown in their Countries. And it muſt needs be, that he was there (and to them) unknown, if no Country nearer than *India* produced the Unicorn; for the world was not ſo diſcovered in thoſe times, by mutual commerce, that living creatures, and things proper to Nations, ſhould be familiarly or much known, in Nations far remote. Of this we have a clear inſtance in the Elephant, of which famous animal, ſo uſeful to man for various ſervices, and ſo abounding in many parts of *Africa* and *Aſia*, the *Iſraelites* ſeem to have had little or no knowledge at all; which we may well conjecture by that deep ſilence in Scripture concerning him, there being no mention made of the Elephant any where but in the book of *Job*: And *Job* was not an *Iſraelite*, nor an inhabitant of *Canaan*, but of *Arabia*; whoſe neighbours on the other ſide of the Red-ſea, the *Æthiopians* and *Troglodites* abounded with

'Elephants. And this is the more to be marvelled at, becauſe 'Ivory, which is nothing elſe but an Elephants tooth, was ſo well 'known and common in *India*. Now, if the Elephant, of whoſe 'teeth they had plenty, and which were bred in great numbers 'in Countries much nearer than *Judea*, was ſo little known to the '*Jews*, who can believe that the Unicorn, which was proper to '*India*, ſhould be known to them?

'But we have another, and that a ſtronger argument, againſt 'this interpretation; namely, that we account the report of this 'Unicorn to be a meer fable, and that no ſuch animal, as this is 'deſcribed and commonly believed to be, is at preſent in the 'the world, or ever was. For *Cleſias*, a moſt vain man, and who, 'moved only with a love to lying, hath brought in very many, and 'thoſe moſt monſtrous figments in his books of the *Indians*, is the 'father of this ſtory, from whom *Pliny*, *Ælian*, and all who have 'written of the Unicorn, received and took it up.

'And that *Cleſias* lied, as in many other things, ſo in this alſo, 'we may hence conjecture, becauſe this animal was never ſeen at '*Rome*; in whoſe ſhews, all the rareſt animals which this half 'part of the world, containing *Aſia*, with *Europe* and *Africa*, 'ever produced, were wont to be preſented to publick view, and 'thoſe not only fetcht from within the bounds of the *Romane* 'power, but from the Empire of the *Parthians*, and from the 'furtheſt parts of *India* and *Æthiopia*. For to omit many 'other wild beaſts, Tigers, *&c.* (none of which were bred in the '*Romane* Territories) *Rome* often ſaw Rhinocerotes, which are 'bred only in *India*. So that *Ariſtides* ſpake but the truth in his 'Encomium of *Rome*, when he ſaid, *All things meet here,* '*whatſoever is bred or made; and whatſoever is not ſeen here, is* '*to be reckoned among thoſe things which are not, nor ever were.* 'Seing then, in thoſe many ages, wherein that cuſtome continued, 'of ſhewing the ſtrangeſt beaſts that could be found all the world 'over at *Rome*, the Unicorn, among all the ſtrange beaſts, was 'never ſeen there, it gives a ground of ſtrong ſuſpition, that there 'is no ſuch animal in the whole compaſs of nature.

'Moreover, in theſe times, wherein no corner of the world 'hath been unſearcht, and all things in them as well known to us, 'as thoſe which are bred at our own homes; there is no man will 'ſay, that he ever ſaw this animal, except *Ludovicus Vartomannus*, ‘who writes that he had ſeen two. But it weakens his credit in ‘this report, both that he is found in other matters to tell fables ‘for truths, as alſo, becauſe what he ſaith of the Unicorn, dif‘fers ſo much from what hath been ſaid by others. Certain it is, ‘that *Garcias ab Horto*, in thoſe many years which he ſpent in ‘*India*, as Phyciſian to the Kings Vicegerent (in all which time, ‘he had great acquaintance with very many learned men of that ‘Country, and had the favour of their Kings, and was himſelf a ‘moſt diligent ſearcher after ſuch like matters, He, I ſay) did ‘not only not ſee any Unicorn there, but could not get any cer‘tain information concerning him; only he met with ſome per‘ſons, who told him, that in the furtheſt parts of *Africa* they had ‘ſeen a beaſt having but one horn. Yet, ſuppoſe theſe men told ‘him the truth, it makes nothing as to the Unicorn ſo much ‘ſpoken of, with which that, according to their obſervation, hath ‘little agreement; that being an *Amphibion*, and having a horn ‘not paſſing two handfuls in length. My own Country-man alſo, ‘*Johannes Hugonis Linſchotius*, who was an induſtrious inquirer ‘after Natural things, having reſided twelve whole years in the ‘City *Goa*, one of the moſt famous among all the Cities of *In‘dia*, and to which is brought whatſoever is rare and of eſteem ‘in thoſe Countries, did never ſee an Unicorn, nor yet hear by ‘any worthy of credit, that there was any ſuch animal in all thoſe ‘parts, and therefore accounts the report of an Unicorn to be ‘meerly fabulous; as may appear by what he writes in the 47*th* ‘*Chapter* of his *Itinerary*; where ſpeaking of the *Rhinocerote* ‘he ſaith, that is taken by many for the *Monocerote* or *Unicorn*: ‘Foraſmuch as no other *Unicorn* is found or known, but only in ‘reports and pictures.

‘We have ſhewed what moveth us not to aſſent to them, ‘who ſay, that by the word *Reem*, we are to underſtand the *Uni‘corn.* And they who render it the *Rhinocerote*, may with no leſs ‘eaſe be refuted. And the firſt argument brought againſt the ‘former expoſition, may ſerve here; ſeeing the *Rhinocerote* is ‘only bred in thoſe remoteſt parts of the Eaſt, *Bengata*, *Patane* ‘and *Cambaya*, all which lye beyond the River *Ganges*, in the ut‘moſt *India*.

‘But beſides this, there are two other unanſwerable arguments ‘againſt that interpretation.

'Firſt, From their horns. Thoſe animals called *Reem* have very large horns, but the *Rhinocerotes* have very ſmall ones: And though *Martial* the Poet ſeems to ſay the contrary, while ſpeaking of the *Rhinocerote*, he ſaith, *How powerful was he with his horn, who could toſs a Bull with it like a Ball*! And though *Nicolaus Contius* in his *Itinerary*, reports it as long as a mans arm, yet experience and eye-ſight have confuted them; to which it appears, that the horn of the *Rhinocerote* is very thick and ſtrong at the root, yet very ſhort: For *Geſner* tells us, that his horn planted upon his Noſe, riſeth no higher than his Ears, and therefore it cannot be long. *Bucer* makes uſe of this argument, in his Commentary upon the 2d *Pſalm*, affirming that the hight of the horn, aſcribed to that animal the *Reem*, will not agree with the *Rhinoceros*.

Quantus erat cornu cui pila taurus erat.

'The Second argument is grounded upon the unconquerable fierceneſs of that animal called *Reem*; whereas the *Rhinocerote*, though with ſome difficulty, may be in ſome meaſure tamed, as hath been ſeen in thoſe at ſeveral times brought into *Portugal*.

'Thus laying aſide (for the reaſons forementioned) that interpretation, which makes this *Reem* to be either the Unicorn or the Rhinocerote, we are now to conſider what animal this *Reem* ſhould be: And ſurely it cannot but be ſome beaſt (*Bubulo generi affinis*) of the race of Bulls or Bullocks; ſeeing in many places of Scripture, mention is made of the *Reemim* and Bullocks together, as intimating that they are animals of a near cognation or likeneſs, *Deut.* 33. 19. *Pſal.* 27. 6. *Iſa.* 34. 6, 7. In this laſt place the Prophet having named three living Creatures of one kind (*ver. 6.*) to wit, *Lambs, and Goats, and Rams*; Reaſon may perſwade our belief, that in the 7th or following *verſe* (which ſeems to run parallel with the former) the Prophet obſerves the ſame rule of ſpeaking; and to thoſe two *Bullocks and Bulls*, joyns this third called *Reemim*, being beaſts belonging, at leaſt, to the ſame kind with them.

'I find the ſame confirmed *Pſal.* 22. by comparing thoſe words of the 12. *verſe*, *Many Bulls have compaſſed me; ſtrong Bulls of* Baſhan *have beſet me round*; with thoſe of the 21. (which anſwer them) *Save me from the Lions mouth, hear me* (we read, *thou haſt heard me*) *from the horns of the Reemims*

‘(we rendred Unicorns) as if the Pſalmiſt intended under the
‘word *Reemim*, a ſort of beaſts much like in kind, if not of the
‘ſame kind, with the Bullocks and ſtrong Bulls of *Baſhan*, ſpoken
‘of before (as the learned Author endeavours there to make
‘out more largely and diſtinctly) to whom I refer the Reader.

‘By what hath been ſaid, I ſuppoſe we have made it appear
‘plainly, that the beaſt meant by this word *Reem*, is an animal
‘neer in kind to the Bull or Bullock, which can be no other than a
‘wild Bull or Bullock, which is to other Bulls or Bullocks, as
‘wild Swine, Boars or Sows, are to thoſe which are tame, or live
‘and feed about our houſes. But ſeeing there are ſeveral ſorts of
‘theſe wild Bulls or Bullocks, we do not conceive the word
‘*Reem*, to be a common appellation which may be given to them
‘all, but that it ſignifies ſome one certain ſort among them. To
‘find out which, will not be hard to thoſe who conſider what
‘the Scripture holds out concerning the beaſt there called
‘*Reem*; namely, the eminent greatneſs of his horns, and
‘the eminent greatneſs of his ſtrength; both which
‘are aſcribed to him, not only *Deuteronomy* 33. 17. and
‘*Pſal.* 22. but *Pſal.* 92. 10. *My horn ſhalt thou exalt, like to*
‘*the horn of a Reem*; *i. e.* Thou ſhalt exalt it greatly and ſtrongly,
‘even like the horn of a *Reem*. This makes it evident, that
‘this *Reem* cannot be that beaſt which *Ariſtotle* calls *Bonaſus*, nor
‘that which later Writers call *Bubalus* or *Bufalus* (we in Engliſh,
‘a *Buffe*) which is ſo far from being better fitted by his horns,
‘for fight and force, than our Bulls, that his horns are indeed altogether
‘unfit for either; as *Ariſtotle* ſhews (*lib.* 3. *de part.*
‘*Anim. cap.* 2.) his horns being turned inward, and one againſt
‘the other, and therefore (as he ſaith, *lib.* 9. *Hiſt. Animal. cap.*
‘45.) are unuſeful for his own defence. The horns indeed of
‘ſome of thoſe beaſts, are of another faſhion, as *Geſner* deſcribes
‘them, and alſo *Scaliger*, *Exerc.* 206. *Sect.* 3. but all concludes
‘them unfit to fight with, becauſe they all are either turned one
‘againſt another, or point downward.

‘Now though this beaſt which *Ariſtotle* calls *Bonaſus*, others
‘*Bubalus* or *Bufalus*, be of ſuch great ſtrength, as alſo of ſuch
‘fierceneſs and untractableneſs, as may well ſuit the deſcription
‘which the Scripture gives of the *Reem*; yet the form and faſhion
‘of his horns will by no means comply with it, notwithſtand-

‘ing it muſt be granted, that they who have expounded *Reem* ‘by that beaſt, have ſpoken more probably, and have come much ‘neerer the truth, than they who underſtand by it, either the ‘Unicorn or the *Rhinocerote*.

‘There remains two ſorts of wild Oxen, Bulls or Bullocks, ‘the *Vrus* and *Biſons*; which latter is ſo like the *Bonaſus*, that by ‘ſome he is taken for the ſame; yet between the *Biſons*, properly ſo called, and the *Bonaſus* or *Bufalus*, their horns make a ‘very remarkable difference. What the form of the horns of the ‘*Bufalus* is, hath been ſhewed; but the *Biſons* have them a little bowing in the top or point, in which reſpect they are compared by *Oppianus* to brazen fiſh-hooks, but in the reſt or body ‘of them they ſpread upward, or ſtand right up, and not ſo unfit to ‘fight with, inſomuch that ſome have called them (*Lethiferos* ‘*tauros*) deadly Bulls. And though we grant to *Geſner* (who denyeth the *Bonaſi* and *Biſontes* to differ *in ſpecie*) that the difference which is between the horns of theſe two beaſts, is not ‘ſufficient to conſtitute a ſpecifical difference between them; ‘yet when beſides the difference in their horns, there are other ‘conſtant differences, as namely, that the beaſt called *Bonaſus* ‘doth not fight with his head, but with his heels, and runs away ‘as ſoon as wounded (as *Ariſtotle* reports of him, *lib.* 9. *Hiſt.* ‘*cap.* 45.) whereas the beaſt called *Biſons*, uſeth his horns only ‘in fight, and is not at all diſcouraged by being wounded, but ‘like a Boar or a Lion, aſſaults his purſuers the more fiercely (as ‘is ſet forth at large by *Sigiſmundus Liber, in Muſcovieticis*) therefore we may well conclude, that there is a ſpecifical difference ‘between theſe animals.

‘Now though the beaſt called *Biſons*, conſidering the greatneſs and ſtrength of his horns, as alſo his fierceneſs, might be ‘taken for the beaſt in *Job*, called *Reem*, yet he is not that beaſt, ‘becauſe he may be tamed by the art of man, and made to put ‘off his fierceneſs; as appears abundantly out of a good Author. ‘But as for the beaſt called *Reem*, he never gives over the fierceneſs of his nature, nor can he be tamed or brought to hand; ‘as appears fully, by what God ſaith of him in this 39th Chapter ‘of the book of *Job*. In which, when God had propoſed the ‘more remarkable properties of ſeveral creatures to the conſideration of *Job*, he brings in this beaſt, called *Reem*, only to ſet ‘forth

Pauſoni as in Phocicis.

‘forth this property, the unſubduable or untameable fierceneſs of his nature. So that all that God ſaith of him, may be reduced to this; That the *Reem* can neither by the skill nor power of man be brought to the yoak, nor made ſerviceable to man in any way, when as many other wild beaſts, no leſs eminent than he for ſtrength and fierceneſs, even Lions, Tygers, Elephants, Leopards, Bears, Rhinocerotes, have laid down their immanity, and become mild, and have ſuffered themſelves to be managed and governed by men, yea, and learn to acknowledge their Maſters, and ſerve them; whereas ſuch tractableneſs might rather be expected from the *Reem* (he being of the Bullocks kind, and living upon graſs) than from any of them; all which, except the Elephant and Rhinocerote are ravenous, and delighting in blood and ſlaughter, live upon ſpoyl and prey.

‘And that we may the more wonder at the unſubduable nature of the *Reem*, the Lord ſhews the ſame to be in the wild Aſs, a weak and harmleſs animal, and which hath neither ſtrength nor inclination to do hurt; than which nothing can be ſaid or imagined more wonderful, that wild Aſſes, whole flocks of which, even a ſingle boy will put to flight and chaſe, yet will by no means be tamed, whereas Tygers and Lions, one of which will ſtand a band of armed men, and ſometimes put them to flight, ſhould notwithſtanding be tamed, even to yield ſervile obedience. No other reaſon can be given of this, but only, becauſe it hath ſeemed good to God, the Author of nature, to order it ſo.

‘Now in that God is pleaſed to diſcover the untameable nature of the *Reem* by theſe marks or ſigns, namely, that he ſcorns to plow the ground, or do any work that belongs to Husbandry. Hence it doth more clearly appear, which we have above confirmed by many Scriptures, that the *Reem* is an animal of the ſame kind with Bullocks; foraſmuch as the ſenſe of the diſcourſe of God about him, is as if he had ſaid, Seeing among thoſe beaſts which are prepared by men to help them in their work, and whoſe labour they eaſe in tilling and ſubduing the earth, *the Ox is chief*, as being mans moſt laborious helper in husbandry, and which in moſt Countreys is more uſed in it than any other beaſt, according to that (*Prov.* 14. 4.) *Much encreaſe is by the ſtrength of the Ox.* How comes it to paſs, that men do ‘not make uſe of the *Reem* for thoſe ſervices, ſeeing he is of the ‘ſame kind with Oxen, and ſo may ſeem to be made by nature ‘for that purpoſe as much as other Oxen, and is by ſo much the ‘fitter for that ſervice, than any other Oxen or Bulls whatſoever, ‘by how much his ſtrength is greater than theirs, yet no man attempts to uſe him in it; or if any did, it were to no purpoſe, foraſmuch as I the Lord of nature have created this beaſt, as alſo ‘the wild Aſs before ſpoken of, altogether untameable. This ‘ſeems to be the meaning of God in his diſcourſe about the ‘*Reem*. And hence alſo it appears, that the *Reem* is not the *Biſons*, ſeeing he, as well as many other wild beaſts, being skilfully ‘handled, proves tame and gentle, and may be formed to the uſe ‘and obedience of man.

‘It remains therefore, that this *Reem* is the beaſt called *Vrus*, ‘becauſe this property of untameableneſs is aſcribed to that ‘beaſt. *Cæſar* in his 6th book of the *Gallican* war, ſaith, The ‘*Vri*, no not the young ones, will not be tamed by men, wherefore being caught in pits, they are killed. *Pliny* alſo ſaith as ‘much of them, *Lib.* 8. *cap.* 21.

‘And as in this particular, his untameable wildneſs, there is a ‘full agreement between the *Vrus* and *Reem*, ſo thoſe other ‘things which the Scripture ſpeaks of the *Reem* agree to him alſo, ‘as thoſe forreign Authors witneſs, who have written his Hiſtory. For *Ceſar* writes, that he is in bigneſs, little leſs than an ‘Elephant, but of the kind, colour and figure, or ſhape of a Bull. ‘And *Pliny* in two places (*lib.* 8. *cap.* 15. *lib.* 28. *cap.* 10.) ‘names wild Oxen as the *Genus*, with reſpect both to the *Vri* and ‘*Biſontes*.

‘The learned Doctor adds many more proofs out of ancient ‘Authors, which the Reader may peruſe, if he pleaſe, at his leiſure. And from all he concludeth,

‘It is not therefore to be doubted, but that the *Reems* are the ‘*Vri*; and indeed ſo much the leſs, becauſe not only the Northern Regions (in divers parts of which, it is ſaid by Writers, ‘that not only the *Biſontes*, but *Vri*, are found at this day) are the ‘proper ſoyl where theſe Animals are bred, but the Eaſtern ‘parts alſo bring them forth. *Pliny* writes, that the Indian woods ‘are full of them, and ſo doth *Ariſtotle*, I collect alſo out of ‘*Diodorus* (*lib.* 3.) that the Country of the *Trogloditicks*, which 'is ſeated at the boſom of the Red-Sea, oppoſite to *Africa*, 'hath theſe *Vri* in it.

'And though no Author doth affirm, that *Syria* and *Paleſtine* 'yield theſe wild Oxen, yet this doth not hinder, but that in old 'times, when the *Iſraelites* firſt inhabited thoſe Countreys, they 'were there; ſince it is no new thing, that the whole kind of 'ſome wild creatures ſhould be utterly extinct in theſe Coun'treys, where formerly they have abounded, of which *England* 'gives us a plain teſtimony in Wolves. *Dion* alſo reports the ſame 'of Lions, which ſometimes were bred in ſome parts of *Europe*, 'but now for many ages have not appeared there. And the ſame 'witneſſeth *Ammianus* (*lib.* 22.) concerning the *Hippopotami* in '*Egypt*, of which none are to be found now in that Country.

Thus far the learned Doctor, whoſe diſcourſe may be of much advantage and profit to the Reader, for the better underſtanding of this place.

Bochartus parte poſter. l. 3. c. 27.

But I find he hath a great Antagoniſt, who though he agreeth with him in the negative part of his opinion and diſcourſe, That the *Reem* here ſpoken of in *Job*, is neither the *Vnicorn* nor the *Rhinocerote*, nor the *Bufalus*, nor the *Biſons*; yet he doth not agree with him in the affirmative part of his opinion, that the *Reem* is that ſavage beaſt or wild Ox called *Vrus*; but firſt gives a large account why the *Reem* cannot be that beaſt called *Vrus*, nor any of that kind; and then concludes, that it is a kind of Goat, or of the Goatiſh kind, by name the *Oryx*, being an animal in colour pure white, in ſtature tall, in diſpoſition fierce and untractable, in his gate ſtately, lifting up his head and horns on high. That this beaſt is the *Reem* here ſpoken of, he proves by various teſtimonies, taken eſpecially out of the ancient *Arabian*, *Chaldean*, and *Hebrew* Writers, and endeavours to remove ſeveral objections ariſing from the ſeeming incompetency of any beaſt of the *Goatiſh* rank or kind, to anſwer the deſcription given of that noble animal called *Reem*, both in the Text and in many other places of Scripture.

Thus the learned are much divided in opinion about this creature, and upon which to determine is not eaſie.

Yet becauſe the word *Reem* is every where in Scripture rendred by our Tranſlators (as alſo by many others of great authority) *Vnicorn*; I ſhall leave that matter of difference to the

Readers judgement, and do that reverence to our Tranſlation, as to open the Text diſtinctly, in all that is here ſaid by the Lord concerning the *Reem*, under that name or title, *Vnicorn*.

Will the Vnicorn be willing to ſerve thee?

In theſe words, the Lord preſents man, as it were, inviting, wooing, hiring the Unicorn to ſerve him. But when he hath uſed all his skill and cunning, when he hath done his beſt and worſt too, that is, uſed all manner of means, the Unicorn will not by any means be wrought upon, to come under mans yoak, or do his work. *Will the Vnicorn*

Be willing to ſerve thee?

To will, is an act of reaſon, and therefore to be willing, is not proper to irrational Animals; yet to will and to be willing, may alluſively be given to them: They have a kind of will, and an underſtanding befitting their kind. The Hebrew word ſignifies to will with much readineſs and propenſity of mind, it ſignifies willingneſs with delight; and thence comes the Hebrew word for *a Father*, becauſe a Father is willing and ready to take care of, and provide for his children, though it coſt him much travel and pains. But,

אבה *voluit propenſa animo fuit unde* אב *pater, à propenſa voluntate erga liberos.*

Will the Vnicorn be willing to ſerve thee? will he be a ready ſervant to thee? he will not. As if it had been ſaid, *The Vnicorn is an indocible, and an untractable animal; he will not be brought to hand, he will neither bear the yoak, nor wear the bridle, nor endure to be harneſſed like the Ox and Horſe; let man do what he will, what he can with him, he will neither go to Plow nor Cart, not he.*

Num acquieſcet aut conſentiet ex ſuapte natura, ut tibi ſubjiciatur?

Hence note, Firſt;

Service ſhould be done with willingneſs, or with the will.

It is the commendation of a ſervant, when he doth his Maſters work with his will, more than with his hand. Man ſhould be as willing to ſerve, as he is to be ſerved, as willing to obey, as to rule; nor doth any man know truly how to command, but he that knows how to obey, and when called, is willing to obey in the ſervice of God; nothing is done to him, unleſs it be done with the will, and therefore the full effect of the work of the grace of God upon the heart of man, is comprehended in this one word (*Pſal.* 110. 3.) *Thy people ſhall be willing in the day of thy power.* They were once like the Unicorn in the Text, that will not ſerve; but *in the day of thy power*, when the word comes upon them in the power of the Spirit, they ſhall ſerve with all manner of dutiful readineſs and willingneſs. Some men are not at all wrought to the ſervice of God; others ſerve him but are not willing to ſerve, they do it *by conſtraint, not willingly*; for baſe fear of loſs, or for baſer hope *of filthy lucre, not of a ready mind*; upon which carnal terms the Apoſtle *Peter* warns the Miniſters of the Goſpel, to take heed they *feed not the flock of God* (1 Epiſt. 5. 2.) Nothing but a day of power conquering the will, renders us willing to ſerve Chriſt, willing to ſubmit to the yoak of Chriſt, to be bound in his furrow, and to harrow the valleys after him, that is, to do any work that he calls us to. Service ſhould be with the will, and 'tis ſo by grace. That's the firſt thing which the nature of the Unicorn is againſt, as to the ſervice of man; he hath no will to it.

Secondly, Note;

Some beaſts have a kind of willingneſs to ſerve man.

That ſome beaſts have ſuch a willingneſs, is more than implyed, while 'tis ſaid, that ſome have not. As the wild Aſs before was ſpoken of in oppoſition to the tame, ſo here the Unicorn is ſpoken of in oppoſition to the Ox or Horſe; who though they are not properly willing to ſerve, yet they will not alwayes refuſe ſervice, but freely at laſt, or after a while, take the yoak and receive the bridle. The Apoſtle ſaith (*Rom.* 8. 20.) *The creature is made ſubject to vanity, not willingly.* The creatures are not willing to ſerve the luſts of men, yet many of them are willing to ſerve the occaſions and neceſſities of men. 'Tis through the ſin of man that the creature is made ſubject to vanity; but it is through the appointment of God that the creature is made ſubject to duty, and that with a kind of willingneſs.

Thirdly, 'Tis ſaid here of the Unicorn, as of the wild Aſs before; Canſt thou make him willing? when thou haſt uſed fair means, foul means, one way or other, will he ſerve thee? he will not.

Hence note ;

It is hard to change nature.

Naturam expelias furca licet uſque recurret. Lupus pilum non animum mutat.

Beaſts hold faſt their natural qualities. The Horſe, the Bullock, who are tame by nature, will come to hand ; but the wild Aſs and the Unicorn, whoſe nature is quite oppoſite to ſervice, will never be broken nor brought to it : *Thruſt out nature with a fork it will return again.* Till nature is quite altered and changed, acts will not change. 'Tis thus with man, conſidered in nature, who as he is compared to a wild Aſſes Colt (*Chap.* 11. 12.) ſo he may be compared to an Unicorn. Will man be willing to ſerve God ? no, not by any moral perſwaſions ; no, nor heartily, he may hypocritically, by any outward benefits, nor by any hard uſages. *Though* (as *Solomon* ſaith, *Prov.* 27. 22.) *thou ſhouldſt bray a fool in a morter among wheat, with a peſtle, yet will not his fooliſhneſs depart from him.* A carnal man will never ſubmit quietly to duty, till God hath changed his nature, and made him a new man, or, till his mind is renewed after the image of God. Converſion is firſt a change of our nature, and then of our way. This makes converſion ſo difficult a work. Good education and humane inſtructions, may change a mans way, but nothing leſs than the power of God can change his nature. Man is naturally as unwilling to ſerve God, as the wild beaſts are to ſerve man : He is as ſtout and as ſtiff as the Unicorn, as cruel and fierce as the Lion, as crafty as a Fox, as crooked and croſs as any creature ; unleſs his heart be changed, he will never to purpoſe change his courſe. Man cannot change the courſe of the Unicorn, becauſe he cannot change his nature ; and could not God change mans nature, he could never really change his courſe.

Fourthly, Obſerve ;

That any of the creatures, eſpecially ſtrong ones, are brought to hand, or to the ſervice of man, muſt be aſcribed to the power and goodneſs of God.

The Horſe would no more ſerve man than the Unicorn, nor would the Ox ſerve man more than the wild Aſs, unleſs the Lord had put another ſpirit or diſpoſition into them, than he hath done into the Unicorn.

Fifthly, Obſerve ;

That any of the creatures are unſerviceable to man, is to be aſcribed to the ſin of man.

At firſt, all creatures were ſubject to man; not only the Horſe, and the Ox, and all the now tame creatures, but the fierceſt Lions, Tygers, Bears, Unicorns, were all in ſubjection to man, according to that ſoveraign power given man by God, in the day that God made him (*Gen.* 1. 27, 28.) *So God created man in his own image, in the image of God created he him; male and female created he them. And God bleſſed them, and ſaid to them, be fruitful, and multiply, and repleniſh the earth, and ſubdue it, and have dominion over the fiſhes of the ſea, and over the fowls of the air, and over every living thing that moveth upon the earth.* The original grand Charter of mans Soveraignty, was extended over the Unicorn and the Lion, *&c.* And therefore when creatures are not willing to ſerve man, eſpecially when they riſe up againſt man, let man remember his ſin in not obeying the Soveraign command of God. Had not man been unwilling to ſubmit to and ſerve God, no creature had been unwilling to ſerve man. We may ſee our own neglect or refuſal to ſerve God, in the refuſal of any creature to ſerve us; we may ſee our own rebellion againſt God, by the rebellion of the creatures againſt us. Unleſs man had departed from God by ſin, none of the creatures had departed from their ſubjection to man. The ſin of man looſed the creatures from that bond of ſervice to man, in which, and to which they were created.

Quòd non omnia animalia homini ſerviunt ſignum eſt & pœna peccati.

Will the Unicorn be willing to ſerve thee?

Obſerve, Sixthly;

Thoſe Creatures which will not do ſervice unto man, but live meerly to themſelves, are wild or fierce.

Theſe clearly reſemble the condition of thoſe men who live only to themſelves, or who ſerve none but themſelves. Whatever ſome men do they ſerve themſelves only, they reſpect no mans good, either ſpiritual or temporal, beſides their own; were it not that they had a chief reſpect to their private ends and intereſts in ſerving, they would never ſerve. A gracious ſpirit is willing to ſerve his neighbour, to ſerve his brother, as well as or with himſelf. Chriſt tells us, his Diſciples ſhould be ſo far from ſerving themſelves only, that they ſhould not ſerve themſelves at all; he that will be my Diſciple (ſaith our Lord Jeſus Chriſt, *Mat.* 16. 24.) *Let him deny himſelf*, that is, not ſerve nor ſeek himſelf, either contrary to the good of others, or with a neglect of their good. Therefore they who in all they do, do all for themſelves, live upon no better terms, nor to any nobler ends, than the Unicorn or wild Aſs, who are not willing to ſerve any man. Let others ſink or ſwim (ſay ſuch) they care not, they will look to their own.

Seventhly and Laſtly, Though God hath made a ſort of creatures that (as the caſe ſtands) will not ſerve man, nor contribute any help to him; yet theſe creatures live not in vain to God, nor are they altogether unſerviceable to man, though they have no will to ſerve him. For,

Firſt, They declare the power and wiſdome of God, both in making and governing them, and in that they declare his praiſe. God would not give any creature a being, that did not one way or other, ſet forth his praiſe in the world; there's much of God ſhining in thoſe creatures, which man hath no ſervice by (*Pſal.* 148.) *Praiſe him ye Dragons, and all Deeps.* Dragons praiſe God, they raiſe up a revenue of glory to God, though man get no ſervice from them.

Secondly, Such creatures adorn the univerſe; the world is beautified with their variety.

Thirdly, Even ſuch creatures ſerve man when they are dead, though they will not while they live; ſome parts of them are Medicinal, and many uſeful to man. The Unicorn, who will ſerve no man living while he lives, yet his horn is accounted a great Antidote againſt Poyſon, and ſo is a means to prevent the death or prolong the life of many men. So then, there is no creature but is ſerviceable to God and man ſome way or other. And though it may be truly ſaid of ſome men, as of the Unicorn, with reſpect to man, *they will not ſerve God*, yet God hath ſervice by them. *Will the Vnicorn be willing to ſerve thee?*

Or abide by thy Crib?

A Crib is that in which an Oxe or an Aſs feeds, (*Iſa.* 1. 3.) *The Oxe knoweth his Owner, and the Aſs his Maſters Crib*; that is, the veſſel in which he uſeth to be fed. *Solomon* ſaith (*Prov.* 14.4.) *Where no Oxen are, the Crib is clean*, that is, the Crib is not uſed, and ſo remains clean. If none come into a Room, the Room is clean. In one ſenſe, where Oxen are, the Crib is clean, that is, they eat up all the fodder put into it. But in *Solomons* ſenſe, where no Oxen are the Crib is clean, becauſe no fodder is put into it. The Lord having ſaid, the Unicorn will do no work, adds alſo, *he will not abide by thy Crib.* As he will do thee no ſervice, ſo he will put thee to no charge; that's a piece of ingenuity in the Unicorn, as he does no work for man, ſo he looks for no wages nor reward from man: which may be a reproof to thoſe men, who are very unwilling to ſerve others, yet are very willing to abide by their Crib; they like it well to eat and drink upon you, as long as you will, and poſſibly whether you will or no, but will not do a ſtroke of work; Such a one we call proverbially a *Lurdane*, from the lazy *Danes*, who long ſince Lording it in this Kingdom, would eat and drink in a good well-ſtored houſe, but refuſed all labour. The Unicorn is to be commended above ſuch idle drones, who uſe their teeth more than their hands, as if they were born only to feed their bellies, or to live upon the ſweat of other mens brows; for he hath a kind of honeſty in him, as he doth you no work, ſo he will not trouble your Crib.

Hence note;

Some creatures will rather run the adventure of ſtarving, than work for their living.

They will rather indure hunger and thirſt, than be put upon labour. There is much of this alſo in ſome mens ſpirits;'tis ſo with all thoſe whom *Solomon* calls ſluggards; they prefer hunger and eaſe (which ſome calls a dogs life) before plenty with induſtry, and a thred-bare back before a ſweating brow.

Secondly, From the connexion, in that the Text ſaith, *will he ſerve thee? will he abide by thy Crib?*

Note;

Whomſoever we call to our ſervice, we ſhould provide a Crib for him.

We ought to feed thoſe that do our work. If the Unicorn would labour, he ſhould not want a Crib, nor ſhould any labouring man want a Table; It were a moſt unrighteous thing in the ſight of God and Man if he ſhould. As the Apoſtle gives the rule (2 *Theſſ.*3.10.) *He that will not work, let him not eat*; ſo on the contrary, he that doth work, all the reaſon in the world he ſhould eat; therefore the Apoſtle *James* (*Chap.* 5. 4.) denounceth a wo againſt rich men, for detaining or keeping back, either in whole or in part, the hire of the labourers who had cut down their harveſt. Hire kept back, crieth; for what? for wrath and vengeance upon them that detain or keep it back. The law of God given by *Moſes* (*Deut.* 24. 15.) commanded that the labourers hire ſhould be paid him preſently; his hire was not to be kept from him, no not for a night. As if the Lord had ſaid, he hath been willing to ſerve thee all the day, therefore let him carry his wages home at night, to comfort his Wife and Children. The Lord is very jealous in this thing; if a beaſt ſerve he muſt have a Crib; and ſhall not man?

Moratur ad præſepe Domini, qui verbo Dei audiendo indeſinenter dat operam. Auguſt.

One of the Ancients applies this in a ſpiritual ſenſe, to hearing the Word of God: The wicked will not ſerve God, nor will they abide by his Crib; they will not come where their ſouls may be fed to eternal life, where they may have clean Provender, as the Prophet ſpeaks (*Iſa.* 30. 24.) that is, ſound and wholeſome doctrine, directing them both what to believe, and how to live, that they may be ſaved and live for ever.

The Lord having in this 9th *verſe* ſet forth the lawleſs life of the Unicorn; Firſt, By his unwillingneſs to ſerve man; Secondly, By his independence upon man for his livelihood: Proceeds to confirm and illuſtrate the ſame thing, the ſtoutneſs or pride of the Unicorn, and ſo his utter unſerviceableneſs unto man, by his refuſal to be engaged in any of thoſe labours which are neceſſary to husbandry. Firſt, The Plowing, Secondly, The Harrowing of the ground. Thirdly, The Inning or Bringing home of the corn.

His refuſal of the firſt of theſe ſervices, we have in the former part of the next or tenth *verſe*.

Verſ. 10. *Canſt thou bind the Vnicorn with his band in the furrow?* Thou canſt not.

קשר

Beaſts uſe to be bound with cords to their work, they will hardly elſe abide by their work. Neither reaſon nor religion binds beaſts to their work, therefore cords muſt. The word here rendred *to bind*, ſignifieth very faſt and ſtrong binding, and ſuch is binding with cords. *Moſes* uſeth the word (*Deut.* 11. 18.) with reſpect to the Divine Law, which God commanded the people of *Iſrael*, *to bind as frontlets between their eyes*, and ſo to hold them faſt for ever. The word is uſed alſo (*Neh.* 4. 6.) to note the fixing of ſtones in a Building or Wall, by Lime, Cement, or Morter, *And all the Wall was joyned together unto the half thereof*; that is, the Wall was faſtened and cemented half high. Now ſaith the Lord, *Canſt thou bind the Vnicorn?* Canſt thou make him faſt with *his bands:* The word ſignifieth a thick and ſtrong band, which will hold pulling and not break; *A three-fold cord* (ſaith *Solomon* Eccleſ. 4. 12.) *is not eaſily broken. Canſt thou bind the Vnicorn in his band?* Some make the Pronoune *his* in the *Hebrew* to be only *Paragogical*, without any neceſſary ſignification in the conſtruction; but I conceive there is ſomewhat peculiar in it, when he ſaith, canſt thou bind the Unicorn with *his band*. Every beaſt hath his ſpecial band or way of faſtning to his work; ſo that, when 'tis ſaid, *Canſt thou bind the Vnicorn with his band?* it ſeems to ſound as if it had been ſaid, haſt thou a proper band for the Unicorn, as I know thou haſt for other beaſts, the Horſe, Oxe, and Aſs? haſt thou a band which will hold him to his work? I know among all thy tackling, thou haſt none will do it; he will break thy bands, and caſt thy cords from him, as ſtubborn and proud men are ſaid to do the bands and cords, that is, the laws and commands of God (*Pſal.* 2. 2.) Many beaſts have their bands, the Unicorn will have none, he will not be bound; or if he be, he breaks his bands, and refuſeth to obey; either he will not come to hand, nor admit bands or cords to be put upon him, or he ſtrives againſt them and caſts them off. In a word, 'tis as if the Lord had ſaid; *Thou canſt not get the Vnicorn into his gears* (as the Husband-man ſpeaks) *thou canſt not harneſs him as thou doſt a horſe, nor yoke him as thou doſt an Oxe, to Plow or Cart*; he will not touch thy work. *Canſt thou bind the Vnicorn with his band;*

עבות *propriè funis denſus, & craſſus cujuſmodi eſt lorum quo boves aut equi ad aratrum ligantur.* Druſ. *Fune ſuo forte vau in* עבתו *paregogicum eſt, quale in* בנו *filius, aut fune ſuo dicit, quia tunc ipſius erit, cum eo Vincietur.* Druſ.

In the Furrow, or *for the Furrow*, or *to the Furrow*.

The Plough makes Furrows, and Furrows laid together make Ridges: Both are expreſſed (*Pſal.* 65. 10.) *Thou watereſt the Ridges thereof abundantly, thou ſetleſt the Furrows thereof. Canſt thou bind the Vnicorn with his band in the Furrow?*

Or will he Harrow the Valleys after thee?

When the Plough hath laid the Furrows, harrowing followeth. The Plow leaveth the clods too groſs for the reception and growth of the ſeed; therefore the Harrow is imployed to break the Plowed ground yet more, and to crumble the clods yet finer. We find both theſe parts of Husbandry ſet down (*Iſa.* 28.

תלם *porca, terra inter duos ſulcos elata porcam appellant, vel quòd frumenta porrigat, vel quòd aquam porro arceat.* Druſ. *Sulcus, porca, & lira, ſunt arationis partes.*

28. 24.) *Doth the Plow-man Plow all day to Sow? doth he open and break the clods of the ground? when he hath made plain the face thereof? doth he not caſt abroad the fitches*,&c? Here's a deſcription of this work of the husbandman Plowing and Harrowing, or making plain the face of the ground, all in an allegory, intending a very ſpiritual work of God, in breaking and harrowing the heart of man by affliction, and making it thereby fit to receive the ſeed of the Word. Thus alſo ſpake the Prophet (*Hoſ*. 10. 11.) Judah *ſhall plow*, *and* Jacob *ſhall break his clods*, that is, *Jacob* ſhall Harrow. The Prophets meaning is, that the Lord would bring them into a labouring ſtate of life, even into captivity, where they muſt Plow, becauſe they had Plowed iniquity, and had not Plowed up the Fallow ground of their hearts by repenting of their iniquity. *Will the Unicorn Harrow*

The Vallies after thee?

Some render the word, *Furrows*, which lye like Valleys between the Ridges. But the word more properly ſignifieth *Vallies*; and they are moſt commonly Plowed and Sowed with Corn, as Hills are reſerved for Paſture. *Will he Harrow the Vallies*

After thee?

That is, will the Unicorn be led by thee? The Harrower goeth before the Horſe, or that which draweth the Harrow, and the beaſt followeth; or thus, will he Harrow the Valleys

After thee? That is, after thou haſt Ploughed them. As if the Lord had ſaid, will he either be driven or led? thou canſt not make him Harrow? thou canſt not lead him on in that work. Thus we have the Unicorns refuſal of thoſe labours, in which other beaſts, the Oxe and the Horſe eſpecially, are very commonly uſed.

Now for as much as the Husband-mans work is deſcribed, by *Plowing and Harrowing*.

Note, Firſt;

We cannot get our ordinary food without much labour.

The Husband-mans life, is a painful life; Plowing and Harrowing are hard labours; and what is all this for? but to bring forth the neceſſaries of mans life, bread to ſtrengthen mans heart, and by conſequence what ever elſe is food for man. *Adam* was commanded *to dreſs the Garden, and to keep it, (Gen.* 2. 15.) *Adam* was not put into that pleaſant Garden, only to take his pleaſure and to eat the fruit of it; but he was put into the Garden to dreſs it, and to keep it. Even *Adam* was to eat upon his labour, though not ſuch labour as man now eateth upon; that came in by ſin after the fall; labour was impoſed upon man, not only as a duty, but as a penalty. It was impoſed upon man before the fall as a duty, but it was impoſed upon man after the fall as a penalty, (*Gen.* 3. 17, 18, 19.) *Curſed is the ground for thy ſake; in ſorrow ſhalt thou eat of it all the days of thy life. In the ſweat of thy face ſhalt thou eat bread, till thou return unto the ground.* Our ordinary bread is not eaſily come by; remember the Husbandmans labour. Hence the Apoſtle, when he would ſhew what pains God taketh, either immediately by the work of his Spirit, or mediately by the labour of his Miniſters, to convert and build up ſouls in the faith, he tells us (1 *Cor.* 3. 9.) That *we are Gods husbandry, and Gods building.* As if he had ſaid, great pains hath been or muſt be beſtowed upon you, that your ſouls may be ſaved, and that ye may bring forth fruits of righteouſneſs unto eternal life. The Lord hath his ſpiritual Plow-men, his Labourers, his Oxen; by theſe the faithful and induſtrious Miniſters of the Goſpel are emblem'd, and ſet forth in the holy Scriptures, (1 *Cor.* 9. 10. *Rev.* 4. 7.)

Note, Secondly;
There is no Sowing without Plowing.

You muſt ſtir up and break the ground, before you caſt the ſeed into it; 'tis not elſe fit to receive the ſeed, and improve it for a harveſt. The Scripture ſpeaks firſt of Plowing, then of Sowing (*Iſa.* 28. 24, *&c.*) The Plow-man opens the earth, and breaks the clods before he caſts in his ſeed, the cumin, the fitches, and the principal wheat. He doth not Plow for Plowing ſake, but for Sowing; and when he hath Plowed he leaveth not his work, till he hath Sowed what he Plowed. This method doth the Lord uſe in his ſpiritual husbandry; the Plow of repentance muſt break up the Fallow ground of the heart, and the Harrow muſt ſmooth the face of the ſoul, before it be fit to bring forth. The Spirit makes frequent uſe of theſe Metaphors (*Jer.* 4. 6.)

Plow up the Fallow ground of your hearts; read alſo (*Hoſea* 10. 12.)

Further, Harrowing comes after Plowing, and either before or immediatly after ſowing (there is ſome variety as to husbandry in this point) that the ſeed ſown may be preſerved from being devoured by the Fowls of the air, it muſt (unleſs ſowed under Furrows) be Harrowed. Harrowing helps the ſeed to ſpring more freely, and grow more thrivingly. And thus it is alſo in ſpiritual husbandry; *When the ſeed of the Word is Sown, the heart muſt be Harrowed*, elſe the Seed will miſcarry. In that Parable of the Sower (*Mat.* 13.) ſome ſeed fell upon the highway, which was neither Plowed nor Harrowed. This High-way ground, ſignifieth thoſe careleſs hearers who receive the Word in a formality only; the Fowls of the air (evil ſpirits) quickly picked up that, becauſe it was not covered by Harrowing. Now there are two Harrows, by which the Seed of the Word caſt into the Vallies and Furrows of our Hearts, is covered and ſecured, that it may bring forth fruit to perfection; theſe are meditation and prayer. By meditation we hide the word in our hearts, and by prayer we obtain a bleſſing upon it from God, both for the ſecuring of it, and our fruit-bearing according to it. There are two reſemblances in Scripture, ſetting forth the uſe of meditation and prayer about the word received; The one, is *chewing of the cud*; the other, is *Harrowing*. Clean beaſts under the Law chewed the cud; and wiſe men, both under Law and Goſpel, Harrow their land; a godly man doth both in a ſpiritual way, while he meditates in the Word, and prays for a bleſſing upon it. Thus husbandry for our daily bread, teacheth us what courſe the Lord expects we ſhould take for our ſouls, that we may bring forth fruit, and anſwer the end of receiving his Word. The Unicorn will not be brought to either of theſe parts of the Husband-mans labour, and his refuſal is aggravated in the next *Verſe*, by the ability which he hath for both.

Verſ. 11. *Wilt thou truſt in him becauſe his ſtrength is great? or wilt thou leave thy labour unto him?*

The Unicorn hath ſtrength ſufficient; he is a beaſt ſtronger (ſay Naturaliſts) than either the Ox or the Horſe; but, *Wilt thou truſt him becauſe his ſtrength is great?* The word notes truſting with much confidence, and reſt of the mind; as 'tis ſaid (*Iſa.* 12. 2.) *I will truſt, and not be afraid.* Confidence, upon a good ground, leads us into a full, as well as a good ſecurity; *I will truſt, and not be afraid, for the Lord Jehovah is my ſtrength,* ſaith the believing ſoul in that place. But ſaith the Lord here to *Job,* Wilt thou truſt this ſtrong beaſt without fear or jealouſie? *Wilt thou truſt him,*

Becauſe his ſtrength is great?

The ſtrength or force of his body is great, very great, but the force or ſtubbornneſs of his will, that is, his wilfulneſs is far greater, even ſo great, that it will not ſuffer him to lay out the ſtrength of his body for the ſervice of man. We find ſtrength often attributed to the Unicorn in Scripture (*Numb.* 23. 22.) *He,* (that is, God, or *Iſrael,* through the preſence of God with him, as was ſhewed before) *hath as it were the ſtrength of an Unicorn.* 'Tis not ſaid, he hath as it were the ſtrength of an Horſe, or of an Ox, which are very ſtrong creatures, but of an *Unicorn*; thereby implying, that the Unicorn is a creature of ſuch great ſtrength, that he knew not where to find a ſtronger. The Unicorn hath ſtrength enough for his work, but he hath no mind to his work; and therefore *wilt thou truſt him becauſe his ſtrength is great?*

כוח *Propriè ſignificat vigorem illum corporis animalis, qui conſiſtit in humido radicali.*

Hence note, Firſt;

Great ſtrength is required for great work.

There are ſome works that are done, not ſo much by ſtrength as by art, or as it were, by ſlight of hand; ſuch a work a feeble weak man may do: but there are other works which require great ſtrength; all the wit, and skill, and learning, & cunning of men, cannot do them, unleſs they have a ſutable, that is, a great portion of ſtrength for the doing of them. *David* (*Pſal.* 144. 14.) deſcribing the temporal felicity of his people, makes this requeſt for them, *That our Oxen be ſtrong to labour.* The labour of the Ox is great, and therefore he needs great ſtrength to do his work, and go through with his labour.

Note, Secondly;

They who have great ſtrength, may do great works.

Great ſtrength is a great advantage for ſervice. If the Unicorn

would

would imploy and put out his ſtrength, he might do much. Strength of body is a talent, much may be done by that; ſtrength of mind is an excellent talent, much more, very much more may be done by that. But when a man hath much ſtrength of body and mind together, what may not he do! Let thoſe who have much ſtrength, conſider how they uſe it. For a man to have the ſtrength of an Unicorn, much bodily ſtrength, and make no uſe of it, is to become more beaſtly than the Unicorn. *A ſtrong man rejoyceth to run a race* (*Pſal.* 19. 5.) He that hath great ſtrength, may run a great race. A race requireth great ſtrength, and he that hath ſtrength, or is a ſtrong man, ſhould rejoyce to run it. A ſtrong man, if he have an heart and a will to his work, delighteth in his work more than in his reward.

Note, Thirdly;

Some have ſtrength enough to do much work, to do great and good things, yet are not at all to be truſted with the doing of any thing that is great or good.

Strength is not alwayes to be truſted. There is a twofold truſt in ſtrength; Firſt, There is a truſt in ſtrength as to confidence in it for ſucceſs; and thus we are not to truſt any ſtrength in the world, neither our own nor others. *Curſed is the man that truſteth in man, and maketh fleſh his arm* (*Jer.* 17. 5.) The arm of fleſh is too weak to be truſted in, though never ſo ſtrong; though it have the ſtrength of the Unicorn, it muſt not be truſted; no creatures ſtrength is to be truſted in, as to dependance upon it. Secondly, There is a truſting of ſtrength as to the uſing and imploying of it; thus ſtrength may be truſted. We may truſt the ſtrong that they will uſe their ſtrength for us, only we muſt not reſt in their ſtrength. They who (like the Unicorn in the Text) have great ſtrength, and yet are not to be truſted that they will uſe it, are in a much worſe condition than they who have no ſtrength to uſe, or to make them any way uſeful. There are three ſorts of men to be conſidered, in reſpect of ſtrength.

Firſt, Some have a will to do more than they have ſtrength to do; they have a will to do more in ordinary work, than they have ſtrength to do, and they have a will to do more in extraordinary work & duty, than they have ſtrength and ability to do. The Apoſtle ſpeaking of the labour of love or charity, in the miniſtration of the good things of this life, to thoſe that ſtand in need, thus commendeth the *Macedonians* (2 *Cor.* 8. 5.) *For to their power, I bear them record, and beyond their power, they were willing, &c.* He meaneth, not the power of their bodies, but of their purſes and eſtates. Some are willing beyond the power of their eſtates, to relieve the neceſſities of others; and ſome are willing beyond the power of their bodies, to labour not only for the ſupply of their own neceſſities, but in any publick ſervice. To have a will to labour according to our ſtrength for labour, ſheweth an honeſt heart; but to have a will to labour beyond our ſtrength for labour, ſheweth an Heroick heart. But

Secondly, Moſt have ſtrength to do more than they have a will to do; they are like the Unicorn, and that upon a double ground: Firſt, Some are ſo lazy and idle, that they will not do what they have ſtrength to do. Thus *Solomon* deſcribeth the ſluggard (*Prov.* 21. 5.) *His hands refuſe to labour.* He hath ſtrength enough in his hand, but for idleneſs he will do nothing. Secondly, Others are ſo proud, that though they have ſtrength enough to labour, yet they will not; they are ſo ſtout, ſo ſtubborn, ſo high-minded, that they ſcorn to work or do ſervice; they think themſelves too good to take pains: I ſhall ſay too little, if I ſay, theſe are in a very bad frame. They are right Unicorns, who are ſo ſtout that they will not ſerve, nor be bound to attend any ſervice.

There is a third ſort, who have ſtrength to do ſervice, and they have alſo will to do it; they have will, and they have ſtrength, but they want an opportunity to do ſervice. This may be the caſe of a good man, who is like the labouring Ox; A good man hath alwayes a will to work, and may have ſtrength for his work too, yet many times wants work. As they in the Parable (*Mat.* 20. 6, 7.) anſwered when queſtioned, *Why ſtand ye all the day idle?* It was not (ſo they excuſed themſelves) becauſe they had no will to work, or had no ſtrength to work; but (ſay they) *No man hath hired us*; we have not been called to work, we know not where to have a dayes work. Such there are, who have will and ſtrength, while they want a call. Thus the Apoſtle ſpake concerning the *Philippians* (Chap. 4. 10.) *Ye were careful, but ye lacked opportunity.* The dore was not open, and ſo ye could not do what ye deſired, and had both a mind and an ability to do. The point in hand leadeth us to the middle ſort of perſons (truly ſhaddowed by the Unicorn) who though they have much ſtrength to do ſervice, yet they have no mind to ſerve, but hide their Talent in a Napkin, and put their Candle under a Buſhel: Theſe are not to be truſted, though they are well furniſhed. I may ſay to any man concerning ſuch men, as the Lord to *Job*, concerning the Unicorn; *Wilt thou truſt them, becauſe their ſtrength is great?* becauſe their ſtrength of mind, their ſtrength of body, their ſtrength of eſtate is great? Can we truſt all rich men that they will do works of charity, becauſe their eſtate is great? Can we truſt all healthy men, who have ſound and able limbes, that they will take pains, becauſe their bodily ſtrength is great? Can we truſt all knowing men, who have quick parts, and excellent gifts, much knowledge, that they will go through with their work, becauſe the ſtrength of their minds is great? We can hardly find any to truſt, what ſtrength ſoever they have, but thoſe who have received ſtrength of grace from God, and ſo have ſtrength of faith in God, ſtrength of love, ſtrength of affections to God, ſtrength of zeal for God. And even they who have ſtrength of grace, may fail their truſt very much (*Job* 4. 18.) *Behold he put no truſt in his Servants, and his Angels he charged with folly.* The Lord could not be confident of Angels, who are mighty in ſtrength. If God ſhould leave Angels to themſelves, they would ſoon fail; it is becauſe Angels are confirmed by grace (Chriſt being the head of Angels) that they ſtand faſt to their work, and abide by their duty, elſe the Lord could not truſt Angels with all their created ſtrength; much leſs then could the Lord truſt the beſt of Saints with all the ſpiritual ſtrength he hath planted in them, did he not continually confirm them, and quicken them (to the work which he hath called them to) by his holy Spirit. No further than any man truſteth in Chriſt for ſtrength, or maketh Chriſt his ſtrength as well as his righteouſneſs, is he to be truſted with the doing of any work, any more than the Unicorn, how much ſoever his ſtrength is? Many are ſet a work, and do work, becauſe their ſtrength is great, but none (in a due ſenſe) can be truſted, but they who make Chriſt their ſtrength, and look daily to him for it. *Wilt thou truſt him, becauſe his ſtrength is great?*

Or wilt thou leave thy labour to him?

This latter part of the *Verſe* is of the ſame importance with the former, yet I ſhall touch a little upon it. *Wilt thou leave thy*

thy labour to him? Labour is taken in Scripture two ways;

Firſt, For the very act of labour. *Jacob* ſaid (*Gen.* 31. 42.) *God hath ſeen mine affliction, and the labour of my hands.* God knows (ſaid he to *Laban*) what pains I have taken, what hard work I have been at in thy ſervice; and how hard he had been at work, he told *Laban* (ver. 40.) *Thus I was in the day, the drought conſumed me, and the froſt by night, and my ſleep departed from me.* To ſuch hard work in ſpirituals the Apoſtle exhorts; *Be ſtedfaſt; and unmoveable, always abounding in the work of the Lord, for as much as you know that your labour is not in vain in the Lord*(1 *Cor.* 15. 58.) The word in the Text which we render *labour*, ſignifieth a labouring to wearineſs, or a labour which cauſeth wearineſs. *Strong labour*, diligent labour wearieth a ſtrong man; and though an induſtrious perſon is not weary of his labour, yet he may be wearied with his labour; yea, the more induſtrious he is in labouring, the ſooner he may be wearied with his labour.

יגיע Labor, à radice יגע laboravit, defatigatus fuit.

Secondly, Labour is taken ſometimes for the fruit of labour, or for that which is got by labour; the reward, and wages given and received for work and ſervice done, is called labour (*Pſal.* 128. 2.) *Thou ſhalt eat the labour of thy hands.* No man can eat the acts of his labour, but every man ſhould eat the fruit of his labour; labour brings in bread, and that bread is ſweeteſt which comes in by labour. The Lord threateneth his people (*Deut.* 28. 33.) *ſtrangers ſhall eat thy labour*, that is, the encreaſe that comes in or hath been gotten by thy labour, even that which thou haſt laboured for. And it was a mercy beſtowed by the Lord upon his *Iſrael* (*Pſal.* 105. 44.) *that they inherited the labour of the people*, that is, they dwelt in the houſes, which they had built; and enjoyed the gardens, which they had planted; & reaped the fields, which they, the Heathen, had ſowed; In a word, they had the fruit of all their labours. Some underſtand the word here in this latter ſence, *Wilt thou leave thy labour unto him?* that is, wilt thou allow him any of the fruit of thy ground, ſeeing he refuſeth to work in thy ground? ſurely, thou wilt not. Labouring cattel have ſomewhat for their labour, they ſhare in thoſe good things which are the product of their labour (1 *Cor.* 9. 9.) *Thou ſhalt not muzzel the Oxe that treadeth out the corn.* But though it is a truth, that labouring cattel eat of, and are fed with the fruit of their labour; yet here, by labour, I underſtand the very act of labour,

Fruges tuas labore tuo partas. Piſc.

labour, not the fruit of it. *Wilt thou leave thy labour to him?* that is, wilt thou leave thy buſineſs with him? wilt thou truſt him with thy Plow or with thy Harrow? And (conſider the dependance) if thou dareſt not truſt him, then thou wilt not leave thy labour unto him.

Note hence, Firſt;

It is not Wiſdom to leave our work to ſuch as we cannot truſt.

Our work will be ill done, or half done, or not done at all by thoſe that we cannot truſt. We truſt thoſe much, to whom we leave our buſineſs; and there are three things requiſite in thoſe to whom we leave it.

Firſt, That they have ſtrength and ability for it; there is a neceſſity of that: No wiſe man will truſt or leave his buſineſs with him that hath no ſtrength to do it, no ability for it.

Secondly, That they be ſubject and obedient to us. No wiſe man will leave his buſineſs in the hand of thoſe who acknowledge no obedience nor ſubjection to him, how much ſtrength ſoever they have. An unſubmitting ſtrength will work againſt us rather than for us.

Thirdly, That they be faithful. No man will leave his buſineſs to a perſon of ſtrength and in ſubjection to him, if he be not honeſt to him. *Solomon* hath ſufficiently caution'd us againſt truſting ſuch, while he ſaith (*Prov.* 25. 19.) *Confidence in an unfaithful man in time of trouble* ('tis true alſo in time of peace) *is like a broken tooth, and a foot out of joynt.* A broken tooth cannot chew our meat, and a foot out of joynt can worſe go a journey; an unfaithful man will prove a worſer ſervant to us, than the worſt of theſe. And as it is thus among men, they will not leave their buſineſs with an Unicorn, with one that hath ſtrength, but yeilds no ſubjection, nor ever ſhewed any faithfulneſs; ſo God will not leave his labour, his work and ſervice to ſuch as are like the Unicorn; he will not leave it in ſuch hands, as have great ability to carry it through, yet want obedience to his will, and faithfulneſs in his work. There muſt be a concurrence of theſe three, ſtrength, ſubjection, and faithfulneſs, in all thoſe to whom the Lord God, the God only wiſe, will leave his labour, or commit the doing of any ſervice for him. But where theſe three meet and center in any perſon, ſtrength of body and mind, ſubmiſſion of will, and faithfulneſs to a work; how great things may they do in the ſervice whether of God or Man?

Secondly, Obſerve;

A will, a mind to work, or a willing mind to work, is better than great ſtrength.

As the Unicorn with his great ſtrength, ſo they who are like the Unicorn in ſtrength may do little or nothing. But they that have only a little ſtrength, and a mind to be doing, have done, and may do much. Little ſtrength is a kind of weakneſs, yet where there is a willing mind, weakneſs will do more than great ſtrength without a willing mind. We have a common ſaying; *John is a good ſervant when Will is at home.* Willingneſs to work, works better than bare ſtrength: We have this concluſion (*Neh.* 4. 6.) *So built we the wall* (*Nehemiah* ſpake there of the Jews return'd from *Babylon*) *And all the wall was joyned together unto the half thereof. For the people had a mind* (or as the *Hebrew* is, *an heart*) *to work.* The wall of a great City being ſoon raiſed half up, the reaſon given was, *becauſe they had a mind to work.* The Jews at that time, were a people under ſo much weakneſs, that the enemies jear'd them with it (*ver.* 2.) *What will theſe feeble Jews do? will they fortifie themſelves? will they ſacrifice? will they make an end in a day? will they revive the ſtones out of the heaps of rubbiſh?* &c. Will they work miracles? remove mountains? But how feeble ſoever they were, the work went on amain, *For the people had a mind, a heart to work.* Though they were no Unicorns, no people of great ſtrength; though they were feeble Jews, yet they attained to half their work quickly: *Strong hearts and feeble hands, will diſpatch a buſineſs better and ſooner, than ſtrong hands and feeble hearts.* 'Tis thus, as in corporal ſo in ſpiritual labour, where there is a mind to the work, though we have but a little ſtrength, we ſhall do great things. This was the high commendation of the Church of *Philadelphia* (*Rev.* 3. 8.) *Thou haſt a little ſtrength and haſt kept my word, and haſt not denied my name. He doth a great deal of work for God, who keeps the Word of God.* But how unfit the Unicorn is, or any ſtrong one like the Unicorn, to be truſted, or have labour left with them, appears further in the next *verſe.*

לב

Verſ. 12. *Wilt thou believe him that he will bring home thy ſeed, and gather it into thy barn.*

אמן *in Hiphil* האמין *credidit fiſus eſt. Credere in Deum, & credere Deo, ſynonyma ſunt, reperitur etiam credere in Deo.* Druſ.

Here is another piece of ſervice which the Unicorn might not be truſted with; *Wilt thou believe him,* &c. The root-word ſignifieth that act of faith which we put forth upon God, for our free juſtification and eternal ſalvation, as alſo for our ſuſtentation under, and deliverance from any trouble inward or outward, of ſoul or body; in and for all which the juſt live by faith. There is believing God, and believing in God, both which are expreſſions ſometimes of a like importance; *Wilt thou believe him, or in him,* ſaith God of the Unicorn? As if he had ſaid, Suppoſe thou couldſt get a promiſe from the Unicorn, that he *will bring home,* or *return thy ſeed* (ſo the Hebrew ſtrictly) that he will make thy ſeed to return; or (as we render fully) bring it home; *Wilt thou take his word, or believe him* that he will keep his word, *that he will indeed return or bring home*

ישב *quod reddat,* Mont *relaturum eſſe.* Jun.

Thy ſeed?

Credeſnè quod relaturus ſit ſemen tuum ad terras tuas? Vatab.

Seed may be taken two wayes.

Firſt, For that which is to be ſowed; it is ordinary with the Husband-man, to call that *ſeed-corn* which he reſerveth for ſowing. The grain or corn intended to be ſowed on the earth, is properly *ſeed-corn*; in alluſion whereunto the Pſalmiſt ſaith (*Pſal.* 126.6.) *He that goeth forth and weepeth, bearing precious ſeed, ſhall doubtleſs come again with rejoycing, bringing his ſheaves with him.* The people of God mourning and praying, ſow precious ſeed. Believing prayers and repenting tears never failed, nor ſhall ever fail, of a merciful, of a plentiful Harveſt, or of a plentiful Harveſt of mercy. Some underſtand this Text thus; *Wilt thou believe that he will return thy ſeed?* will he do this ſervice for thee? will he carry thy ſeed, which is to be ſown, into the field? But though that be a piece of ſervice to carry the ſeed-corn into the field, yet the ſcope of the place doth not well comply with it here; and therefore leaving that interpretation, I ſhall rather

Secondly, Take ſeed for ripe corn, or for that which is reaped; as in *Haggai* (Chap. 2. 19.) *Is the ſeed yet in the Barn?* That is, is the Harveſt yet come in? No, the ſeed is not in the

Barn. So, in this place, *ſeed* is that which hath been ſown and grown up, and ready to be gathered into the Barn. And that may be taken two wayes;

Firſt, Thus: Will the Unicorn by plowing and harrowing the ground, procure that thy ſeed ſhall return again to thee? or that the ſeed which is ſown, ſhall come home to thy Barn, yielding a good crop, ſo returning what was ſowed with advantage and increaſe? *Wilt thou believe him that he will cauſe thy ſeed thus to return home to thee?* Surely no; do not believe that he will do thee any ſuch ſervice, for he will deceive thy credulity if thou doſt.

Num credes ei, quod dum humum tuam ei arandam committis, ita aptè eam arare poſſit ut tandem reddat tuam ſementem, vel ut ex ejus labore proveniat & creſcat ſeges ut tandem demetatur & in aream deportatur ad triturandum. Merc. *Sperandum non eſt ut ager à Monocerote ſubactus ſementem acceptam cum uſura reddat.* Sanct.

Secondly, Thus: Wilt thou believe that he will draw the cart, and ſo help thee home with thy corn at Harveſt? This Expoſition is moſt favoured, not only by our Tranſlation, but by the words following in the latter part of the verſe, both which intimate, that the ſeed here ſpoken of, is the ſeed reaped, rather than that to be ſowed. *Will he bring home thy ſeed,*

And gather it into thy barn?

Seed to be ſowed, is carried into the field, not into the barn; ſeed or corn reaped, is carried into the barn, not into the field. As if it had been ſaid, The Unicorn will do thee no ſervice: As he would not go to plow, ſo neither will he go to cart, for the gathering of thy ſeed into thy barn. Sowing, reaping, and gathering into the barn, are the three principal parts of the Husband-mans labour; and therefore our Lord Jeſus Chriſt ſhewing how the fowls of the air live purely upon the providence of God without labour, ſaith (*Mat. 6. 26.*) *They ſow not, neither do they reap, nor gather into barns, yet your heavenly father feedeth them.*

The word which we tranſlate *Barn*, is uſed (*Numb.* 18. 27. 2 *Sam.* 6. 6.) and in both places it is rendred, *Threſhing-floor.* The threſhing-floor is uſually in the barn, and therefore the ſame word may well ſignifie both. *Wilt thou believe him that he will bring home thy ſeed, and gather it into thy barn?*

Hence note, Firſt;

The labour of beaſts is very profitable to man.

The Ox and Horſe bring the ſeed home formally when 'tis reaped, and they bring it home or make it to return vertually when they labour and take pains about or for the ſowing of it. The Pſalmiſt having prayed (*Pſal.* 144. *verſ.* 13.) *That our garners may be full, affording all manner of ſtore*, preſently adds (*verſ.* 14.) *That our Oxen may be ſtrong to labour; for* (*Prov.* 14. 4.) *where no Oxen are, the crib is clean.* Not only, Firſt, Becauſe there is no need to fill the crib, where no oxen are to eat up the fodder, as was ſhewed a little before: But, Secondly, Becauſe where no Oxen are, there is nothing to fill it. The crib muſt needs be empty, when the barn is empty; food faileth both for man and beaſt, where there are no Oxen. Barns and garners are full, when the Ox is ſtrong to labour, or becauſe the ſtrong Ox hath been in labour: For (as it followeth) *Much increaſe cometh by the ſtrength of the Ox.* Why doth *Solomon* impute increaſe to the ſtrength of the Ox? Surely, becauſe the Ox being ſtrong is alſo willing to labour and lay out his ſtrength, and ſo, much increaſe cometh by the ſtrength and labour of the Ox, though that alone will not do it. For that there may be an increaſe, theſe five things muſt concur.

First, The skill and induſtry of the Husband-man.
Secondly, The ſtrength and labour of the Ox or Horſe.
Thirdly, The vertue and fatneſs of the earth.
Fourthly, The ſhowers and influences of heaven.
Fifthly, And above all, the bleſſing of God. Old *Iſaac* ſaid of his Son *Jacob* (*Gen.* 27. 27.) *See, the ſmell of my Son is as the ſmell of a field, which the Lord hath bleſſed.* As there is no increaſe without the bleſſing of God, how much ſoever men or oxen labour, ſo there is great increaſe (the Lord adding his bleſſing) by the labour of men and oxen. Labour and increaſe uſually go together; and where no labour is, there (except by miracle) is no increaſe: Where no labour is, the barn is empty, the crib is empty, the belly is empty, the purſe is empty. *Of doing nothing comes nothing, but want and miſery.* 'Tis ſaid, when the Ox is wearieſt, he treads ſureſt: To be ſure, they who are moſt wearied by honeſt pains-taking, tread ſureſt upon honeſt profit.

Secondly, obſerve;
Seed ſown is not loſt, but returns and comes home again.

That which was ſcattered abroad in the field, is gathered into the barn. Some may think when they ſee the Husbandman caſt his ſeed into the ground, that he caſts it away; but by the labour of the Ox, by the skill of the Husbandman, and the bleſſing of God upon all, the ſeed cometh home again. Thus the Apoſtle ſpake in a ſpiritual ſenſe; *He that ploweth, ſhould plow in hope; and he that threſheth in hope, ſhould be partaker of his hope* (1 *Cor.* 9. 10.) It ſhould be ſo according to the ordination of God, as to the faithful Miniſters of God (of whoſe labour in plowing up ſouls by the word, and ſowing thoſe ſouls with the word, the Apoſtle there treats) And it is ſo through the benediction of God, as to laborious Husband-men and their cattel, in plowing and ſowing the ſoyl of the earth. Yea, thus it is in all we do, our actions (good or bad) are as ſeed ſown, which will certainly come again, they will not be loſt. Good done, will aſſuredly turn to good; and evil done (and not undone by repentance) will as ſurely turn to evil. The Apoſtle gives us this double aſſurance (*Gal.* 6. 7, 8.) *Whatſoever a man ſoweth, that* (not numerically, but ſpecifically) *ſhall he alſo reap*: For, *He that ſoweth to his fleſh, ſhall of the fleſh reap corruption; but he that ſoweth to the ſpirit, ſhall of the ſpirit reap life everlaſting.* And thus in ſpecial, works of charity, or our diſtributions to the neceſſities of others, are more ſignificantly called ſowing (*Pſal.* 112.9.) *He hath diſperſed, he hath given to the poor* (That is, he hath ſowed his alms abundantly; what then? It followeth) *His righteouſneſs endureth for ever, his horn ſhall be exalted with honor.* To give to the poor, eſpecially to Gods poor, to the godly poor, or to thoſe that are made poor for Gods ſake, is ſowing good ſeed; and he that ſoweth thus, ſhall receive a fruitful crop. *Grain ſowed in the field, may yield a good increaſe; but that which is rightly ſowed in the bowels of the poor, ſhall certainly yield a better.* What we give, is like ſeed ſowed in the field, which increaſeth thirty, ſixty, an hundred fold; What we keep by us, is like corn ſtored up in the garner, which we bring forth and ſpend, and there's an end of it. Here's great encouragement to do good, yea to abound in doing good to others. What we ſo part with, is not loſt, but ſowed; it will come back to the barn, it will come home again, and that with a great increaſe. And doubtleſs where there hath been a plowing up of the heart by a work of grace, there will be a free ſowing in every good work. And though we are not to do good works, meerly eying a return, or our perſonal advantage, yet we may have an eye to it, as *Moſes* had in his holy ſufferings and ſervices, *to the recompence of reward*: yea, and take incouragement from the Lords bounty, to be more in duty, more in charity, even unto bounty. We may conſider the harveſt while we are diligent in ſowing, yea, to make us more diligent in ſowing.

Having thus opened the ſeveral properties of this creature, here called the *Vnicorn*, properly taken, and given out ſome meditations upon them, it will not be (I conceive) either unuſeful or unacceptable to the Reader, if for the concluſion of the whole matter in hand, I ſhew how the holy Scriptures, together with ſome of the Ancients, make uſe of this creature, tropically, or in a figure, to reſemble and repreſent,

Firſt, The ſtate of the Church and people of God. Thus *Moſes* reports *Balaam* ſhadowing the power and bleſſedneſs of *Iſrael*, when he came and was hired to curſe them (*Numb*. 23. 22.) *God* (ſaith he) *brought them* (that is, the children of *Iſrael*) *out of Egypt*; *he hath, as it were, the ſtrength of an Vnicorn.* Moſt expound the word, *He*, collectively, concerning that whole people, as one body; *He*, that is, *Iſrael*, *hath as it were, the ſtrength of an Vnicorn*; that is, he is exceeding ſtrong. Some expound it of God: *He*, that is, God, who brought them out of *Egypt*, the mighty God of *Jacob*, hath as it were, the ſtrength of an Unicorn. God is indeed infinitely ſtrong, ſtronger than the Unicorn. That which is moſt eminent in any creature, or for which any creature is moſt eminent, the Scripture often aſcribes in a way of ſuper-eminency unto God. The Lord hath ſtrength like the ſtrongeſt; and how ſtrong ſoever he is, he is ſtrong for his *Iſrael*, yea, he is the ſtrength of his *Iſrael*. So that if we take the word in this latter ſenſe, it reaches the ſame thing, ſetting forth the power and ſtrength of *Iſrael*, by the ſtrength of the Unicorn; for the Lord, who is their ſtrength, will make them ſtrong like Unicorns. *Balaam* ſpake thus again (*Numb*. 24. 8.) *God brought him* (all *Iſrael* as one man) *out of Egypt*; *he hath as it were, the ſtrength of an Vnicorn, he ſhall eat up the Nations his enemies, and ſhall break their bones, and pierce them through with his arrows.* Thus alſo *Moſes* ſpake or prophecyed of the Tribe of *Joſeph* (*Deut*. 33. 17.) *His glory is like the firſtling of his Bullock, and his horns are like the horns of Vnicorns, with them ſhall he puſh the* *people* (or peoples, the word is plural) *together, to the ends of the earth, and they are the ten thouſands of* Ephraim, *and they are the thouſands of* Manaſſeh. *Moſes* ſets out the fruitfulneſs of *Ephraim*, beyond that of *Manaſſeh*, ten for one ; and in both, joyntly ſhews how powerful, how prevailing they ſhall be ; even, as if they puſht their enemies with horns like thoſe of Unicorns. In all theſe Scriptures, the Lord fore-ſhewed the wonderful force of the Jewiſh Church of old, his portion and peculiar people, by that of the Unicorn. *David* alſo (as was ſaid before) expreſſeth his aſſurance of a proſperous condition and great ſucceſs, in the ſame language (*Pſal.* 92. 10.) *He ſhall exalt my horn, like the horn of an Unicorn.*

And we may affirm the *Iſrael* of God are like the Unicorn, chiefly upon this account ; becauſe their ſtrength and defence, or their ſtrong defence is in, and by their horn. And if any ask, what or who is that ? I anſwer, *Jeſus Chriſt* : Of whom, *Zacharias* filled with the Holy Ghoſt, propheſied, ſaying (*Luke* 1. 59.) *Bleſſed be the Lord God of* Iſrael, *for he hath viſited and redeemed his people, and hath raiſed up an horn of ſalvation for us, in the houſe of his ſervant* David. Jeſus Chriſt, is callen an horn of ſalvation for his people,

Firſt, Becauſe he is the Strength and Defence of his people.

Secondly, Becauſe he is the Glory and Honour of his people. Thus the *Seventy* tranſlate that (*Num.* 23. 22.) he hath (as it were) *the glory of an Unicorn.* As *Jeſus Chriſt is called a light to lighten the Gentiles,* ſo *the glory of his people Iſrael* (*Luke* 2. 32.)

Thirdly, Jeſus Chriſt is *an horn of ſalvation* to his people, as he is (like the horn of an Unicorn, according to report, againſt bodily poyſon) the moſt Soveraign, yea, the only antidote againſt the poiſon of ſin, and the infection of the world (2 *Pet.* 1. 4.) *By him we eſcape the corruption that is in the world, through luſt*, that is, believing in him, we are preſerved from thoſe poiſonous luſts, which corrupt and infect this world.

Secondly, Some of the Ancients and Moderns too, make the Unicorns ſtoutneſs and ſtiffneſs of ſpirit againſt doing any work for man ; an embleme of that gracious well-temper'd ſtoutneſs & reſolvedneſs of ſpirit in the faithful ſervants of God, againſt doing any work at all for the Devil, as alſo in refuſing to

Habes in Monocerote exemplum fidei robuſtæ & generoſæ, omnem ſervitutem diaboli, & mundi aſpernantis, & utrique impavidè reſiſtentis. Coc.

Quod nullis hominum viribus in ſervitium redigi poteſt, ſignificatur populus nemini ſerviturus, quamdiu unicum Deum coleret. Theodoret. queſt. 44 in numeros.

do any ſinful work at the will or command of man: In which ſenſe, it is both their wiſdom and their duty not to ſerve nor pleaſe men (1 *Cor.* 7. 23. *Gal.* 1. 10.) Thus *Shadrach, Meſhach,* and *Abednego* anſwered *Nebuchadnezar* (*Dan.* 3. 18.) *We will not ſerve thy gods.* Theſe were no willful men, though they ſaid, *We will not*: Their underſtanding was in the anſwer as well as their will, and their conſcience for God, as well as either. And in this ſenſe the Apoſtle, who ſo often exhorts to faithfulneſs and diligence in the ſervice of man, admoniſheth us, *Not to be the ſervants of men,* (1 *Cor.* 7. 23.) And in this ſenſe, (though he had ſaid, *I pleaſe all men, in all things for their profit, that they might be ſaved* (1 *Cor.* 10. 33.) aud counſelleth every man, *to pleaſe his neighbour for his good to edification* (*Rom.* 15. 2.) yet) concludeth of himſelf, *If I yet pleaſed men, I ſhould not be the ſervant of Chriſt* (*Gal.* 1. 10.)

Thirdly, The Unicorn is ſpoken of in Scripture, as an Hieroglyphick of thoſe evil men, who are enemies to the Church of God (*Iſa.* 34. 7.) *And the Unicorns* (we put in the Margin the *Rhinoceros*) 'tis this *Hebrew* word) *ſhall come down with them, and the Bullocks with the Bulls,* &c. How ſhall the Unicorns *come down with them*? Not as we come down from a hill, or high place upon our feet, but they being deſtroyed ſhall be caſt or thrown down. Theſe Unicorns in the Prophet, are all thoſe proud and mighty men of the world, who oppoſe, oppreſs, and perſecute the Church of God, called out of the world to faith in Chriſt, and ſalvation by him, as appears fully (*ver.* 8.) Theſe for their ſtubbornneſs againſt the will and ways of God, are juſtly compared to, or called Unicorns; For, as Unicorns will not ſerve men, ſo theſe will not ſerve God; they will neither Plow nor Harrow, they will neither go nor come at his command.

And as the enemies of the Church, ſo, the enemies of Jeſus Chriſt himſelf, or they who perſecuted, purſued, and afflicted him to death, are ſet forth under this title, in that prayer of *David* a type of Chriſt (*Pſal.* 22. 21.) *Save me from the Lions mouth, for thou haſt heard me from the horns of the Unicorns.* Chriſt prayed, *Save me from the Lions mouth,* that is, from my greateſt enemies: *Thou haſt heard me from the horns of the Unicorns,* that is, of the *Scribes* and *Phariſees,* of *Herod* and *Pontius Pilate,* againſt whom Chriſt had help when he prayed, and got victory over them all, by his death and ſufferings.

Laſtly, The Unicorn (according to the deſcription here given of him) reſembles all retractory and rebellious ſinners, who will by no means be reclaimed to the ſervice of God, who will not receive the yoke of Chriſt though eaſie, nor bear his burden though light, but remaining obſtinate and obdurate in their ſins, will only do what they will, ſerving divers luſts and pleaſures, and being to every good work reprobate. And as Naturaliſts ſay of the Unicorn, he may be ſlain, he will not be taken; ſo we may ſay of ſuch men, they will ſooner looſe their lives than their wills: They are like *natural bruit beaſts* (of whom the Apoſtle *Peter* ſpeaks, 2 *Eph.* 2. 12.) *made to be taken and deſtroyed.* Such beaſts were the *Egyptians*, of whom it is ſaid (*Pſal.* 89. 10.) *Thou haſt broken* Rahab *in pieces, as one that is ſlain.* Some beaſts are broken and tamed, but *Egypt* (called *Rahab* for ſtrength and pride, or for pride in ſtrength) was a beaſt that would not be broken and tamed by all thoſe plagues of God poured upon it at Land, and was therefore broken and ſlain in the Red-ſea.

In arcano ſermone Monoceros ferus, jugi impatiens indomituſque peccator eſt. Franc. Joan. in paraph. libri *Job.*

Interemi poteſt, capi non poteſt. Plin.

Thus we ſee how the Church and faithful people of God, reſemble the Unicorn in ſome things; as alſo, how the wicked of the world, or the world lying in wickedneſs, reſemble him in other things.

JOB

JOB, Chap. 39. Verſ. 13, 14, 15, 16, 17, 18.

13. *Gaveſt thou the goodly wings unto the Peacocks? or wings and feathers unto the Oſtrich?*
14. *Which leaveth her eggs in the earth, and warmeth them in duſt,*
15. *And forgetteth that the foot may cruſh them, or that the wild beaſts may break them.*
16. *She is hardened againſt her young ones, as though they were not hers: her labour is in vain without fear,*
17. *Becauſe God hath deprived her of wiſdom, neither hath he imparted to her underſtanding.*
18. *What time ſhe lifteth up her ſelf on high, ſhe ſcorneth the Horſe and his Rider.*

THe Lord having put ſeveral queſtions to *Job*, about the wild beaſts of the earth, queſtions him in this context, according to our tranſlation, about two, but according to ſome other tranſlations and readings, about three ſorts of Fowls of the Aire. Our tranſlation mentions only the Peacock and Oſtrich, others adde the Stork.

Bochartus *de animalibus ſcripturæ parte poſter.* lib. 2. cap. 16.

Yet 'tis the opinion of a very late and learned Author, that the whole context of theſe ſix verſes contains the deſcription of one Fowl only, and that the Oſtrich. It cannot be denied, but that the firſt *verſe* of this context, or the 13th of the *Chapter*, hath as various tranſlations, by all ſorts of Authors, as any (if not more than any) in this book; yet he grants, that moſt who have tranſlated it into Latine, and all that ever he ſaw, who have tranſlated it into the Mother language, of any Country, render it, the *Peacock*. And therefore referring the Reader to the peruſal of his reaſons and authorities, which are many and cogent, why he interprets the word *Renamim*, the *Oſtrich*, I ſhall only touch at ſome of them in paſſage, as I proceed to open the Text, as 'tis expreſſed in our own tranſlation.

Gaveſt thou the goodly wings unto the Peacocks ?

That the Hebrew word here uſed, ſignifies a Peacock, is clear in all thoſe Lexicographers that I have met with. Another word is uſed (1 *Kings* 10. 22.) which yet *Buxtorfius* ſaith is by ſome rendred *Parrats*, and they are often brought in ſhips from far Countries. This I deſire the Reader to take notice of, that there is a wonderful variety and difference of opinion among Interpreters, about the proper names of Animals, Plants and Gemms; and therefore no wonder if ſome render the word *Chaſidah* in the following part of this *verſe*, which is uſually taken for a *Storke*, the *Oſtrich*; and others, the word *Renanim* at the beginning of it, *Oſtriches*, which we and almoſt all others, render *Peacocks*.

The Peacock is deſcribed only by his wings in the former part of the 13th *verſe*, *Gaveſt thou the goodly wings unto the Peacock.*

The Oſtrich is deſcribed, not only by her wings and feathers, in the ſame 13th *verſe*, but by four diſtinct qualities, in the context of the five *verſes* following;

Firſt, By her careleſneſs and forgetfulneſs of that which ſhe ſhould be very tender of, her eggs, when ſhe hath laid them; this we have in the 14th and 15th *verſes*; *Which leaveth her eggs in the earth, and warmeth them in the duſt, and forgetteth that the foot may cruſh them*, &c.

Secondly, She is deſcribed, by her unnaturalneſs to her young ones, when her eggs are hatched; this we have at the 16th *verſe*, *She is hardned againſt her young ones, as though they were not hers.*

Thirdly, She is deſcribed, by that which is the reaſon of both the former, her want of wiſdom and underſtanding, at the 17th *verſe*, which *verſe* tells us alſo whence it comes to paſs, that ſhe hath ſo little of theſe excellent endowments, even *Becauſe God hath deprived her of wiſdom*, &c. As if he had ſaid, if you would know a reaſon, or have an account, why the Oſtrich is thus forgetful of her eggs, thus unnatural to her young ones, it is this, *God hath deprived her of wiſdom, neither hath he imparted unto her underſtanding.*

The Fourth thing which ſhe is deſcribed by, is her ſwiftneſs of foot or wing, for both are here to be taken in, teſtified by her ſcorn and contempt of her ſwifteſt purſuers; *When ſhe lifteth up her ſelf ſhe ſcorneth the Horſe and his Rider*, at the 18th *verſe*. Thus you have the parts of this context, with reſpect to theſe two winged Creatures or Fowls of the Air here (according to our reading) deſcribed *the Peacock and the Oſtrich*. Thus the Lord having ſhewed his unſearchable wiſdom, ſhadowed in thoſe other creatures formerly enquired of, proceeds ſtill in the ſame argument, though upon a different ſubject. The power, wiſdom and providential care of God, is manifeſted in and about all his creatures; as much in and about the feathered-fowls of the Air, as the four-footed beaſts of the earth, of one kind or other.

Verſ. 13. *Gaveſt thou the goodly wings unto the Peacocks.*

Hebræi ſubaudiunt נתת אם *num dediſti?* Merc. *An feciſti?* Piſc.

Thoſe words *gaveſt thou*, are not expreſt in the *Hebrew* Text; that's marvelous conciſe, which hath occaſioned both differences and difficulties, in the explication of it. The Text is only this, *goodly wings to the Peacocks*, we ſay, *gaveſt thou the goodly wings unto the Peacoks?* The *Jewiſh* Doctors generally make the ſame ſupplement. Some expoſitors expreſs it thus, *haſt thou made the goodly wings of the Peacocks?* I conceive the difference is not great, whether we read, *haſt thou given*, or *haſt thou made?* for doubtleſs, God in giving made, or in making gave.

The goodly wings unto the Peacocks.

נעלסה *ter tantum occurrit ſemel in* Cal. cap. 20. l. 8 *ſemel in* Hiphtael. Pro. 7. 18. *& hic in* Niphal. *eſt autem laſcivire, exultare, gloriari*; *Alii pavo exultat*, Merc.

Maſter *Broughton* tranſlates *proud wings*. The Peacock is a beautiful bird, and a proud one too: The Peacock is gorgeouſly clothed, as I may ſay, by the hand of God. *Gaveſt thou the goodly wings?* no, it was I the Lord, not thou, O *Job*, that gave the goodly wings unto the Peacocks. The word which we tranſlate *goodly*, is very proper to the Peacock; the root of it ſignifies *to exult, to boaſt, to glory*, and therefore many tranſlate, *gaveſt thou the exulting or the rejoycing wings unto the Peacock*. Though the Peacocks wings cannot properly exult or boaſt, yet becauſe they are an occaſion of exulting and boaſting to this creature, therefore they may be ſaid to do ſo. Hence Maſter *Mercer* tranſlates *The Peacock boaſts with his wings or of his wings*, he is filled as it were with joy, beholding his wings. And this gives one reaſon why the learned *Bochartus* is perſwaded that the Oſtrich is here intended, becauſe the Peacock hath not goodly wings as the Oſtrich hath, all the moſt beautiful feathers of the Peacock being placed in his tail or train, which is richly painted and adorned with various well-ſhadowed colours to the eye, when he ſpreads his tail, and prides himſelf in his plumes. But we need not ſtay upon this objection; the wing may well be taken for any feathered part. As *Moſes* ſaith (*Gen.* 7. 14.) *every bird of every ſort*, or as the Hebrew is, *of every wing, came into the Ark.* And though the Peacock boaſteth chiefly in his train, as being moſt beautiful, yet he hath beauty in his wings too. *Gaveſt thou the goodly wings*

Unto the Peacock?

The Vulgar Latine tranſlates, *the wing of the Oſtrich, is like the wing of the Hawke*; but that tranſlation is ſo wide, that one ſaith, *Who reading this, wonders not at the ſtrangneſs of the interpretation?* The Greek tranſlation of the Septuagint is as wide and dark as that, I ſhall not trouble the Reader about either, nor about many more which he may find collected, not only by *Bochartus*, but by ſeveral others.

The word which we tranſlate *Peacocks* in the plural number, comes from a root which ſignifies *to cry, or to make a loud noiſe,* to make a cry in joy and triumph, and ſo it may be rendred, *The wings or feathers of rejoycers and triumphers.* The Peacock may well be ſo called, becauſe he is a loud-voiced ſhrieking bird, glorying as it were, and triumphing in his wings and feathers. The very nature and qualities both of beaſts and birds, are often and elegantly expreſt in the Hebrew names. *Gaveſt thou the goodly wings to the Peacocks?*

Hence Note, Firſt;

God will be owned even in beſtowing feathers upon the birds.

Here the Lord takes off *Job* from having any hand in that gift, much more from having the ſole hand in it. The workmanſhip of God may be ſeen, and is to be acknowledged, even in this, the feathers of a bird; and if the leaſt, the ſmalleſt things, among good things, are of God, how much more the greateſt! If it be of God, that the Peacock hath his feathers? how much more

Penna ſtruthionis ſimilis eſt pennis herodii & accipitris. Vulg.

Quis hæc legens non miretur novitatem interpretationis? Druſ.

רננים *deducitur à radice* רנן *quod eſt cantare, gloriari, lætari, ovare. Quare proprié eſt penna, vel ala lætantium & ovantium.*

Pavo eſt animal glorioſum; Gemmantes quippe cum laudatur expandit colores adverſo maximè ſole quia ſic fulgentius radiunt, quos ſpectari gaudet. Plin.

Quem non gemmata volucris junonia cauda Vinceret---

that man hath reaſon, that man hath wiſdom and underſtanding! how much more that man hath grace and holineſs! every good gift, and every perfect gift cometh from above; God will be owned, even in a feather, in the wing of a fowl. *Gaveſt thou?* not thou, but I.

Secondly, In that God takes it upon himſelf to have given feathers to the Peacock, or to have made her feathers.

Obſerve,

God hath a care to provide every way for the neceſſity of the creature, even of the unreaſonable creatures, whether thoſe that move upon the earth, or thoſe that fly in the air.

We read before, how the Lord feeds the Lions, how he feeds the Ravens, how he feeds the wild Aſſes, how he provides food for Unicorns, and here he would have us take notice, how he provides clothing for the birds; feathers, are to the birds their clothing; they are to all birds good and warm clothing, and to ſome beautiful and goodly clothing. While Chriſt (*Mat.* 6. 26, 28.) ſpake of clothing the Lillies, and of feeding the Fowls of the Air, he would from thence infer an argument of the Fatherly care of God over his people; Now in that God gives a clothing of feathers to the Fowls, and doth not leave them naked, it holds forth theſe three things.

Firſt, It is an evidence or proof of the goodneſs and munificence of God, in providing ſufficiently for the comfortable ſubſiſtence of all his creatures, and for the ornament of ſome of them.

Secondly, 'Tis a confirmation of his childrens faith, in and dependance upon him for outward things, for meat and cloathing, with all neceſſaries of this life.

Thirdly, 'Tis a reproof of their diſtruſt and unbelief, with reſpect to outward things. Certainly, the Lord who hath provided feathers for the Fowls of the Air, will provide clothing for his children and faithful ſervants.

Further, conſider; The Lord hath not only given wings or feathers to the Peacock, but the Text ſaith, he hath given *goodly wings*

Hence learn, Thirdly;
All birds are not of a feather.

That is, God doth not give alike, no,not to birds. Some fowls of the air have feathers only for their uſe, or to ſerve their neceſſity; all fowls of the air have not gay feathers, nor goodly wings; all of them have not painted feathers, all of them have not (as *Plinies* word is, deſcribing the Peacock) *jewelly feathers, gemmy feathers*; ſome have but plain feathers to flie with, and to keep them from the cold, but here the Peacock hath *goodly wings*. And we read (*Ezek.* 17. 3.) of an Eagle *full of feathers, which had divers colours*; we put in the margin, *Embroydering colours*. God makes for ſome fowls of the air, ſuch coats as *Jacob* made for his ſon *Joſeph*, whom he loved more than all his children (*Gen.* 37. 3.) even coats of many colours; and ſuch are his degrees of diſpenſation alſo, with reſpect to the children of men. God gives cloathing to all, but not goodly cloathing, not rich cloathing; to ſome he gives goodly cloathing, he puts a glory upon their garments; he cloaths ſome with ſcarlet, and puts ornaments upon their apparel, as *David* in his mourning ſong ſpake of *Saul*, adorning his ſubjects, the people of *Iſrael* (2 *Sam.* 1, 23, 24.) When *Abraham* ſent his ſervant to woo for his ſon *Iſaac*, or to fetch a wife for him, he ſent *goodly cloathing*; his ſervant *brought forth jewels of ſilver, and jewels of gold, and raiment and gave them to Rebekah* (*Gen.* 24. 53.) *Joſeph* (*Gen.* 45. 22.) gave all his brethren *changes of raiment*; *but to* Benjamin *he gave three hundred pieces of ſilver, and five changes of raiment.* Thus the Lord deals with men and women in this world; all have apparel to cover their nakedneſs, and defend them from the ſharpneſs of a Winter ſeaſon, but ſome have goodly apparel.

Producit harum avium pennas exempli loco ut oſtendat ſe non tantum neceſſarium victum ſed etiam ornatum dare animalibus.
Aves pennarum varietate inſignes à poetis pictæ volucris dicuntur.

Fourthly, In that theſe goodly wings given to the Peacock, are by ſome rendred *proud wings*, and by others *boaſting wings*.

Note;
There is a temptation in gay worldly things, to puff up the mind with pride.

The very Peacock having fine feathers, over-weenes himſelf, and is proud of them. As we ſay, *Fine feathers, make fine birds,* ſo we may ſay, *Fine feathers, make proud birds.* And no wonder if it be ſo with ſilly birds; for even wiſe men, if they receive any thing that is goodly from the hand of God, are very apt to be as proud of it, as the Peacock of his goodly wings. If the Lord doth but give us a few gay feathers, a little more riches than others, a little more honour than others (theſe are gay feathers) or if the Lord give us better and higher parts than others (theſe are gayer feathers) How hard is it for us to keep down high thoughts, or not to ſoar high upon theſe wings and feathers, in admiring thoughts and airy conceits of our ſelves, though the holy Ghoſt every where way-layeth the pride of our hearts by many arguments, by this eſpecially, becauſe all we have is given us by God, and we have nothing of our own. The Lord hath given man many goodly feathers, beauty and ſtrength of body to many, riches and honor to not a few, wit, learning, eloquence to ſome, and to others ſpiritual gifts and graces, which are the goodlieſt feathers of all. Now ſeing, all theſe are given us, why ſhould we be proud of any one of them? yea, how humble ſhould we be, though adorned with them all! Hence that Apoſtolical check to proud ones (1 *Cor.* 4. 7.) *What haſt thou that thou didſt not receive? and if thou haſt received it, why doſt thou glory or boaſt, as if thou hadſt not received it?* In theſe words he more than implyeth two things; Firſt, That they who have received thoſe goodlier feathers of ſpiritual gifts and graces, are in danger of being lifted up by them. Secondly, That they ought not. The Angels who fell, had goodly feathers, and they were lifted up, not only in pride with what they had received, and were beholding to God for, but in pride to have more, or get higher, and not be beholding to God for it. There is a temptation in any good thing, a great temptation in goodly things, to pride; and therefore we had need to pray when we have any thing that is goodly, whether it be natural, civil, moral, or ſpiritual, to be kept humble and preſerved from pride. The Apoſtle *Paul* was in danger *to be exalted above meaſure, through the abundance of the revelations* which he had, *when caught up to the third heaven* (2 *Cor.* 12. 3, 7.) The beſt men on earth may be overheated by what they have received from heaven, and the fleſh may take occaſion, as, *by the commandement to work in us all manner of concupiſcence* (*Rom.* 7.8.) ſo, by our raptures in ſpirit, to puff us up with that ſpecial concupiſcence called pride.

The Peacock here ſpoken of, is ſo far tranſported with his fine feathers, that he may be called the picture of pride. We have a common ſaying in our language, *Such a one is as proud as a Peacock*: or, *he is a proud Peacock*. A Peacock and a proud perſon are alike in ſeveral things.

Firſt, As the Peacock is proud of his feathers, ſo is he of his cloaths. One of the Ancients reproving pride in cloathing, ſaid, in his time, *It is not ſo much the warmth of their cloathing, but the curious dye or colour of the cloth which is regarded; and moſt inſiſt more upon the trimming of their veſtures, than upon the increaſe of their vertues.*

In habitu non calor ſed color requiritur, magiſq; veſtium quam virtutum cultui inſiſtitur. Bern.

Secondly, A Peacock, as he is proud of his feathers, ſo he loves they ſhould be ſeen, or he loves to ſhew his fine feathers. The Peacock ſpreads his plumes, ſo doth a proud perſon. Not only he that is proud of his apparel affects to be ſeen, but he that is proud of his gifts, knowledge, learning, eloquence, how doth he ſpread theſe plumes, and affect applauſe! As the vain-glorious Phariſees thought nothing they did in Religion worth the doing, unleſs they were ſeen in doing it; ſo vain-glorious perſons think nothing they have worth the having, unleſs they make others ſee they have it.

Thirdly, A proud man is like to the Peacock in his exulting clamorous voice or cry: Such love to talk high, and are very loud; they love to be heard as well as ſeen, and to hear themſelves ſpeak in the hearing of others.

Fourthly, The Peacock (ſay Naturaliſts) however he hath very goodly feathers, yet hath but a very weak head. 'Tis ſo with proud perſons; whatever fine ſhews they make, their intellectuals are but courſe; and they that are proud of the ſtrength of their heads, of their wit and underſtandings, have indeed the weakeſt heads of all. There is much folly lodged in that mans head, where much knowledge lodgeth, if pride lodge in his heart too. And ſeeing God gives (in this ſenſe) fooliſh men (as this fooliſh bird) fine feathers, we need not envy them; for their folly in being proud of their fine feathers, debaſeth them more in the ſight of God, than their fine feathers can honour them in the ſight of men. Uſually proud perſons have little that is good in them; but how much ſoever they have, it will be little more

Pavo infirmum habet caput, ſuperbus imbecille judicium.

to them than a fine feather, becauſe they think it ſo much, that they are proud of it.

Angelus aſpectu, pede latro, voce Gehenna.

Fifthly, Naturaliſts ſay, the Peacock (and it is as true of a proud perſon) is *an Angel in aſpect*, or to look on (he makes a goodly ſhew) *a thief in his foot, i. e.* he goeth ſoftly without noiſe, yet *hath a voice like hell*, crying out and ſhrieking very unharmoniouſly to the ear. A proud perſon may be an Angel in aſpect, but he is a thief in his feet, he goeth ſoftly, yet deceitfully; and there is a hell in his voice. A loud boaſting tongue is as troubleſom and unpleaſant to the ear, as a brawling; and uſually boaſters are brawlers too: For, as *Solomon* hath concluded it (*Prov.* 13. 10.) *By pride cometh contention.*

Laſtly, Proud ones are like the Peacock, becauſe *that which perſons are moſt commonly proud of, is of little worth.* The Peacock is proud of his feathers, which are worthleſs things, fit only for children to play with. And though it is a truth, that ſome men (as was ſaid before) are proud of ſuch things as are excellent in themſelves, and of a great intrinſick value, yet (as was alſo ſaid before) whatſoever a man is proud of, will (to his account) be no better than a Peacocks feather. A man that is proud of his beauty and apparel, of his riches and outward ſplendor, may truly be ſaid to be proud of a feather; *Solomon*, the wiſeſt of Kings, and taught by the Spirit of God, hath written vanity and inſufficiency upon all worldly things. And if a man be proud of his underſtanding, knowledge, or any internal endowment (which are things of real excellency) they all become vain to him; yea, if a man be proud of his graces, though they ſhall never be utterly vain to him, yet ſo far as he is proud of them, they are vain to him, being hindred by the preſent prevailings of corruptions, from doing that which is one of the moſt proper works of them, the keeping him humble, empty, and nothing in his own eyes. *Gaveſt thou goodly wings to the Peacocks,*

And wings and feathers unto the Oſtrich?

An pennam Ciconiæ aut Struthio camelo dares? Jun.

Several Tranſlators (as was toucht before) find two diſtinct fowls in this latter part of the verſe. Mr. *Broughton* ſaith, *Gaveſt thou feathers to the Stork and Oſtrich?* and ſo others. Our Tranſlators put it thus in the Margin, *The feathers of the Stork and Oſtrich.* The occaſion of this difference in tranſlating, ariſes from the original word uſed laſt in this verſe, which commonly ſignifies *a feather* only, yet is ſometimes taken to ſignifie the fowl it ſelf, or a feathered fowl; and becauſe the Oſtrich hath the richeſt and moſt beautiful feathers, therefore it is here tranſlated, *the Oſtrich*. The feathers of the Oſtrich being that for which ſhe is moſt famous, the Oſtrich her ſelf may (not inelegantly) be expreſſed by a word, which properly and ſtrictly taken, ſignifies nothing but a feather; but moſt interpreters taking that word in its proper ſenſe to ſignifie a feather, take the former word, which firſtly and properly ſignifies a *Stork*, for *the Oſtrich*. *Gaveſt thou wings and feathers to the Oſtrich.* The reaſon, I conceive, why that word (*Chaſidah*) which properly ſignifieth a *Stork*, is here rendred *an Oſtrich*, is becauſe the deſcription given of the bird here intended in the five verſes following, doth no way agree with the Stork, but fairly with the Oſtrich; for the Stork (ſay Naturaliſts) is of a very good and pittiful nature, and hath its name from a root in the Hebrew, which ſignifies *kindneſs*, *pitty and tenderneſs*, whereas the creature here deſcribed, is void of all theſe, as will appear in opening this context. And therefore Grammarians tell us, that the Oſtrich is ſo called by the rule of contraries, merciful or kind, for unkind and cruel; which way of ſpeaking is uſual in the Hebrew, as alſo in other languages. Thus the Hebrew word for a *Harlot*, ſignifies one that *is holy*; Harlots being moſt unholy, filthy, and unclean women, proſtituting their bodies to the luſts of others, and inviting them to unlawful pleaſures.

נוצה *Pluma pennæ vel juxta quoſdam Struthiocamelus, quaſi pennatus dictus.* Burtorf.
חסידה *Ciconia, ſic dicta à beneficētia quaſi beneficam dicas à nomine* חסד *hic ſignificat Struthiocamelum per antiphraſin, eò quòd avis illa minime ſit benefica, ut quæ laboret ſingulari* 'Αϛοργία *erga fœtum ſuum. Pia Ciconia, pietatis cultrix Ciconia.* Petronius & Solinus.

And that we are not here to underſtand the Stork properly taken, but the Oſtrich, is plain for theſe three reaſons; the firſt of which hath been already intimated, the bird here intended being of a quite contrary nature to the ſtork. Secondly, The Stork hath no ſuch beautiful feathers as ſeem to be given to the bird here ſpoken of, yet we muſt not believe that all thoſe beautiful colours in which Oſtriches feathers are ſeen and worn, are natural to them; for ſhe hath no feathers of note, of any colour growing on her, but black and white, all others are died and artificial. Thirdly, The Stork doth not lay her eggs on the ground, but builds on high in trees (*Pſal.* 104. 17.) *As for the Stork, the Firr-trees are her houſe*, whereas the bird here mentioned, goes upon the ground; though ſhe hath wings, yet not wings able to lift her up to a tree, or take any lofty flight in the air. Naturaliſts deſcribing the Oſtrich, tell us, that ſhe is ſuch a bird as is alſo a kind of beaſt. Some creatures are of two kinds in one, living partly upon the earth, and partly in the water; here the Oſtrich may upon another account be numbred among theſe, he uſing the wing to flutter a little in the air like a bird, yet moſtly like a beaſt moving upon the earth. And hence a learned Author placeth the Oſtrich between fowls that flie in the air, and things that breath or move upon the earth. *Pliny* reports, the Oſtriches of *Africa* and *Arabia* to be very big bodied, as tall in ſtature as a horſe and his rider, and more ſwift of foot than any horſe, being helped by their wings, which yet are not ſtrong enough to raiſe their bulkie bodies above the earth.

Struthio eſt avis quædam appropinquans ad genus beſtiarum; unde licet habeat pennas ad modum animalium altè volantium: non tamen ſe poteſt in altum elevare. Aquin. *Struthio eſt in confinio volucrum & reptilium, pennas quippe habet ut avis, ſed è terra non tollitur ut reptile. Mirum animal, alatum ut volucria neque tamen volucre.*

Upon theſe grounds and conſiderations it is, that all theſe Interpreters, who will have but one fowl of the air to be intended in this part of the Text, fix upon the *Oſtrich*, not upon the *Stork*; though the word *Chaſidah*, which they tranſlate *Oſtrich*, doth properly ſignifie the *Stork*.

Howbeit, ſome ſee no cogent reaſon why we may not expound the word *Chaſidah* properly by the *Stork*, and yet ſalve all the former objections, by rendring the word *Notſa* an *Oſtrich*. There is a neceſſity that we find the Oſtrich in this verſe, becauſe (as was ſaid before) the deſcription given in the five following verſes, is not applicable to the Stork, but Oſtrich; notwithſtanding, if while we apply the word *Chaſidah* to the Stork, the word *Notſa* may ſerve as well, if not better, to ſignifie the Oſtrich. Why may we not (ſay they) take in both, and ſo render the Text thus, *Who gave wings to the Stork and the Oſtrich?* and ſo all difficulties will be removed, and the word *Renanim* reſerved free for the Peacock.

But foraſmuch as our tranſlation puts the Oſtrich alone into the Text, I ſhall not add any thing concerning the nature of the *Stork*, but only of the Oſtrich; *Gaveſt thou wings and feathers to the Oſtrich?*

The word rendred *wings*, ſignifies *ſtrength*; the ſtrength of birds is in their wings (as of man in his arms) and ſome birds are exceeding *ſtrong of wing*.

The word rendred by us *feathers*, ſignifies in the root to *flie*, becauſe feathers are the inſtruments of flying; yet others derive it

אביר *Robuſtus fortis hinc* אבר *penna ala, quod in alis robur avium ſit.*

נוצה *Pluma Kimchi d* נצה

it from a word, which ſignifies to grow or flouriſh, becauſe feathers grow and flouriſh upon fowls, as herbs and flowers out of, and upon the ground. And the reaſon why ſome conceive the Oſtrich is meant by this word (*Notſa*) which we tranſlate *feathers*, is becauſe the feathers of the Oſtrich are ſo like beautiful flowers, or a goodly garland of flowers. Great Princes in all ages having adorned their hats or hair with the plumes of the Oſtrich, ſet in ouches of gold, and beſpangled with the rareſt gems or precious ſtones.

Volavit, deducit, ſed malim à נוצ *effloruit, quod in avibus plumæ enaſcantur ut flores & herbæ è terra.* Merc.

What the nature, the cuſtoms and qualities of the Oſtrich are, will appear in opening the latter part of this context. All that I ſhall add here, is,

Firſt, To ſet down more fully the deſcription which the natural Hiſtorian gives of her. *The African and Ethiopian Oſtriches* (ſaith he) *are the greateſt of birds, even as big as a beaſt, in height they are taller than a horſe and his rider ſitting on his back; they alſo exceed the horſe in ſwiftneſs of foot, their wings ſeeming to be given them only to help them in running, for they can ſcarcely flie at all, or lift themſelves much above ground. They are cloven-footed, or hoof-forked like a Hart, their hoofs or claws ſerving them to gather up ſtones, which in their flight or retreat, they throw backward upon ſuch as hunt them. They have an admirable concoction; digeſting the hardeſt things which they ſwallow down; nor is their folly leſs admirable, thinking themſelves ſufficiently hid, when their heads are. Their eggs ſerve for cups to drink in, and their feathers adorn the creſts and helmets of the Warrior.*

Plin. l.10 c.1.

And beſides the beauty of her feathers, their equality or evenneſs is ſo remarkable, that among the *Egyptians*, the feather of an Oſtrich was taken for the ſymbol of equity; ſo that when they would ſignifie a man of an equal ſpirit and converſation towards all men, and in all things, they uſed to paint the feather of an Oſtrich.

Secondly, I ſhall add this alſo; That as in the Peacock we had the repreſentation of a proud perſon, ſo in the Oſtrich the lively image or picture of an Hypocrite, which may be held out and made good in theſe five particulars.

Firſt, The Oſtrich is a kind of middle creature (as was ſaid) between a bird that flies in the air, and a beaſt that goes upon the ground, having ſomewhat of both, yet is properly neither.

Thus it is with the Hypocrite or falſe-hearted Chriſtian; He ſtands between a godly man and a profane man, he is neither; he is not profane, in ſtrict ſenſe (though really he be ſo, as the Hebrew word for a Hypocrite imports, yet (I ſay) in ſtrict ſenſe he is not profane) becauſe he makes a profeſſion, and appears to men in a form of godlineſs; yet he is not godly, becauſe he only makes a profeſſion, and appears in a form of godlineſs, either denying, or at leaſt, not having any power of godlineſs. A Hypocrite hangs, as I may ſay, between God and man, between the wayes of holineſs, and the ways of ſin; he either halts between two Religions, as *Elijah* told the *Jews* (1 *King.* 18. 21.) or takes not one right ſtep in that one which he pretends to; he is (as it was ſaid of the Church of *Laodicea*) *neither hot nor cold*, but between both, *luke-warm.* As the Oſtrich is a creature between two, ſomething like a fowl of the air, and ſomething like a beaſt of the earth, or (as the Latine word for an Oſtrich implies) *A Camel winged, a winged Camel*; ſo is a Hypocrite, a kind of a middle-man, between a good man and a bad, in appearance very good, but in truth and reality ſtark naught; and by ſo much worſe than the worſt of profane ones, by how much he had a mind to appear better than the beſt, at leaſt among the beſt of holy ones.

Sunt animalia amphibia, quæ non facile ſtatuas an aquatilia ſint, an terreſtria volatilia an terreſtria ut veſpertilio, qui eſt mus pennatus; & Struthiocamelus, qui eſt quaſi Camelus alatus; utriuſq; naturæ participes & expertes. Sanct.

Secondly, This Oſtrich, as he is deſcribed, is a creature without natural affection; and ſo the Hypocrite and falſe-hearted profeſſor, is alwayes without ſpiritual, Chriſtian, gracious affections, and very often without natural and meer humane affections. That's one part of the character which the Apoſtle gives of thoſe who have a form of godlineſs, but deny the power (2 *Tim.* 3. 3.)

Thirdly, the Oſtrich hath feathers, but cannot flie; the Oſtrich ſpreads her wings as if ſhe would flie aloft, yet cannot make a lofty flight; ſhe raiſeth her ſelf no higher above the earth, than a man may hop or leap; her body or earthly part is ſo ponderous, that her wings cannot raiſe her far into the air, much leſs bear her up long there. It is ſo with the Hypocrite, he hath wings, and he ſeems to ſpread them, as if he had ſtrong deſire, and great deſignes heaven-wards; he would make you believe he is both from and for above, yet he cannot get off the earth; he is an *earthly minded man*, as the Apoſtle ſpeaks of ſuch, though as to an outward profeſſion, and ſome formal actions, he ſeems to ſoar aloft, and live above the world, yet he ever drives an earthly trade, and hath ſome baſe carnal aime or other, in his higheſt ſervices. The earth is every natural mans center, and therefore though (as any heavy body, a ſtone or clod of clay) he may be forced upward, yet when that impreſſion is ſpent, he falls down again to earthly things, which only are connatural to him.

Cœleſtia ſe quærere ſimulantes, terrenis adhærent.

Fourthly, The Oſtrich is a creature of a mighty digeſtion, of a hot ſtomack; and therefore is painted and figured with a piece of iron in her mouth, implying, ſhe digeſts iron. Thus the hypocrite can digeſt the hardeſt things, even that which is harder than iron, ſin; that which lieth upon the ſtomack of a godly man as heavy as a ſtone, that is, which burdens his conſcience, that the hypocrite can ſwallow, it goes down eaſily with him, and is as eaſily digeſted; he can ſwallow this and that ſin without trouble, eſpecially, if he can but do it unſeen or in ſecret; he makes no bones (as we ſay) of any thing, which may but feed ſome luſt, he hath a conſcience wide enough, and hot enough, and ſtrong enough to digeſt iron, any unlawful deed if it ſerve his turn, or may turn to his worldly advantage. That which a man truly fearing God, and ſtrongly reſolved to do his known will, and nothing elſe knowingly, cannot will, not do, nor touch with for a world, that he can do, and will do for ſome poor pittances, much more for the great things of the world.

Omnia digerere poteſt Struthio.

Fifthly, *Pliny* ſaith, the Oſtrich being a very tall creature, is yet ſo fooliſh, that if ſhe hide her head, ſhe thinks herſelf all hid and ſafe from danger; ſhe concludes no man ſees her, if ſhe ſees no man. Thus it is with the hypocrite, if he can but be out of ſight himſelf, he thinks none ſee him, no not God himſelf (*Pſal.* 94. 6, 7.) *They ſlay the widdow and the ſtranger, and murther the fatherleſs; yet they ſay, the Lord ſhall not ſee, neither ſhall the God of* Jacob *regard it.* They think they do all in ſuch ſecrecy, that as men do not, ſo God ſhall not behold it.

Tanta eorum ſtoliditas, ut cum colla frutice occultaverint latere ſe exciſtiment. Plin. l. 10. c. 1.

Laſtly, The Oſtrich hath very gay feathers, of much more worth than the Peacock, yet the Oſtrich hath no more wit than the Peacock; one is the embleme of a proud man, the other of a hypocrite, both bravely clothed, yet with nothing but feathers.

From both, I would infer theſe two or three things, which may hold out much of the mind of God in this diſcourſe with *Job*, and which ſome Interpreters conceive God chiefly aimed at in this place, by telling *Job* or minding him, that he had given goodly wings, and gay feathers to Peacocks and Oſtriches. We ſee thoſe creatures which have little worth in themſelves, have very goodly ornaments put upon them by the hand of God. Hence we may infer,

Firſt, *God oftentimes beſtoweth the gay and glitter of worldly things upon the worſt, the unworthieſt among the ſons of men*; upon ſuch as have no more wiſdom in them, than a Peacock or an Oſtrich. And if ſo, then

Secondly, take this inference; *We ſhould not envy any ſort of men in the world their gay feathers. Job* ſtumbled at this, and ſo did *David*, who ſaid of himſelf, *I was envious at the fooliſh, when I ſaw the proſperity of the wicked (Pſal.* 73. 3.) *David* was troubled to ſee them garniſhed and trim'd like Peacocks and Oſtriches, flaunting with their feathers, while he poor man was chaſtned every morning; yet he quickly ſaw he had little reaſon for this trouble, when once he went into the *ſanctuary*; For there he learned in what a ſlippery place they ſtood, and therefore called himſelf *ignorant fool and beaſt*, for envying them their gayeſt feathers, their greateſt proſperity. (*ver.* 22.) Let it not offend us to behold bad men in the beſt array. Is any man offended becauſe a Peacock or an Oſtrich hath ſuch goodly feathers? Surely, no man ought to complain of or find fault with the diſpenſations of God, becauſe he hath beſtowed a richer ſuit of feathers upon the proud Peacock and the fooliſh Oſtrich, than he hath upon the pious, kind-hearted, well-natur'd Storke, or the innocent Dove. Why then ſhould any be offended or murmur, if God give the good things of the world to thoſe that have no more goodneſs than Peacocks or Oſtriches, if he fills and adorns ſome bad men, with better things of this life, than many that are good? The Prophet (*Ezek.* 17. 4.) gives the deſcription of an Eagle, having *long wings, and embroydered feathers, or feathers of many colours.* Yet that Eagle was but a Heathen Prince, and he none of the beſt, though one of the greateſt of that ſort. *Bad men have their embroiderirs*, the paint of an earthly glory, and that is all the portion, all the good they are ever like to have; As *Abraham* told the rich man in the Parable (*Luk.* 16.) *Who was cloathed with purple and fine linnen, and fared deliciouſly every day while he lived; Son remember thou haſt had thy good things.* Fine cloaths and delicious fare is the all of good (and how poor an all is that) which ſome men deſire, and which any ungodly man ſhall receive from the hand of God.

Thirdly, We may infer; *Let all learn to be content with, and thankful for their own clothing or portion in this world, though it be but mean, courſe or plain, and much inferiour to what they ſee others have.* Thoſe birds which have but poor feathers are ſatiſfied with them, as well as the Peacock and the Oſtrich with their gaudy ones. By this argument God would perſwade *Job*, to be quiet and patient, though his clothing at that time was very mean, yea, though all the gay feathers of his former proſperity were pluckt off and he ſtript naked, as he (poor man) ſaid at the 21th *verſe* of the firſt *Chapter*; *Naked came I out of my Mothers womb, and naked ſhall I return thither*, that is, to the womb of the earth, mans common parent. Though we *make not a fair ſhew* (as the Apoſtle ſaith ſome deſired to do, *Gal.* 6. 12.) *in the fleſh*; though we have not ſuch goodly feathers on our backs, in our outward robes as others have, let us be thankful for a dreſs of the meaneſt clothing, and patient though dreſſed in ſackcloth. God is a ſoveraign Lord, he is at his liberty to give goodly wings and glorious feathers to this bird, and plain ones to another: And the ſame liberty he may and doth take and exerciſe when and where he pleaſeth, among the children of men. *Gaveſt thou the goodly wings to the Peacocks? or wings and feathers to the Oſtrich?*

Argumentum videtur eſſe tale. Sicut quælibet avis ſuis plumis, ita tu, O Job, & *alii homines ſua ſorte contenti eſſe debent.* Scult.

The Lord having thus deſcribed the Oſtrich by her outſide, her wings and feathers, proceeds to ſhew her inſide, her diſpoſition and qualities. And we might expect, that a creature clothed with ſuch lovely wings and feathers, would have had ſome lovely and rare qualities, whereas the Oſtrich hath not one that's commendable, all that is ſaid of her ſignifying an ignoble diſpoſition. For firſt, ſhe is forgetful and careleſs of that, which ſhe ſhould be very careful of.

Verſ. 14, 15. *Which leaveth her eggs in the earth, and warmeth them in the duſt, and forgetteth that the foot may cruſh them, or that the wild beaſts may break them.*

Here's the folly, the careleſsneſs, and blockiſhneſs of this creature.

She leaveth her eggs in the earth.

The eggs of the Oſtrich are great, and the ſhell very hard; we often ſee them ſet curiouſly in gold or ſilver, and ſo uſed as cups or drinking veſſels. But of what worth or uſe ſoever her eggs are, ſhe uſeth them very courſely, and carries it towards them as if they were little worth. Other birds, when they lay their eggs, do their utmoſt to put them out of danger, they ſit upon them themſelves, and hatch them; but the Oſtrich (ſay ſome) leaves them in the earth and is gone, ſhe takes no further care of them; where once they are laid, there ſhe lets them lye. This (I ſay) is contrary to the nature of other birds, who lay their eggs in neſts, as much as they can from danger, but *ſhe leaveth them in the earth,*

And warmeth them in the duſt.

Solis æſtu fovet ova (ſc. Deus) quæ ſtruthio-camelus in arena poſuerat, donec excludantur pulli. Jun.

Which is not to be underſtood, as if ſhe left them there on purpoſe or deſignedly to warm them in the duſt, for that were a piece of diſcretion, but ſhe is reproved for improvidence; and therefore where 'tis ſaid, ſhe leaves them, the meaning is, ſhe looks no more after them, they are little beholding to her, ſhe will not (as ſome intimate) take pains, nor hath ſhe the patience to ſit on them, and hatch them as other fowls do. Several Authours affirm, that the eggs thus left, are hatcht by the heat or warmth of the Sun. This *Bochartus* rejects as a meer dream, affirming, That all her eggs, ſo left in the ſands, are corrupted, not hatched; and tells us from others, that the Oſtrich having forgotten where ſhe left her own eggs, happening upon the eggs of ſome other Oſtrich, ſits upon and hatches them; according to which, the *Chaldee* ſaith, *She brings young ones which are not truly hers.* But I leave theſe things to the conſideration of the Reader.

Others give two reaſons, why the Oſtrich leaves her eggs in the duſt, and doth not ſit upon them; both which are very unſuitable to what God himſelf ſaith of the Oſtrich. Firſt, (They ſay) ſhe leaveth them and warms them in the duſt, leſt ſhe ſhould break them with the weight of her body; but doubtleſs there is no fowl ſo heavy, but may ſit on her eggs, and not break them. The leaſt bird that ſits upon eggs may break them if ſhe be careleſs, and the greateſt may preſerve them by care. Beſides, an Oſtriches egg is a very hard egg, and not eaſily broken; therefore ſurely, that cannot be the reaſon. Secondly, That ſhe doth not ſit upon her eggs her ſelf, becauſe ſhe wanteth feathers; her under parts being bare and naked, and ſo very unfit to yield warmth. But if the Oſtrich did thus upon a natural inſtinct, there would be no reaſon to charge her with folly, or to ſay God hath deprived her of wiſdom; for as the former reaſon, ſo this would prove her to be a wiſe and provident creature, therefore we muſt lay the reaſon ſomewhere elſe. And God himſelf hath given us the true reaſon, her blockiſh forgetfulneſs and unnaturalneſs, having no conſideration how ſoon her eggs may be ſpoiled.

Verſ. 15. *And forgetteth that the foot may cruſh them.*

That is, ſhe hath no thought that they may take hurt, and therefore takes no care, nor makes any proviſion to preſerve them from hurt; ſhe minds not, nor doth at all apprehend the danger which her eggs are in: *She forgetteth that the foot* (of man) *may cruſh them,*

> *Or that the wild beaſt* (that paſſeth along in thoſe wilderneſſes and deſart places) *may break them.*

Ita ſtolida eſt ut non cogitat fieri poſſe, ut ova ſua, quæ humi reliquit, pedibus ferarum aut hominum premantur. Merc.

The Hebrew is *threſh them*, which implyeth more than cracking, even breaking them all to pieces.

Thus we ſee what report God himſelf makes of the Oſtrich; but many other things are reported of the Oſtrich by natural Hiſtorians, which we have no reaſon to believe, becauſe they contradict the report which the Lord here makes of her, unleſs they mean ſome other ſort of Oſtrich than is here deſcribed. For *Ælian* tells us, The Oſtrich ſits diligently upon her eggs, till the young ones are hatcht, and then is very tender over them. Both which the Lord denies concerning the Oſtrich in the Text, while

Ælianus *l.* 4. c. 6. 36.

he ſaith, *She leaveth her eggs in the earth, and warmeth them in the duſt, and forgetteth that the foot may cruſh them,* &c.

Hence note, Firſt;

Among unreaſonable creatures beaſts or birds, there are ſome farther from reaſon than others are.

Though none of the beaſts of the earth, or fowls of the air, have Reaſon, properly ſo called (that's the priviledge of Angels and Men) yet there are ſome of them, that by a natural inſtinct, ſhew a great deal of reaſon in what they do, both as to their own preſervation, and the proviſion which they make for their young ones; in which latter reſpect, eſpecially this Scripture, takes notice of the deficiency of the Oſtrich.

Secondly, Foraſmuch as the ſpirit of God reports this as the folly of the Oſtrich, that ſhe leaves her eggs to ſo much hazzard and danger,

Obſerve;

To leave any thing in danger, or not to provide againſt danger, is a great argument of folly.

It is a great piece of wiſdom to foreſee danger, and a greater to provide well againſt it. *A prudent man* (ſaith *Solomon*, Prov. 22. 3.) *foreſeeth the evil, and hideth himſelf: but the ſimple paſs on, and are puniſhed. Noah* heard of the flood, and *being warned of God, moved with fear* (he both feared God, and was afraid of the danger) *prepared an Ark to the ſaving of his houſe,* that is, his houſhold and family. In all caſes, as 'tis our wiſdom to forſee danger, ſo 'tis our duty to provide againſt danger; not to leave our eggs, any thing we have, much leſs our lives, leaſt of all our own ſouls, or the ſouls of others, in danger. How many leave the ſouls of their children, the ſouls of their relations in the earth, yea, to the earth, or (as we ſay) to the wide world; and forget what ſnares, what temptations they may fall into, what foot may cruſh them, what wild beaſt may tread upon them; yea, many that have the charge of ſouls, as Miniſters, leave their flocks, and forget the danger that may come to them, they forget that the foot may cruſh them, that Satan, and thoſe wild beaſts, their luſts, may ruin and deſtroy them. We may ſay to ſuch, as *Eliab*, the elder brother of *David*, ſaid to him (when he was ſent by his father to viſit his brethren in the Camp) (1 *Sam.* 17. 28.) *With whom haſt thou left thoſe few ſheep in the wilderneſs?* doſt thou know what will become of thy ſheep? thou haſt left them for Lions and Bears to devoure and to tear. So we may ſay to many (who are hardened like the Oſtrich againſt her eggs) with whom have you left your flocks? with whom have you left thoſe few ſheep, thoſe poor ſouls left under your charge? may not wild beaſts, Bears and Lions deſtroy them? Not to foreſee danger, ſhews ſome want of prudence; but not to provide againſt danger foreſeen, is an argument of greateſt folly.

Again, conſider this fooliſh creature the Oſtrich, leaves her eggs at (as we ſay) ſixes and ſevens, and is gone, ſhe never troubles her ſelf more with them, yet they are preſerved, and her kind is continued, though little thanks to her.

Hence we learn, Thirdly;

There is a wonderful providence of God the Creator, watching over thoſe things which are left in hazzard, by the folly of man or of any other creature.

By how much the Oſtrich is more neglectful, by ſo much the providence of God is more watchful. In the careleſneſs of the creature, how doth the care of God ſhine forth! when they that are ingaged to, or ſhould provide for the good of others, or to prevent their evil, neglect that duty, how wonderful is the goodneſs and kindneſs of God in providing for them, and protecting them! *David* had this confidence (*Pſal.* 27. 10.) *When my father and my mother* (like the Oſtrich) *forſake me* (that is, though my father and mother ſhould prove ſo unnatural, as to forſake me, and expoſe me to the wide world) *yet the Lord will take me up.* How good is God, who takes care for them, for whom neareſt relations take none! The Prophet puts this queſtion, as if the negative anſwer were out of queſtion (*Iſa.* 49. 15.) *Can a woman forget* (like the Oſtrich her eggs) *her ſucking child, that ſhe ſhould not have compaſſion on the ſon of her womb?* Surely, if the anſwer were to be made to this queſtion in the light of nature, would it not be this? She cannot, 'tis impoſſible ſhe ſhould. But how doth the ſpirit of God anſwer in the Text? Not abſolute in the negative, ſhe cannot; nor abſolutely in the affirmatively, ſhe will; but mixtly or comparatively; *Yea, they may forget;*

Quanto ſtruthio camelus ſtolidior eſt, & ſuorum ovorum oblitior, tanto Dei providentia ſolicior & benignior.

yet will I not forget thee; that is, though it would be a very ſtrange thing if they ſhould, yet poſſibly they may, but 'tis impoſſible that I ſhould forget thee. Or thus, though women ſhould turn Oſtriches, and forget their own iſſue, yet *will I not forget thee*; that is, I will have thee in everlaſting remembrance, as it followeth in the next words of the Prophet (*verſ.* 16.) *Behold! I have graven thee upon the palmes of my hands, thy walls are continually before me.*

And as the Lord will not forget his *Sion*, the Church, nor leave her to the danger of being cruſht by every foot; ſo whatever is left to hazard or danger, whether, Firſt, by any unreaſonable creature, as here in the Text; Or ſecondly, by unreaſonable and fooliſh men (from whom to be delivered the Apoſtle begged earneſtly, 2 *Theſ.* 3. 2.) Or Thirdly, which the wiſeſt men, with all their care, and power, and diligence cannot ſecure from danger and hazzard; there is a wakeful eye of providence, that will take care in all ſuch caſes, eſpecially, in the laſt. For, when men have done their utmoſt, to keep the foot from cruſhing us, and the wild beaſts from deſtroying us, but cannot, then the care of God appears moſt in doing it. And in the caſe of that double neceſſity, when good men have done their beſt to keep us ſafe, but cannot; and bad men have done their worſt, to expoſe us unto, and leave us in danger, we may, and muſt leave all to God, who naturally takes care of all creatures, and is the Saviour of all men (both as to temporal and eternal ſalvation, 1 *Tim.* 4.10.) eſpecially of them that believe.

Thus we have the firſt part of the deſcription of the Oſtrich, who being ſo very fooliſh, not to diſcharge her duty to her eggs, God himſelf doth it, his providence orders the Sun to warm them, and the Sand to bring them forth. And as the Oſtrich is careleſs of her eggs, before they are hatcht, ſo ſhe neglects her young ones as much when they are hatcht, as is ſhewed in the next *verſe*.

Verſ. 16. *She is hardened againſt her young ones, as if they were not hers.*

This *verſe* gives us a farther deſcription of that *Bird-beaſt the Oſtrich*, by her unnaturalneſs to her off-ſpring; having left her eggs careleſsly to hatch or periſh in the duſt, ſhe is as careleſs of her brood when they are hatched; when the heat of the Sun (ſay ſome) by the providence of God, hath done one part of her duty, to bring them forth, ſhe neglects the other part of her duty, which is, to bring them up; and ſo the pains that ſhe took in laying ſo many great eggs (one tells us, her neſt is uſually ſto'ed with fourſcore eggs, others ſay with twenty, the leaſt ſay with twelve or ten) ſeems to be in vain, ſhe taking no care of them, nor having any regard to them. This the Spirit of God expreſseth in the beginning of the 16th *verſe, She is hardened againſt her young ones*; ſhe is as forgetful of her chickens (if I may ſo call them) as ſhe was of her eggs. *Rabbie Abraham* reads thus, *God hath hardened her againſt her young ones*; and the reaſon that he gives for it, is, becauſe the word is in the Maſculine Gender, which cannot well agree with the Feminine *her*. And we find it in an active ſignification aſcribed to God (*Iſa.* 63.17.) *O Lord* (ſaid the Church there) *why haſt thou hardened our hearts from thy fear?* Nor is it any where elſe found in the whole Bible, but in this place of *Job*; in this ſence the *Rabbin* expounds it here, nor is it either an impertinent or an unprofitable ſenſe. For as God ſometimes judicially hardens the hearts of men, ſo he doth alſo naturally harden the hearts of ſome beaſts and birds, and makes them of a cruel diſpoſition againſt their own kind, and then they let them ſink or ſwim, and expoſe them to the greateſt danger without any the leaſt proviſion for them.

Verbum קשה *non alibi quam hic & Iſa.* 63. 17. *occurrit, ac penè idem valet quod* הקשה *in* Hiphil. *obduravit*. Merc.

The Septuagint or Greek Interpreters, do not read as we, *She is hardned againſt her young ones*, but taking the ſame active ſignification of the verb, ſay thus; *She hardneth her young ones*; that is, ſhe doth not bring them up tenderly, nor delicately, but leaves them to ſhift for themſelves, and ſo hardneth them. And the reaſon of that rendring may be this, becauſe there is no particle in the Hebrew expreſſing the word, *againſt*; we ſay, *She is hardned againſt her young ones*, but the prepoſition commonly rendred *againſt*, is not in the Hebrew; that ſaith only, *She hardneth her young ones*, or, *She is hardning her young ones*; but the ſenſe ariſeth much to the ſame point, whether we read, *She hardneth her young ones*, or, *is hardned againſt her young ones*; for by being hardned againſt them, or by uſing them hardly, ſhe hardneth them. Many parents harden their children by being hard to them. If we put the ſenſe of both readings together, it will make the

על *contra non habetur in fonte, ideo malui duriter habet aut tractat filios ſuos, potius quam indurat ſe contra filios ſuos.* Druſ.

matter more compleat; ſhe hardneth her young ones, by hardning her ſelf againſt them. Our reading is full and clear, *She hardneth her ſelf againſt her young ones,* or *children*; ſo the word (ſtrictly taken) ſignifies.

As though they were not hers.

Implying, that the conſideration of them, as hers, ſhould have made her more tender of them; yet ſhe carrieth it as if ſhe had no relation to them. The Hebrew is, *For that they were not hers*; which here, as in other parallel Scriptures, is rightly ſenſed in our Tranſlation, *As though they were not hers*. As if it had been ſaid, ſhe could not do otherwiſe, nor worſe by them, if they were meer ſtrangers to her, or ſuch as ſhe had no title to. She deals no better with them, than as if *they either were not hers,* or as if they *were nothing to her*, and ſhe no way concerned in them. Such is that complaint of the Church (*Lam.* 1.) *Is it nothing to you, all ye that paſs by* (and ſee my ſorrow) is it nothing to you? are you not at all concerned? am I to you meerly as a ſtranger, that you paſs by and take no notice of my ſufferings? Thus the holy Ghoſt deſcribes the Oſtrich, ſhe is hardned againſt her young ones, as though they were none of hers, or as if ſhe had nothing to do with them.

ללא לה *Videtur hic poſitum eſſe pro* כלא *ut ſæpe alias*, Lamed *pro* Caph *uſurpatur; ſic erunt in carnem unâ, i.e. quaſi caro una.* Druſ.

Hence note, Firſt;

They that deal hardly with others, are hardened againſt them.

When *Pharoah* dealt ſo extream hardly with the people of *Iſrael*, when he increaſed their number of bricks, and denied them ſtraw, and made them ſerve with rigor, he was extreamly hardned againſt them. That ſpiritual judgement, hardneſs of heart, was deeply upon *Pharoah*, when he dealt ſo hardly with the choſen people of God, notwithſtanding all the corporal judgments which God brought upon him. And as it was in that caſe between *Pharoah* and the children of *Iſrael*, ſo in any caſe whatſoever, he that dealeth hardly with others, hath a heart hardned againſt them; as this *beaſt-bird*, the Oſtrich (upon that account) is ſaid to harden her ſelf againſt her young ones.

Note, Secondly;

'Tis an aggravation of hard-heartedneſs, to deal hardly with thoſe that are young and tender.

They that are grown up, they that are hardned, can endure hardſhip. The Apoſtle *Paul* would have every believer, eſpecially a Miniſter of the Goſpel, to *endure hardſhip* (2 *Tim.* 2. 3.) 'Tis both their duty & wiſdom to harden themſelves, who are like to endure hardſhip, and to find the world hardned againſt them. All ſuch ſhould inure themſelves to endure hard things, or to *ſuffer evil* (as the word there is) *as the good ſouldiers of Jeſus Chriſt.* Good ſouldiers, eſpecially old experienced ſouldiers, will indure hardſhip; but your raw ſouldiers, new liſted ſouldiers, who never ſaw battel or ſiedge, can hardly endure it. The Oſtrich puts her young ones to hardſhip. We ſhould be very careful, if we put hardſhip upon any, to put it upon thoſe only that are fit to endure it; we ſhould not put hardſhip upon young ones; 'tis the ſpirit of an Oſtrich, of a beaſt-bird to do ſo. *Jacob* had a tender reſpect to his flocks, for this reaſon; when *Eſau* would have journeyed with him, no, ſaith he (*Gen.* 33. 13.) *My Lord knoweth that the children are tender, and the flocks and herds with young are with me, and if men ſhould over-drive them one day, all the flock would die.* As if he had ſaid, ſhould I uſe theſe young ones hardly, that are not fitted for hardſhip, I ſhould deſtroy all. *Jacob* had a tender care of thoſe that were tender. The Miniſters of the Goſpel ſhould take heed that they harden not themſelves againſt the young ones of the flock, ſuch as are newly come in to Jeſus Chriſt, late Converts, *Babes in Chriſt*, as the Apoſtle calls them (1 *Cor.* 3. 1.) theſe ſhould be dealt tenderly with. The Prophet deſcribes the tender care of Chriſt towards his people under this notion (*Iſa.* 40. 11.) *He ſhall feed his flock like a Shepherd; he ſhall gather the Lambs with his arms, and carry them in his boſom, and ſhall gently lead thoſe that are with young;* and ſhall his Miniſters hurry and over-drive them? When any do ſo, are they not as the Oſtrich in the Text, hardned againſt their young ones, yea againſt thoſe that are with young?

σὺ, οὖν κακοπάθησον. *Tu igitur perfer adverſa.* Bez.

Again, From that addition to her hard heartedneſs; not only is ſhe hardned againſt her young ones, but ſhe is hardned *as if they were not hers.*

Hence note;

It is moſt unnatural to be hardned againſt thoſe to whom we ſtand engaged by neer relation or natural bonds.

To look upon thoſe as not ours, that are ours, is an extremity of hardneſs. She is a hard mother indeed, who deals with her children as if they were not her children. The Apoſtle concludes univerſally in the Negative (*Eph.* 5. 29.) *No man ever hated his own fleſh, but loved it and cheriſhed it, as the Lord doth the Church.* Now as it is an unnatural thing for a man to hate his own fleſh perſonal, ſo his own fleſh relational. Chriſt ſpeaking of the world, ſaith (*John* 15. 19.) *The world loves its own.* The world doth not love you, ſaith Chriſt to his diſciples; yea, *becauſe I have choſen you out of the world, therefore the world hates you.* The world and you are not of a piece, are not of a Pedigree, nor of the ſame extraction; you are of another world, and have had both a birth and a breeding, differing (*toto coelo*) *heavenly wide* from theirs; and therefore 'tis no great wonder if the world hate you, who are not of it: but the world loves its own. They have a nature more unnatural than the world, who are hardned againſt their own relations. Jeſus Chriſt (*John* 1. 11.) *came to his own, and his own received him not.* Now, as not to be reſpected by our own, ſo not to reſpect our own, is unnatural. It was the ſin of the *Jewiſh* Nation, that they did not reſpect Chriſt, they being Chriſts own according to the fleſh. Their ſin is great, and they do ſhamefully, who will not do what good they ought and can for their own. The Prophet *Jeremiah* in his *Lamentations* (Chap. 4. 3.) ſpeaking of the women of *Jeruſalem* in that extremity of famine, ſaith, *Even the Sea monſters draw out the breaſt, they give ſuck to their young ones; but the daughter of my people is become cruel like the Oſtriches in the wilderneſs.* The Prophet compares that people to the Oſtrich, though that cruelty of theirs to their young ones proceeded not ſo much from the hardneſs of their hearts, as from the hardneſs of the times, and was to be charged rather upon their neceſſity, than their nature. The famine upon them was ſo great, and preſſed them ſo ſore, that they were ſo far from having any thing to give their children to eat, that they were forced to eat their children; and yet this neceſſitous hard-heartneſs of theirs towards their own, the Prophet upbraids them with, and reproves them for, while he ſaid, *The daughter of my people is become cruel like the Oſtriches of the wilderneſs.* Let all own relations to the utmoſt, and take heed of turning away from, and caſting off the care of theirs, as if they were not theirs. The Prophet (*Iſa.* 58.7.) puts it among the duties of a faſt, *That thou hide not thy ſelf from thy own fleſh.* Then we keep a true faſt, a faſt that God hath choſen, when we break our bread to the hungry, and bring the poor that are caſt out to our houſes; when we cloath the naked, and comfort the ſorrowful, not hiding our ſelves from our own fleſh; by wch, though we are ſpecially to underſtnad our kindred and neereſt relations in the fleſh, yet 'tis true of meer ſtrangers, of thoſe who are at furtheſt remove from us, as to either alliance or conſanguinity, if they need our help. God hath made all men *of one fleſh*, in the ſame ſenſe that he hath made all men *of one blood* (*Act.* 17. 26.) and therefore to hide our ſelves from the help of any man in diſtreſs, is to hide our ſelves from our own fleſh. 'Tis much to be wondred, that a fooliſh bird ſhould be forgetful *of her young ones, as though they were not hers*; but it is to be abhorred in men and women, eſpecially in thoſe that profeſs the faith of Chriſt, that they ſhould no more look to them that are theirs, than as if they were not theirs. The Apoſtle gives this cenſure of, or ſentence upon all ſuch (1 *Tim.* 5. 8.) *If any man provide not for his own, and eſpecially for thoſe of his own houſe*, or (as the Margin hath it) *kindred* (if any man carry it towards them, as if they were not his) *he hath denyed the faith, and* (in that point) *is worſe than an infidel*; for the common light of nature teacheth infidels to take care of thoſe that are their own, and not to ſlight them, as if they were not theirs.

Farther note, Fourthly;

The care of our relations (or of thoſe that are ours) doth not dwell in us meerly by nature, it is the gift of God.

The Apoſtle deſcribing the beſt of Heathens (*Rom.* 1.) ſaith, *They were without natural affection.* Nature hath not of it ſelf natural affections. That ſome beaſts of the earth, and birds of the air, are very ful of natural affection, none can deny; but it muſt be granted alſo, that God hath planted thoſe affections in them. If, that which we call natural affection, were purely from nature, then every bird and beaſt would have the ſame natural affection; but this Text tells us, the Oſtrich hath it not in her, ſhe hath no natural affection at all towards her young ones; therefore there is ſomewhat in it beyond nature that any creature hath it; though we call it a natural inſtinct to do ſo, yet nature is not alwayes furniſhed with it. In many creatures it is eminent, in others it is not at all apparent. How great and tender is the care of a Hen over her chickens? how eagerly will ſhe fight in their defence? yet the Oſtrich will do no more for hers, than as if they were not hers; ſo that, were it not for the care and providence of God, who is the father of, and provider for all creatures, many of them would be little cared or provided for.

Pro fœtu curare non eſt naturæ proprium, ſed Dei authoris. Si enim naturæ eſſet, cur non & in hac beſtia eluceret? Brent.

The Text proceeds to ſet forth the ill conditions of the Oſtrich.

Her labour is in vain without fear.

As if it had been ſaid, Through her careleſsneſs, ſhe is in hazzard to loſe all that labour, which according to natures courſe ſhe had taken in laying her eggs. In this ſenſe, that promiſe is made to the Church (*Iſa.* 65. 23.) *They ſhall not labour in vain, nor bring forth in trouble, for they are the bleſſed of the Lord, and their off-ſpring with them.* As there of them in the Negative, ſo here 'tis ſaid of the Oſtrich in the affirmative, *Her labour is in vain*; that is, it is likely to be in vain, and all but loſt labour, as to her eggs and young ones.

Labour is in vain, when it turns to very ſmall account. A Husbandman that plows & ſows his ground, if it ſcarce yield him his ſeed again, is ſaid to labour in vain, becauſe he hath got ſo little by his labour, though ſomewhat he hath got. A Student that hath applied himſelf to his book, and gotten but little knowledge, may be ſaid to have ſtudied in vain; much more is that *labour in vain*, which turns to no account, or hath no good effect at all; ſuch as is the waſhing of the *Ethiopian* or Black-moor, whom how long ſoever ye waſh, he is never a whit the whiter. But above all vain labour, that labour is in vain, which produceth an effect quite contrary to the intent and purpoſe of the labourer. Thus *Pharoah* and the *Egyptians* laboured in vain, to diminiſh the *Iſraelites*; for (ſaith the Scripture, *Exod.* 1. 12.) *the more they afflicted them, the more they multiplied and grew.* Thus alſo the Heathen Emperors laboured in vain to aboliſh Chriſtianity; for the more they perſecuted the Chriſtians, the more they were confirmed in the faith of Chriſt.

The Oſtrich layeth eggs for the encreaſe of her kind; therefore if her eggs be broken, or the young ones trodden under foot as ſoon as hatcht, here's labour in vain in the ſecond ſenſe at leaſt, becauſe no good comes of her labour.

Yet I may ſay, the labour of the Oſtrich is here ſaid to be in vain, not becauſe ſhe hath no effect of her labour, nor becauſe the effect runs croſs to her intent, no, nor becauſe ſhe hath but little fruit of her labour, but ſhe is ſaid to labour in vain, becauſe if God did not take more care of her eggs and young ones than ſhe doth, her labour would be altogether in vain; for her labour is (as it followeth)

Without fear.

What fear? There is a twofold fear; Firſt, There is a fear puzling us with diſtraction and amazement. Secondly, a fear urging us to activity and induſtry. The Oſtriches labour is *without fear*, that is, without ſuch fear as ſhould put her upon indeavour to preſerve her own eggs and young ones; ſhe fears no evil that may come to them, and ſo takes no care what becomes of them; ſhe is a fearleſs creature of any danger, and ſo a careleſs creature, as to the uſe of any means for the prevention of danger. The Oſtrich is not without all fear; for they that have had beſt knowledge of this animal, have found her ſo fearful a creature, that her fear, as well as her folly, is gone into a Proverb; a very fearful man being ſaid to be *more fearful than an Oſtrich*. The Oſtrich is here ſaid to be without fear, becauſe ſhe wants that provident fear which ſhould excite her to look after thoſe that are hers, as a parent doth or ought, after the good of thoſe that depend upon him. The Oſtrich hath no love for her young ones, & therefore no fear about them. Though *Ælian* (as was toucht before) reports otherwiſe of her (*lib.* 14. *cap.* 7.) but in this he is alone, and may be ſuſpected as to the truth of this relation, as well as about the number of her eggs formerly mentioned, wherein others contradict him; and therefore, if God took no more care than ſhe (as was ſaid) *all her labour would be in vain.*

Hence note ;

We labour in vain to have, if we labour not to preſerve what we have.

Non minor eſt virtus quam quærere parta tueri.

What is it to have eggs, if there be neglect of hatching them? what is it to have young ones, if there be a neglect of bringing them up? It is as great a vertue to preſerve what we have attained by labour, as to labour for the attaining of it ; and how much ſoever we labour for the attaining of any thing, unleſs we labour for the preſervation of it, both labours are in vain. All labour is in vain that is not followed with a due care for the preſerving of what we labour for.

Note, Secondly ;

A due fear puts us upon the uſe of means, for the preſervation of our ſelves and our relations.

Res eſt ſoliciti plena timoris amor.

What's the reaſon why this Oſtrich takes no care to hatch her eggs, to preſerve her young ones? She is fearleſs ; had ſhe a fear about them, ſhe would take care of them. As true *love is full of ſolicitous fear*, ſo due fear is full of ſolicitous endeavour. Fear makes us both conſultive what to do, and active in doing it. And as it makes us both conſultive and active about our outward preſervation, ſo much more for our inward and ſpiritual preſervation. It is ſaid of *Noah* (*Heb.* 11.7.) *That being warned of God of things not ſeen as yet, moved with fear, prepared an Ark for the ſaving of his houſe. Noah* had never taken care to prepare an Ark againſt the deluge, but for theſe gracious impreſſions of fear, that God would bring a dreadful inundation upon the world. Fear moved him, and faith prevailed with him to prepare an Ark. The Apoſtle (*Phil.* 2. 13.) calls upon all believers *to work out their ſalvation with fear and trembling.* If we have no fear about our ſalvation, we ſhall never work out our ſalvation. Yet 'tis a truth, that they who have moſt aſſurance of their ſalvation, are moſt in working out their ſalvation. Holy aſſurance is ſo far from making us careleſs, that then we are moſt careful, knowing that the Lord hath joyned the end and means together ; knowing alſo, That they *are in moſt ſafety, who have moſt ſenſe of danger* : *yea, that they who have moſt fear of danger, are fartheſt from feeling danger.* The labour of the Oſtrich is in vain, becauſe ſhe hath no fear; her fooliſhneſs makes her fearleſs, and that makes her careleſs; therefore no thanks to her, that all her labour is not loſt or in vain, that both her eggs and young ones do not utterly miſcarry. Thus we may profitably meditate upon the improvidence of this creature the Oſtrich, and learn wiſdom from her folly, to make us more provident. But whence is it, or how comes it to paſs, that ſhe is ſo fooliſh? The next words tell us.

Verſ. 17. *Becauſe God hath deprived her of wiſdom, neither hath he imparted unto her underſtanding.*

In this Verſe, a reaſon or an account is given of this blockiſhneſs, careleſsneſs and fearleſsneſs of the Oſtrich; it is, *Becauſe God hath deprived her of wiſdom. More fooliſh than an Oſtrich*, is a proverb for the greateſt fool. The Hebrew Text may be read thus; *God hath made her to forget wiſdom.* Now, as one may be ſaid to forget that which he hath not, ſo that which he never had. In the deſcription that *Bildad* gives of a wicked man (*Chap.* 8. 13.) he ſaith, *This is the portion of them that forget God*; And who are they? the words are a periphraſis of the wicked, *To forget God* is their character; they may be ſaid to forget God, who never had any true knowledge or remembrance of him. Thus (*Gen.* 41. 30.) *There ſhall ariſe after them* (that is, *after the ſeven years of plenty*) *ſeven years of famine, and all the plenty ſhall be forgotten in the Land of Egypt.* In a time of famine, we are rather quickned to remember former years of plenty, together with the waſt that we then made of it, and our unthankfulneſs for it. When the *Iſraelites* had nothing but *Manna* in the wilderneſs, they complained (*Num.* 11. 5.) *We remember the fiſh which we did eat in* Egypt *freely, the cucumbers, and melons, and the leeks, and the onions, and the garlick.* Now, when 'tis ſaid, that in the ſeven years of famine, they ſhould forget the ſeven years of plenty, the meaning is, they ſhould have no plenty at all; the forgetting of it was not the not having of plenty in their memories, but the not having it in their hands. When a people are in a time of trouble, they remember their former peace; and when in ſtraights, they remember their former liberty; but they are ſaid in ſtraights, and trouble, and famine, not to remember their liberties, peace and plenty, becauſe they have none of them. Thus here *God hath made her to forget wiſdom*, that is, ſhe hath

Obliviſci aliquis dicitur, cujus nullam nnquam ſcientiam aut notitiam habuit. **Druſ.**

no wiſdom, nor knowledge, nor underſtanding; and when it is ſaid, according to our tranſlation, *God hath deprived her of wiſdom*, we are not to take it, as if God had taken that ſtock of wiſdom from her which once ſhe had; but his depriving her of wiſdom, is his not communicating wiſdom *to her*, or his not truſting her with a ſtock of wiſdom; For ſo it followeth,

Neither hath he imparted to her underſtanding.

Sapientia ſtruthioni non privativè ſed negativè deeſt. Eſt inferioris præſtantiæ non vitioſæ naturæ, vitium hominis natura eſt ceporis. Auguſt. *Sapientiam & intelligentiam nominat induſtriam naturalem* Aquin. *Sapientiam dicit naturalem affectum in ſuos, aut artem conſervandi, quod ex ſe natum.* Druſ.

This latter part of the *verſe* explaines the former, and ſhews that the Oſtriches want of wiſdom is not privative, but negative; God hath not taken it from her, but not given it her. But here it may be demanded, hath God given wiſdom, or imparted underſtanding to any fowls of the air? Are not theſe two words, *wiſdom and underſtanding*, too high for beaſts or birds, indeed, for the whole irrational part of the creation? I anſwer, as the Oſtrich hath no true wiſdom nor underſtanding, ſo neither hath any beaſt or bird. Wiſdom and underſtanding taken ſtrictly, are proper only to rational creatures, Men and Angels; there is no wiſdom where there is no reaſon: yet wiſdom and underſtanding are aſcribed ſometimes to brutiſh creatures, and here the Oſtrich, a brutiſh creature, is ſaid to be deprived of them, or not to have them communicated to her, becauſe not ſo much as that ſhaddow of wiſdom and underſtanding is given to her, which appears in ſome beaſts and birds. Brutes are ſaid to have wiſdom, becauſe they have that which ſerves their turn for their preſervation; and ſome of them are ſaid to have wiſdom, becauſe they are indeed wiſer, and more ſubtil than other brutes (*Gen.* 3. 1.) yet all their wiſdom is nothing to the wiſdom of man. That natural affection and forecaſt of beaſts and birds, in providing for, and bringing up their young ones, is their wiſdom; of this wiſdom God hath deprived the Oſtrich, *neither hath he imparted* unto her ſo much as this ſmall parcel of underſtanding, not ſo much as this ſhaddow of underſtanding, which he hath beſtowed upon other, both birds and beaſts. And there appears ſomewhat in nature, as a proof, that the Oſtrich is a fooliſh bird, for her head is very little, and her brains (in proportion) much leſs. And that any one Oſtrich hath not much brains, may be collected from a piece of the *Romane* Hiſtory, which reports, that *Heliogabalus* the Emperour had the heads of ſix hundred Oſtriches prepared for him at one ſupper, only for the brains ſake. 'Tis added alſo by the ſame Authour, that the Oſtrich is naturally deaf, and that there is no perfect animal elſe, in the whole compaſs of nature, that is deaf or wants the ſenſe of hearing. And needs muſt that creature have little or no underſtanding, which hath no hearing, that being the ſenſe of diſcipline. All theſe conſiderations confirm what this Text in *Job* ſpeaks of her, that *God hath not imparted to her underſtanding.* Bochartus.

Hence Note, Firſt;

> *Some beaſts of the earth, and birds of the air, have ſomewhat that may be called wiſdom,* ſo much at leaſt as ſerves their turn, and directs them to do what is beſt for themſelves and theirs.

Though the Oſtrich is ſhort of this ſhort pittance of underſtanding, yet moſt irrational creatures have it.

Note, Secondly;

> *Whatever looks like wiſdom and underſtanding, in a brute creature, beaſt or bird, is the gift of God.*

God is ſaid not to give or impart wiſdom and underſtanding to this brute creature, therefore he gives it others. Wiſdom, ſuch as it is, in beaſts and birds, muſt be acknowledged to be a gift of God. Not only ever good gift in man, but every good gift in beaſts, their ſtrength, their ſwiftneſs, their ſubtilty, and craft, their fore-caſt, are of the Lords plantation in them.

Thirdly, Note:

> *God hath not given a like portion or meaſure of wiſdom and underſtanding to all brute creatures.*

Some have (in their capacity) a great deal, others very little, ſo little, that they may be ſaid to have none at all, as the Oſtrich in the Text; who (though in ſome things ſhe hath underſtanding, yet) as to her eggs and young ones, is a careleſs, witleſs animal. As there is a difference among men in wiſdom and underſtanding; ſome have a great portion given them of God, others have ſo little, that they may be ſaid to have none: The natural man hath no ſpiritual underſtanding (*Iſa.* 27. 11.) *This is a people of no underſtanding; therefore he that made them, will not have mercy* *vercy upon them ; and he that formed them, will ſhew them no famour.* What! were they brutes and beaſts? no, poſſibly they were witty and ſubtle enough for the world, but they were a people of no ſpiritual underſtanding. Men full of natural underſtanding may have none that is ſpiritual. And as to natural and political wiſdom and underſtanding, there is a great difference among men: Some have enough to rule Kingdoms, others, not enough to govern a family, no, nor their perſonal affairs; yea, ſome men are ſo low in parts and underſtanding, that God may be ſaid to have deprived them of underſtanding, or not to have imparted wiſdom to them. And this offers us a ground of uſeful meditation. Let us bleſs God, that men have more wiſdom than brutes; and if any man have more wiſdom and underſtanding than his neighbour, let him acknowledge the goodneſs and bounty of God to him in it; for who hath made thee to differ in natural wiſdom and underſtanding? As the Apoſtle ſpeaks of that great difference among men, grace and no grace, *Who hath made thee to differ?* how is it that one man hath grace, and an other hath no grace? hath man made himſelf to differ in grace? No, it is of grace that any have grace: So who hath made thee to differ in common wiſdom and underſtanding? what, thy ſelf? ſurely no. You that ſeem to have as much wiſdom above other men, as men have above beaſts, have not any of your ſelves; it is God who makes all men differ from beaſts in underſtanding, and it is he that makes one man differ from another in underſtanding. He that hath almoſt as much underſtanding above other men, as men have commonly above beaſts hath it all of God. Underſtanding is not of nature, nor is it gotten (though it may be improved) by ſtudy and induſtry; gold and ſilver cannot purchaſe it, nor can our pains procure it. What man receives not, he hath not; nor hath any man more than he hath received. Now if common wiſdom be of God, and we owe him the glory of it; how much more is ſpiritual wiſdom, *which is to fear him*, and ſpiritual underſtanding, *which is to depart from evil (Job 28. ult.)* the gift of God!

What a mercy is it to have wiſdom,

Firſt, To know God in Chriſt, whom to know is eternal life.

Secondly, To know our ſelves loſt, miſerable and undone for ever without Chriſt.

Thirdly, To know the difference between good and evil, between light and darkneſs, truth and error, ſound doctrine and damnable, right worſhip and ſuperſtitious or idolatrous.

Fourthly, To know our duty, what is incumbent upon us in this life. *The wiſdom of the prudent is to underſtand his way* (*Pro.* 14. 8.) where to walk, what to do, that he may keep tite and cloſe to God, to know upon what bottom he is ſettled, and upon what ground he treads.

Fifthly, What a mercy is it for us, that live here on earth, to ſee our way to that eternal life in heaven!

Laſtly, What wiſdom and underſtanding hath God imparted to his people, and how thankful ſhould they be for it, that they are able, while on earth, to converſe and have communion with himſelf in heaven! The Apoſtle ſaith (*Phil.* 3. 20.) *Our converſation is in heaven*; with whom there? with God. True believers know how to converſe with God, and can ſay (in their meaſure, as the Apoſtle *John*, 1 *Epheſ.* 1. 3.) *Truly our fellowſhip is with the Father, and his Son Jeſus Chriſt.* This wiſdom hath God imparted to his faithful ſervants, and how thankful ſhould they be for it! The leaſt ray of wiſdom is from him; that in beaſts, and that in common men, much more that in godly men. The wiſeſt in the world would have had no more wiſdom than an Oſtrich, had not God provided better for them, and given them a richer furniture of internals or intellectuals.

Further, conſider this Oſtrich as a goodly bird, having beautiful feathers, yet not a dram of wiſdom or underſtanding.

Hence Note, Fourthly;

Many creatures have a bodily beauty and ſtrength, yet little wit and underſtanding.

The Oſtrich hath a bulky ſtrong body, as well as beautiful feathers; but her brains are as light as her feathers. And is it not ſo with ſome men? their gay feathers are viſible; but where is their underſtanding?

Note, Laſtly;

The ſame creature may want wiſdom in one point, yet have it in another.

The Oſtrich, who as to taking care of her young ones, hath no underſtanding, is yet reported by Naturaliſts to be very ſubtle in ſome things; for when ſhe is purſued by the Hunter, ſhe gathers up ſtones with her claws, and caſts them back to the hurt of her purſuers. 'Tis ſo likewiſe among men; ſome are wiſe enough in this or that matter, while miſerably blockiſh and defective in all things elſe. And of all wicked men the Prophet hath left this character, *They are wiſe to do evil, but to do good they have no knowledge.* And that the Oſtrich hath this piece of knowledge and cunning, to do a miſchief to thoſe who intend her one, may be collected from her confidence, in that caſe, ſpoken of in the next *verſe*.

Verſ. 18. *What time ſhe lifteth up her ſelf on high, ſhe ſcorneth the Horſe and his Rider.*

Before we heard of the folly of this creature, now of her pride and confidence.

כעת *juxta tempus.*

What time, or *at the time when ſhe lifts up her ſelf*, that is, her head, neck, and wings *on high*, that ſhe may run the ſwifter; *ſhe ſcorneth, &c.*

And this ſhe doth when beſet by thoſe who would take her, then ſhe lifteth up her ſelf *on high*, that is, as high as ſhe can, though (as was ſaid) very high ſhe cannot, and then ſhe caſts back ſtones upon her perſecuters. And hence ſome conceive theſe words give anſwer to a ſecret or un-expreſſed objection. For it might be ſaid, *If the Oſtrich, which is of ſo heavy a body, be likewiſe of ſo dull a wit, having no wiſdom nor underſtanding; ſurely, then ſhe may be eaſily taken and deſtroyed?* Not ſo neither; for God hath provided her a help againſt this time of danger, and therefore though ſhe be of a heavy body, and have little underſtanding in other things, yet ſhe underſtands how to ſhift for her ſelf; ſhe raiſeth up her ſelf as high as ſhe can, and fluttering with her wings (which ſhe holds up like ſails to the wind) ſhe drives on amain: though ſhe keepeth ſtill upon her feet, or riſeth very little at any time above the ground, and is therefore ſaid *to fly running, or to run flying*, or, in a ſort, to ſail in the air, very lightly touching the earth is, yet ſhe is ſomewhat lifted up, and being thus lifted up,

Ælian. l. 14. c. 20.
Plin. l. 10 c. 1.

Sublatis alis ut navigii velis curſu perniciſſimo venatores deludit.

She ſcorneth the Horſe and his Rider.

As much as to ſay, ſhe can out-run them all, and ſo cares not a ſtraw for them, let them do their worſt ; ſhe ſcorns them, not becauſe able to reſiſt them, or as if ſhe thought her ſelf ſtronger than they, but becauſe by help of her wings, though on her feet, ſhe is ſwifter than they. So that, in plain courſe they can never overtake her, and therefore not take her ; only by ſome ſlights and ſtratagems, ſhe is intangled and taken ; ſhe may be over-reacht, but ſhe cannot be over-run. And ſo ſwift is her courſe, that it hath long ſince grown into a Proverb among the *Arabians*, who thus ſignifie a man of great expedition in buſineſs, *He hath ridden upon the wings of the Oſtrich. What time ſhe lifteth up her ſelf on high, ſhe ſcorneth the Horſe and his Rider.*

Hence Note, Firſt ;

Dangers put all creatures to their utmoſt ſhifts.

The Oſtrich being heavy bodied, hath no great mind to run, and being ſhort or weak-winged, hath little power to fly, yet when ſhe muſt, ſhe runs to purpoſe ; ſhe will not loſe her life to ſpare her labour. Great dangers make us do great things. Fear adds wings to our feet, and makes a heavy body mount and fly, rather than go. The Oſtrich (in that caſe) *lifteth up her ſelf on high.*

Note, Secondly ;

Nature teacheth us to ſeek our ſafety above, or on high.

Though the Oſtrich cannot ſore aloft in the air as the Eagle, yet ſhe lifts up her ſelf as high as ſhe can above the earth. Some ſeek for ſafety by creeping into the ground, and running into the holes of the earth (*Iſa.* 2. 19. *Rev.* 6. 16.) But the beſt way for our ſafety, when we are purſued, is by lifting up our ſelves on high, and that to God ; to get into his power, and mercy, and goodneſs ; that's our way, and that's our wiſdom, when we are hunted and purſued by our enemies. *I* (ſaith *David*, Pſal. 121. 1.) *will lift up mine eyes to the hills, from whence cometh my help* ; that is, to God (*ver.* 2.) When the Oſtrich is thus lifted up *ſhe ſcorneth the Horſe and his Rider.*

Hence Note ;

They who think they are out of danger, deſpiſe danger.

The Oſtrich looks upon her ſelf as out of danger, when ſhe is on high, and therefore ſcorns the Horſe and his Rider. Danger is not to be laughed at, when we are under or within the reach of it; but we may laugh at it when we are out of the fear of it (*Job* 5. 22.) *At deſtruction and famine thou ſhalt laugh.* Why? becauſe through the goodneſs of God thou ſhalt be provided againſt them, and prepared for them. A believer ſcorns the Horſe and his Rider, his ſwifteſt and moſt eager purſuers, becauſe he can lift up himſelf on high, or as the Prophet ſpeaks (*Iſa.* 33. 16.) *He dwels on high, his place of defence is the munition of rocks, bread ſhall be given him, his waters ſhall be ſure*; he is ſafe from danger, and out of gun-ſhot: This makes him laugh at danger, at trouble, and the ſword. God who ſitteth in heaven laughs at his enemies, and hath them in diriſion (*Pſal.* 2. 4.) why? becauſe he knows, they who oppoſe him, can do nothing to annoy him; they cannot ruin his kingdom, nor hurt his ſervants, how much ſoever they moleſt them; he ſits on high, he is above all his enemies. And as God lifted up in himſelf, ſo a godly man, lifted up on high in God, upon the wings of faith and love, ſcorns the Horſe and his Rider: For as the Apoſtle was (*Rom.* 8. 38, 39.) ſo he is *perſwaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor heighth, nor, depth, nor any other creature ſhall be able to ſeparate him from the love of God, which is in Chriſt Jeſus our Lord*; that is, they ſhall not be able to ſeparate him, either from that love that Chriſt bears to him, nor draw him off from that love which he bears to Chriſt. When once his ſoul is drawn np to a due height in believing, he ſcorns all dangers, and in all theſe things is more than a conqueror. A man that is a conqueror, much more he that is more than a conqueror, may ſcorn all dangers, and conquer them who think they have more than conquered him. From this whole *verſe* take theſe brief inferences.

Firſt,

That which will not ſerve all turns, may yet ſerve many turns.

We might think the wings of the Oſtrich were given her to no purpoſe, becauſe he cannot fly aloft,nor make a lofty flight; yet they help her for another purpoſe, they help her much in running,though little or nothing in flying.

Pennæ ſtruthionis currentem ſalum adjuvans, volatilem non reddunt.

Secondly,
That which is very beautiful may not be very uſeful.

The Oſtrich hath more beautiful wings than the Eagle, yet makes little uſe of them. We may in appearance be fit to do that which we cannot do.

Thirdly,
God doth not uſually give all to one: He beſtows one thing upon this creatures, and that upon another.

The Oſtrich hath goodly feathers, yet bad wings; the Eagle hath no goodly feathers, yet good wings. One man excels in this gift, another in that, ſcarce any one hath all (1 *Cor.* 12. 8, 9, 10.) All have not the ſame gift, and none have all gifts, that all may be kept in dependance upon God, and be humble one towards another, ſeeing they muſt be beholding one to another. All men cannot do all things; And though all godly men *can do all things* (which are commanded of God as their duty) through Chriſt ſtrengthning of them; yet ſome godly men cannot do ſome things, which others can.

Laſtly, That which is conceived, and may well be the deſign of God in queſtioning *Job* about this creature, was to teach him, and us in him, the wiſdom of God towards unwiſe creatures, and the power of God in ſaving thoſe that are expoſed to danger; and ſo to quiet both *Jobs* ſpirit and ours in ſtaying upon his providence, when we are in greateſt ſtraights. What though we have not Eagles wings, yet between wings and feet we ſhall make a ſhift to ſhuffle out of danger; and if we cannot out-fly, yet we may out-run the Horſe and his Rider.

JOB, Chap. 39. Verſ. 19, 20, 21.

19. *Haſt thou given the Horſe ſtrength? haſt thou cloathed his neck with thunder?*
20. *Canſt thou make him afraid as a Graſhopper? the glory of his noſtrils is terrible.*
21. *He paweth in the valley, and rejoyceth in his ſtrength; he goeth on to meet the armed men.*

Equi generoſiſſimi elegantiſſima deſcriptio.

THe Lord having occaſionally mentioned the Horſe, the hunting Horſe, at the 18th verſe of this Chapter, queſtions *Job*, and enters a large diſcourſe about the Horſe, the *war Horſe*, or Horſe for war; and is pleaſed to give us a moſt elegant and rhetorical deſcription of that kind of Horſes, exceeding all the fancies of the old Poets, and the ſtrains of Orators. The divine eloquence of this context, exceeds all competition and compariſon.

Robur ejus in collo, animus in naribus indicatur, quibus iras efflare dicitur.

The war Horſe is deſcribed two wayes in this context, or with reſpect to a twofold qualification.

Firſt, With reſpect to his force, at the 19th verſe; *Haſt thou given the Horſe ſtrength? haſt thou cloathed his neck with thunder?*

Secondly, To his fearleſsneſs or courage, which is deſcribed in the ſix verſes following.

Firſt, By his ſlighting of all danger; *Canſt thou make him afraid like a Graſhopper?* (ver. 20.) *He mocketh at fear* (ver. 22.)

Secondly, His courage appears, as by ſlighting danger, ſo by that which is a conſequent of it, his forwardneſs to run upon danger; for ſo doth he, that *goeth out to meet the armed men*, or armies of men, ver. 21. and *turneth not away* (as he doth not) *from the ſword*, ver. 22. And ſo doth he, that *ſwalloweth the ground with fierceneſs and rage*, that (for joy) *believeth not that it is the ſound of the Trumpet*; that *ſaith among the Trumpets, Ha, ha*, &c. *ver.* 24, 25.

If any ſhould ask a reaſon, why God beſtowed ſo much rhetorick upon a bruit beaſt, upon a horſe? I anſwer; God, who is in-

infinitely wiſe and holy, will not miſpend a word; he will not laviſh out lines vainly, as men often do; the Lord therefore had this deſign and ſcope in ſpeaking ſo largely and rhetorically of this generous horſe, even thereby to ſet forth his own power, wiſdom and greatneſs in making him, and to convince *Job* yet farther of his own weakneſs and inability, as compared in ſome things with a Horſe.

Verſ. 19. *Haſt thou given the Horſe ſtrength?*

The Hebrew word which we tranſlate *Horſe*, is *Sus*, and thence the Latins have the word *Pegaſus* (as ſome conceive) which is as much as, *The horſe of the fountain*; and by the very ſame word, in ſound and letters, the Latines expreſs a Swine, and another language, Silence. One of the Rabbins ſaith, he is ſo called from a word of the ſame, or a very neer ſound, in the Hebrew, though not of the ſame letters, ſignifying to rejoyce, becauſe the Horſe is a chearful beaſt. Others from an *Arabick* word, ſignifying to govern or rule, becauſe he is a docile creature, and ſoon ſubmits to government.

סוס *Equus, unde Pegaſus, quaſi fontis Equus.* Sus *Latinis* Porcum, *Hebræis* Equū *Flandris ſilentium ſignificat.* Cornel. *à* Lap. שוש סוס *à lætari.* Rab. Becai.

Haſt thou given the Horſe ſtrength?

What Horſe? The word is indefinitely put in this 19th verſe, and may be taken for any horſe; yet the ſubſequent deſcription, reſtrains it to a particular ſort of horſes, horſes of war, or war horſes. A horſe is a very uſeful creature, and there are ſix ſeveral uſes of the Horſe;

Firſt, For travel, which is the ordinary uſe; we ſay, this is a good travelling horſe.

Secondly, For burden, the *carrying horſe*.

Thirdly, For drawing Carts and Waggons, &c. the *draught horſe*.

Fourthly, For pleaſure, the *hunting horſe*.

Fifthly, For ſwiftneſs, the *race horſe*.

Sixthly, For war, the *valiant horſe*; that's the Horſe in the Text: *Haſt thou given the Horſe*

Strength?

Every horſe according to his uſefulneſs needs ſtrength, the war horſe much more. Haſt thou given that horſe ſtrength which needs ſo much ſtrength? As if the Lord had ſaid, *Job, thou ſeeſt the horſe is a ſtrong and ſtately beaſt, a beaſt of great force; how came he by his ſtrength? haſt thou given it him, or I? ſurely not thou, but I: It is I, who have made him ſtrong; it is I, who have filled him with courage, and fitted him for the battel.* The Hebrew word, which we tranſlate *ſtrength*, doth not ſignifie ordinary ſtrength, but *manly noble ſtrength*; a ſtrength, not only of outward force, but vertue. The Root notes, a great, a potent man. It is not any kind of ſtrength which is here intended, but an *active ſtrength*; I may ſay, *a manly ſtrength*. Hiſtories report ſtrange things concerning the manly ſtrength of the Horſe; his is a generous ſtrength. *Alexanders* horſe, called *Bucephalus*, is famous for the greatneſs, both of his ſtrength and ſpirit. *Haſt thou given the Horſe ſtrength?*

גבורה *à nomine* גבר *quod eſt vir, non qualemcunque ſtrenuitatem impartat ſed virilem & nobilem.*
Plin. l. 8. c. 24. Homer. Iliad. 4.

Hence note, Firſt;

The ſtrength even of a horſe, is the gift of God.

God is infinitely ſtrong and mighty; and whatſoever might or ſtrength is found in any creature, God is the Author of it: Strength in great proportion, is not the portion of every creature. *Solomon* (*Prov.* 30.26.) ſpeaks of the Coneys as a feeble folk, they have little or no ſtrength; yet that they have little ſtrength, or that little ſtrength which they have is of God, as well as that the Horſe hath great ſtrength, or the great ſtrength of the horſe: The ſtrength of a beaſt is of God, as well as the ſtrength of man. The ſtrength of mans body is of God, as well as that more excellent ſtrength, the ſtrength of his mind, or the ſtrength of his underſtanding, judgement and memory. All ſtrength floweth from, and is to be aſcribed unto *the ſtrong God*. As no man gives it, ſo let no man take it to himſelf. Glory not in ſtrength; give God the glory of all ſtrength, even of the Horſes ſtrength.

Secondly, A Horſe having received ſuch mighty ſtrength, yet is ſerviceable to man, for very many, and very neceſſary uſes, as was toucht before, not only for pleaſure, for hunting and racing, but for burden and for travel, for draught and for war.

Hence note;

The power and goodneſs of God is much ſeen, and much to be acknowledged, in making a creature ſo ſtrong, yet ſubject to, and uſeful for man.

Some creatures have great ſtrength, yet are not, nor will be ſubject nor ſerviceable to man. It is ſaid at the 10. verſe of this Chapter, concerning the Unicorn, *Canſt thou bind the Unicorn with his band in the furrow? or will he harrow the valleys after thee?* The Unicorn hath great ſtrength, but man can get no ſervice from him; he cannot bind him in the furrow, nor make him do him any other work. Why is it that the Horſe, who is of great ſtrength, though poſſibly not of ſo great ſtrength as the Unicorn, is ſo ſerviceable? ſurely the reaſon is only this, Becauſe God by his power hath ſubdued the ſtrength of the Horſe to, and for the ſervice of man. Who could break the Horſe, who could handle and manage him, if God himſelf had not brought him to hand? The Elephant, greater in ſtrength than the Horſe or Unicorn, is yet made ſubject to the uſe of man, by the power and appointment of God. Take five Inferences from both theſe conſiderations: That the ſtrength of the Horſe, is of God; and that the Horſe, though mighty in ſtrength, is by God ſubdued to the uſe of man.

Firſt, If the ſtrength of horſes be the gift of God, then, do not glory in their ſtrength; though they are very ſtrong, yet rejoyce not in their ſtrength, but in God, who hath given them their ſtrength. *David* ſaith (*Pſal.* 147. 10.) *The Lord delights not in the ſtrength of the Horſe.* The Lord gives the Horſe ſtrength, but he delights not in it; *no, nor in the legs of a man; The Lords delight is in them that fear him.* The Lord tells us, he doth not delight in them, to teach us, that we ſhould not delight in them. The Lord delights not in the ſtrength of a horſe, much leſs in the ſtrength of thoſe men, who are like Horſes and Mules (of whom *David* ſpeaks, *Pſal.* 32. 9.) *whoſe mouth muſt be held in with bit and bridle, leſt they come neer unto us, to do us a miſchief.* Some men are ſtrong in body, and ſtrong in mind too; they have ſtrong underſtandings, and ſtrong memories; yet are but like ſtrong horſes, that muſt be held in with bit and bridle, elſe they will do more miſchief with their ſtrength, than the ſtrongeſt ungoverned horſes.

In theſe the Lord delights not; he cannot delight in the ſtrength of any who are ſtrong to ſin, and to do wickedly; or (to give it in the words of the Prophet, *Iſa.* 5. 22.) *Who are ſtrong to drink wine, and to mingle ſtrong drink:* ſuch a ſtrength ſome men glory in, but the Lord abhors all that ſtrength which is uſed and iſſued to the darkning of his glory.

Secondly, As we are not to delight in the ſtrength of horſes, but in God, who hath given them their ſtrength; ſo, whatever ſtrength we ſee in the horſe, or in any other creature, we ſhould give God the glory of it. Do not glory in the ſtrength of creatures, but in God, who gives them their ſtrength; that which he hath given, or cometh from him, ſhould return unto him in daily praiſe, or in the due acknowledgement of his power and goodneſs.

Thirdly, *Uſe the ſtrength of horſes* (I ſay alſo, your own ſtrength) *for God, and not againſt him.* We ſhould take heed of imploying the ſtrength which God hath given a beaſt, againſt God; much more ſhould we take heed of uſing our own ſtrength againſt him. When men imploy the ſtrength of a beaſt, or their own, againſt God, they imploy the gift againſt the giver, and ſo fight againſt God with his own weapons.

Fourthly, If the ſtrength of horſes be of God, or be his gift, *Then truſt not in the ſtrength of horſes:* Uſe the ſtrength of horſes, but do not truſt the ſtrength of horſes. If you truſt that ſtrength which God hath given to horſes, you make them your God. How often doth God forbid truſting in the ſtrength of horſes, as knowing that we are apt to truſt in any thing that is ſtrong, though but a beaſt (*Pſal.* 33. 17.) *A horſe is a vain thing for ſafety, neither ſhall he deliver any by his great ſtrength.* As if God had ſaid, you think a horſe can ſave you, but know, he is a vain thing. And when the Pſalmiſt ſaith, *A horſe is a vain thing,* he doth not mean it of a weak horſe, but of (ſuch a horſe as is here deſcribed) a horſe of the greateſt ſtrength imaginable, ſuch a horſe is a vain thing to ſave a man, neither can he deliver any by his ſtrength; and therefore the Lord, when he promiſed great deliverances to his people (leſt they ſhould expect it by the ſtrength of horſes) ſaith (*Hoſ.* 1. 7.) *I will ſave them by the Lord their God, and will not ſave them by bow, nor by ſword, nor by battel, by horſes, nor by horſe-men:* As if he had told them, do not look after creature ſtrength to be ſaved by; a horſe will be a vain thing to ſave you, and I can ſave you effectually without horſes ; yea, I will. Hence the people of God (*Hoſ.* 14. 3.) when beaten off from all outward helps and truſts, are brought in, ſpeaking thus ; *Aſhur ſhall not ſave us ; we will not ride upon horſes, neither will we ſay any more to the work of our hands, ye are our gods* : Heretofore we thought to be ſaved by this and that, we thought, if we could have horſes enough they would ſave us ; but now, *Aſhur ſhall not ſave us, nor will we ride upon horſes.* We may collect from (*Pſal.* 20. 7.) how the ſpirit of man runs out this way ; *Some truſt in chariots, and ſome in horſes ; but we will remember the name of the Lord our God.* The Law of *Moſes* gave great caution about this thing, limitting even the King in this caſe ; and that Law was made for the King ſome hundred of years before they had a King (*Deut.* 17. 16.) *He ſhall not multiply horſes to himſelf, nor cauſe the people to return to Egypt, to the end that he ſhould multiply horſes* : As if it had been ſaid , take heed you do not put your confidence upon the ſtrength of horſes ; though the Law deny not your King the uſe of horſes, both for civil and military affairs, yet it limits him that he ſhall not multiply them, leſt, having many of them, he ſhould look upon them, as more than they are, or can be, his help, and ſo put confidence in them. Hence alſo is that reproof (*Iſa.* 31. 1.) *Woe to them that go down to* Egypt *for help, and ſtay on horſes, and truſt in chariots, becauſe they are many, and in horſe-men, becauſe they are very ſtrong.* We ſee how the ſpirit of man runs out to the horſe which God hath made ſtrong, even forgetting God who hath made him ſtrong. That people thought themſelves ſtrong enough with horſes without the ſtrong God, and therefore the Lord told them at the third verſe, *The Egyptians are men, and not God, and their horſes are fleſh, and not ſpirit* ; that is, they are weak and not ſtrong : not that they were weak in themſelves, but weak to ſave and deliver them, or to give them victory in battel ; they are but fleſh, and not ſpirit : fleſh notes weakneſs, and ſpirit notes ſtrength ; ſo that, though a horſe hath a mighty ſtrength, yet if you truſt to him, he is but fleſh, that is, he is weak. And ſome conceive this was the reaſon why the Lord commanded *Joſhua*, in his war with the *Canaanites*, to hough their horſes ; as the rule is given (*Joſh.* 11. 6.) *Thou ſhalt hough their horſes, and burn their chariots with fire* ; that is, cut their nerves, or as we ſay, their ham-ſtrings. Why did the Lord command him to hough their horſes? why might he not preſerve them for ſervice in his wars? Doubtleſs it was, leſt he ſhould think that horſes could do the work. And therefore according to this command of God, when *David took a thouſand chariots, and ſeven hundred horſe-men from the* Moabites, *he houghed all the chariot-horſes, but reſerved of them for an hundred chariots* (2 *Sam.* 8. 4.) He would not multiply horſes to himſelf out of the ſpoyls of the enemy, leſt he ſhould ſeem to truſt their ſtrength and numbers.

Fifthly, *Fear not the ſtrength of horſes.* The Prophet ſaith to the fearful (*Jer.* 12. 5.) *If thou haſt run with foot-men, and they have wearied thee, how canſt thou contend with horſes?* When we have horſes to contend with, 'tis a very dangerous conflict. The Prophet by *foot-men* and *horſe-men*, intends leſſer and greater oppoſitions; when we have to deal with leſſer difficulties, we have to deal with *foot-men*, but when with greater, then with *horſe-men.* If then you have to do with horſes, either in the metaphor or in plain ſenſe, *fear them not*; why? for they are but creatures; and God who hath given them their ſtrength, can take away their ſtrength, and make them uſeleſs (*Pſal.* 76. 6.) *At thy rebuke, O God of* Jacob, *both the chariot and the horſe are caſt into a deep ſleep.* Suppoſe a multitude of chariots and horſes ſhould come againſt us, yet at the Lords rebuke, if he doth but ſpeak the word, if the God of *Jacob* do but give a rebuke, the chariots and horſes are laid in a deep ſleep; that is, they are as nothing or as dead. Death is a deep ſleep; & therefore, though horſes have a mighty ſtrength, yet be no more afraid of them than of that which is dead; the Lord God who hath given them their ſtrength, can defend us againſt their ſtrength, or diſable them, notwithſtanding their ſtrength, to offend us. *Haſt thou given the Horſe ſtrength?*

Haſt thou cloathed his neck with thunder?

To cloath with, or to be cloathed with this or that, is a very common Scriptural phraſe, metaphorically applyed to things, both corporeal and incorporeal. Of the firſt ſort are all thoſe places of Scripture, where man is ſaid *to be cloathed with skin and fleſh* (*Job* 10. 11.) *The fleſh with worms and clods of duſt.* (*Job* 7. 5.) *The fields with flocks* (*Pſal.* 65. 13.) *The earth with Sea* (*Pſal.* 104. 6.) *The Sea with clouds* (*Job* 38. 9.) *The heavens with* *blackneſs* (*Iſa.*50.3.) Of the ſecond ſort, are all thoſe Scriptures which ſay, *A perſon is cloathed with righteouſneſs* (*Job* 39.14. *Pſal.* 132.9.) *With ſalvation* (*Pſal.* 132.16.) *With glory and beauty* (*Job* 40. 10.) *With power or ſtrength* (*Pſal.* 93. 1. *Iſa.* 51. 9.) *With the Spirit of God* (*Judg.* 6. 34. 2 *Chron.* 24. 20.) *With deſolation* (*Ezek.* 7. 27.) *With ſhame* (*Pſal.* 71. 13. *Pſal.* 109. 29.) And as both things and perſons are ſaid to be cloathed with theſe, ſo to be cloathed with any thing, notes two things; either, Firſt, that ſuch have much of it. Thus to be cloathed with glory, is to be exceeding glorious; and to be cloathed with ſhame, is to be exceedingly aſhamed; and to be cloathed with pride, is to be exceeding proud; and to be cloathed with righteouſneſs and honour, is to be exceeding righteous and honourable; and to be cloathed with humility, is to be exceeding humble; and laſtly, to be cloathed with the Spirit, is to be exceeding ſpiritual, and full of the Spirit. Or, Secondly, to be cloathed with any thing that is good, notes it to be very becoming and ornamental to us, as rich and ſutable garments are; or if it be bad, that it is very diſgraceful and detrimental to us, as filthy and uncomely garments are. Now, here in the Text, when the neck of the horſe is ſaid to be cloathed with thunder, it muſt needs note ſomewhat, in which the horſe exceeds, and which is both an honour and an ornament to the horſe. *Haſt thou* (ſaith God to *Job*, or I) *cloathed his neck with thunder?*

There are various interpretations of the word which we here tranſlate *thunder*.

Firſt, Some affirm, That the word by us rendred *thunder*, ſignifies nothing leſs than thunder, or that it doth not ſignifie thunder at all, neither in a proper, nor in a metaphorical ſenſe; but that it ſignifies the horſes mane. Nor can it be denyed, but that this form of ſpeaking is very apt and elegant, to ſay, the neck of a horſe is cloathed with his mane; as birds may be ſaid to be cloathed with feathers, or beaſts with hair. And here the mention of the horſes mane is fitly brought in, becauſe the ſcope of the place is to ſet forth the chief ſignes and conditions of a generous ſtomackful War-horſe. For though the meaneſt horſes have manes, and that of an ancient Author be true, in part, of all horſes, That *the mane is given them for an ornament*; yet generous horſes have thickeſt and fulleſt manes hanging down, and covering

Hic tonitru eſt רעמה *cum tonitru, alias* רעם *dicatur. Veſtimenti nomine intelligo Jubas denſas & criſpantes.* Cajet.

Zenophon in Comment. de *re equeſtri.*

their necks, as the old Poets often deſcribe noble and warlike Horſes. And that in this place of *Job*, not an ordinary thin or ſhort mane, but a thick and a deep one is intended, we may collect from the word *cloathed*, which will not well agree with thoſe of ordinary Horſes. The only difficulty with which this interpretation is attended, is how to make it out that the *Hebrew* word (*Ragnemah*) ſignifies the mane of a Horſe, it being never uſed in any place of Scripture but this; and it is much queſtioned, whither the word be to be found in the writings of any of the Jewiſh *Rabbins* in that ſenſe. The only anſwer is, that it is to be reckoned among thoſe words (of which there are ſeveral in Scripture) which are only once read or uſed; and ſo the ſenſe of them is to be given from the ſcope of the place where they are uſed, not from their uſage in other places, they not being uſed in any place but one. This is a fair interpretation, that being granted, that the word *Ragnemah* hath no communion with the word *Ragnam*, which properly ſignifies *Thunder*.

רעמה, *ἅπαξ λεγόμενον*. Arnol. Bootius. *Animad. Sacræ. l.* 3. *c.* 6. *ſect.* 10.

But, almoſt all other interpreters agree, that *Ragnemah* is the ſame with *Ragnam*; and take the *Hebrew* letter ה in the end of it, to be only Paragogical, and ſo not making any alteration at all in the ſenſe.

Now this being the moſt received opinion, and our tranſlators pitching expreſsly upon it, ſaying, *Haſt thou cloathed his neck with thunder?* It is queſtioned what is here meant by the word *thunder*. No man can imagine that it ſhould be underſtood of proper *thunder*; and in what the metaphor is couched, or whence to take the alluſion, that's the doubt.

De ſtrepitu monilium intelligit Munſterus. *Inſtructos oſtro alipedes pictiſque tapetis. Aurea pectoribus demiſſe monilia pendent.* Virg. *l.* 5.

First, I ſhall not ſtay upon that weak conjecture, that by thunder we are to underſtand the ſound, noiſe or ratling, which is made by the armour, ornaments or trappings, which are ſometimes put upon the necks and breaſts of war-horſes, when they go out to battle. We read that the Camels of *Zeba* and *Zalmunna*, conquered by victorious *Joſhua*, had *ornaments upon their necks* (*Judg.* 8. 21.) But ſurely, the word *thunder* ſutes not with ſuch ſounds; Thunder muſt needs relate to ſomewhat that is terrible, not ornamental; and all the ſound which the rattling of a Horſes armes or ornaments can make, is much too low for any reſemblance of thunder, or to be compared with it; nor will the general ſcope of the queſtion comply with any ſuch interpretation. For when God ſaith, to *Job*, *Haſt thou cloathed*

cloathed his neck with thunder? The queſtion denies; and the meaning of it is, Thou haſt not, but I have. Whereas if it were underſtood of artificial warlike armes of defence or ornaments, *Job* might have anſwered the queſtion affirmatively, and have ſaid, Yes, I, or other men, have cloathed the neck of the horſe with them. And the Lord poſſibly put this queſtion, in oppoſition to all ſuch kind of defences and ornaments; As if he had ſaid, *Thou, O Job, haſt or mayſt cloath the neck of the horſe with rich ornaments, and ſtrong armes to defend him? but haſt thou, or canſt thou cloath his neck with thunder? That's my work alone.* Therefore ſomewhat is here intended by thunder, beyond what any man is able to cloath the neck of a Horſe withall.

Secondly, Some render thus, *Haſt thou cloathed his neck with fear?* another, *with trembling?* But ſome may ſay, how doth this ſerve to ſet forth the honour and commendation of the Horſe? yea, what can be ſaid more improperly of a brave Horſe, or more unſutable to the deſcription here given of him, than this, that *his neck is cloathed with fear and trembling?* I anſwer, 'tis true, if we take fear, as taking hold of or poſſeſſing the Horſe himſelf: But if we take it for that fear and trembling (which doubtleſs is the ſenſe of thoſe tranſlations) with which the Horſe affects others, than to ſay his neck is cloathed with fear, that is, his appearance makes others afraid, is very proper to the diſcourſe in hand. And for asmuch as thunder makes the ſtouteſt men fear and tremble, the Horſe, who doth ſo too, when he ruſheth fiercely into the battle, and chargeth the enemy, may ſignificantly enough, be ſaid, to have his neck cloathed with thunder. How terrible a ſhock, even like a thunder-clap, doth a ſtout valiant Horſe make upon his adverſary, with the force of his neck and breaſt! And when Horſes come galloping upon us with their full ſpeed, 'tis uſual to ſay, they come *thundering upon us.*

ἐνέδυσας δὲ τῷ τραχήλῳ αὐτοῦ φόβον. Sept.

Numquid indues collum ejus tremore? Pagn.

Thirdly, Moſt Interpreters ſay confidently, that by *thunder cloathing the neck of the Horſe*, the *neighing of the Horſe* is intended. And ſome (who are not of this opinion) conceive, that if the *Hebrew* word (*Ragnemah*) ſignifying *thunder* properly, be here to be taken Metaphorically for *neighing*, then it were better to render the Text (not as our laſt tranſlators have done with *thunder*, but) as many have done, and among them our old Engliſh tranſlators with *neighing*; to which effect they render

Tonitru hic uſurpatur de fremitu, aut hinnitu equi. Druſ.

Num induiſti collum ejus fremitu? Bez.

Numquid *adornas collum ejus ſonitu vehementi*, i.e. *Hinnitu?* Vatabl.

der this clauſe in our language thus, *Haſt thou learned him to neigh couragiouſly.* For (ſaith that learned Authour, who oppoſeth this reading) it is uncomely, when a word hath two or more ſignifications, to retain that in the tranſlation, which is leaſt commodious to hold out the meaning of the place in hand. And (ſaith he) it is moſt certain, that the word *thunder*, is never uſed in the Latine tongue ; no, not by the boldeſt Poets, to ſignifie the neighing of a Horſe. Yet I ſee no cogent reaſon, ſeeing the Latine words which ſignifie *to thunder*, are applied to ſeveral clamours and noiſes, much inferior to thunder, why the word *thunder* in the Noune may not be ſo applyed ; nor do I ſee any reaſon why the neighing of a mighty Horſe, being uſually accompanied (when he is in a rage) with fretting, chafing, and ſnorting, may not be alluſively called thunder or thundering. I am ſure, the fretting and chafing of a woman is ſo expreſſed by the Verb in the Holy Scripture (1 *Sam.* 1. 6.) where it is ſaid of *Hannah*, *Her adverſary provoked her ſore to make her fret* ; the *Hebrew* is, *to make her thunder.* Now the fretting of a woman, though heightned to loud brawling, and (if I may uſe ſo courſe a word) ſcolding, bears not ſo much proportion to the noiſe of thunder, as the neighing, ſnorting, and fretting of a great and generous Horſe. When a Horſe is enraged, we may ſay, ſparks leap out of his eyes like lightning, and a ſound out of his mouth like thunder, and a breath out of his noſtrils like ſmoke. And that the ſnorting and neighing of Horſes is dreadful, even like thunder, appears fully by that of the Prophet (*Jer.* 8. 16.) *The ſnorting of his Horſes was heard from Dan* (that is, from the utmoſt bounds of the Country) *the whole Land trembled at the ſound of the neighing of his ſtrong ones.* The neighing of Horſes, is a ſign of their courage and boldneſs, of their fearleſneſs and generoſity ; which probably was the reaſon why the great Lords of *Perſia* agreed, that meeting all together in one place on Horſe-back, he ſhould be choſen Emperor whoſe Horſe neighed firſt after they were met ; they ſuppoſing it a good Omen or Sign, that the Rider would prove a perſon of great courage and ſpirit, whoſe Horſe firſt gave that token of it : Upon what occaſion the Horſe of *Darius* neighed firſt, and ſo got his Maſter the Empire, the *Perſian* hiſtories will inform the Reader.

Arnold.Boot. *Animad. Sacr. l.3.c.6.ſect.3. Tonare, intonare*, l.3. c.11. ſect. 8.

But to the point in hand. 'Tis evident from what hath been ſaid, that 'tis no uncouth, nor far fetcht, much leſs forced metaphor, to expreſs the neighing of a furious fretting Horſe by thundering. And as the word rendred thunder, ſignifies (in the Verbe) to be moved with choler and indignation, ſo a noble-ſpirited Horſe, charging an enemy, ſhews a high ſtrain of rage and indignation,in which reſpect,together with his neighing, his neck may ſeem to be *cloathed with thunder*.

And though it be ſaid, that, as the neck is not reckoned among the inſtruments of ſpeaking in man, ſo it cannot be conveniently reckoned among the inſtruments of neighing in a Horſe, that properly belonging to the throat; and though I grant that when the Scripture ſaith (*Pſal.* 75. 5.) *Speak not with a ſtiff neck*; the word *neck* is not there to be taken, for the means or inſtrument of ſpeech, but notes only the manner of ſpeaking; namely, that there the Lord forbids wicked men to ſpeak ſcornfully, pertinaciouſly, or as *Hannah* expreſſeth it in her Song (1 *Sam.* 2. 3.) that they ſhould *talk no more ſo exceeding proudly, nor let arrogancy come out of their mouth*: Yet the throat being placed in and being a part of the neck,we may by a common ſynecdoche, of the whole for the part, avoid that difficulty. Nor doth the metaphor of *cloathing* (though, I confeſs it,moſt ſutable to the firſt interpretation, that of the *mane*) oppoſe this third of *neighing*; For when a Horſe neighs ſtrongly, the ſound coming out of his mouth compaſſeth him, his neck eſpecially, round about as with a garment. *David* deſcribing a wicked man,ſaith, *he cloathed himſelf with curſing* (*Pſal.* 109. 18.) Curſing goes out of the mouth of a wicked man, as neighing out of the mouth of a Horſe; and therefore, as when a man is much in curſing, he may be ſaid to cloath himſelf with curſing, as with a garment, ſo a Horſe which neigheth much, may (I conceive) be ſaid to have his neck cloathed with neighing.

Having thus far drawn out theſe expoſitions of this ſecond queſtion, which the Lord put to *Job* about the Horſe, *Haſt thou cloathed his neck with thunder?* I ſhall ſubmit them to the Readers judgment, and only ſay, that the firſt (if that word *Ragnemah* may ſignifie a Horſes-mane) is the cleareſt, and moſt literal of them all; and that among the ſecond ſort of expoſitions, the third is moſt received and approved.

From the firſt interpretation we learn,

God hath beſtowed not only ſtrength, but ornaments upon the Horſe.

The mane of a Horſe is of little uſe (and therefore ſome cut it quite off) but it is a great ornament to the Horſe.

From the two laſt interpretations

Obſerve, Firſt;
The Horſe in his heat and rage is very terrible.

Thunder is ſo, and ſo muſt he needs be, whoſe neck is cloathed with any thing reſembling thunder.

Note, Secondly;
It is of God that the Horſe is terrible.

The Horſe hath thunder about his neck, but it is God who hath cloathed his neck with it. If any Horſe, or any other creature be delightful to us, God hath made it ſo; and if any Horſe, or any other creature be thunder, dreadful and terrible to us, it is the Lord who hath made it ſo. This we find more clearly held out in the next *verſe.*

Verſ. 20. *Canſt thou make him afraid as the Graſs-hopper: the glory of his noſtrils is terrible.*

In the firſt part of this *verſe,* we have the courage of the Horſe ſet forth. That creature is full of courage, that cannot be made afraid: Thus the Lord ſpeaks to *Job* concerning the Horſe.

Canſt thou make him afraid as the Graſs-hopper?

Abeneſra. *ut ſonitum edat.*

The *Chaldee,* with whom one of the *Rabbins* joyns, rendereth, *Canſt thou cauſe him to make a noiſe like a Graſs-hopper.* Vehement motion cauſeth a ſound or noiſe in the air. When many graſs-hoppers fly together, they make a kind of ruſhing noiſe. This expoſition agrees well enough with the word, which at ſecond hand ſignifieth to make a noiſe, that being cauſed by motion. Yet other conſiderations hinder from reſting in this interpretation. For ſeeing the whole diſcourſe here, inſiſts upon the deſcription of a generous horſe and his qualifications, the noiſe or ſound which a Horſe makes in running, makes nothing to that purpoſe; for as much as it is common to all Horſes, even the baſeſt ſort of them, to make a ſound with their feet when they run. And if it ſhould be granted that great and generous horſes have ſomewhat peculiar in this, and make a greater ſound than common horſes in running, yet to take the compariſon from the ſound which Graſs-hoppers make in flying, doth eaſily refute this expoſition. We know indeed, what *Pliny* ſaith, *Graſs-hoppers make ſuch a ſound with their wings in flying, that they may be thought ſome other kind of fowls:* Yet we cannot therefore believe, that it is a proper ſimilitude, to compare the ſound which horſes make in running (who, as Poets uſe to phraſe it, make the earth tremble and groan) with that craſſing noiſe which Graſs-hoppers make while they fly in the air. For if the compariſon may at all be taken from flying-fowls, great fowls were much fitter for it, who uſe to fly in flocks together; Yet theſe greater fowls make no very great noiſe in flying, much leſs can Graſs-hoppers. And therefore the Poets, both Greek and Latine, though they affect to ſhaddow great ſounds and clamours, by a ſimilitude taken from flying-fowls, yet they do not take the reſemblance from the ſound which their flying makes with their wings, but from the ſound or chattering which they make with their bills while they fly; of which the Reader may find many inſtances given by the learned Author named in the Margin.

Lib. 11. cap. 29.

Bootius *animad ſacræ.*

Seeing then fowls do not make any ſuch noiſe in flying, as may ſerve for a ſutable reſemblance of any great ſound, ſurely that ſmall noiſe which Graſs-hoppers make in flying cannot be a proper reſemblance of it. Further, here is nothing ſaid of many, or of a troop and body of horſes, but of a ſingle horſe, or of horſes ſingly and a part conſidered. Now that ſome one horſe ſhould be compared with one Graſs-hopper, as to the ſound which the one and the other makes in their motion, were no ſmall abſurdity.

This therefore may ſuffice for the laying aſide of that firſt interpretation of the whole clauſe, though the force of the word doth not oppoſe it.

Secondly, Others read the Text thus, *Canſt thou make him move leap or skip like the graſs-hopper:* As if the Lord had ſaid, *It is not of thee,* O Job, *but of me, that the horſe hath this property to move himſelf like a Graſs-hopper.*

An commovebis eum in morem locuſtæ. Druſ.

The

The motion of a horſe may be compared to that of a Graſs-hopper in two reſpects. Firſt, In reſpect of his ſwiftneſs. Secondly, Of his ſubſaltation, or bounding and leaping. I conceive God had reſpect only to the latter, in theſe words; for ſeeing this whole context doth not handle the nature of the horſe in general, but only the marks or qualities of valiant horſes; therefore the mention of this (namely, the ſubſaltation of horſes) is much more proper than that of their ſwiftneſs or ſpeed in running: For ſwiftneſs or ſpeed in running, is not appropriate or peculiar to generous horſes; it being certain, that as they excel the common ſort of horſes, both in the ſwiftneſs of their courſe, and in the continuance or laſtingneſs of it, ſo it is as apparent, that ordinary horſes will often run very ſwiftly, or with great ſpeed for a time. But as for that other motion of their bodies in which they imitate the leaping or ſkipping of Graſs-hoppers, that is proper to them.

Bootius *animad. ſacræ.*

And there are two ſorts of this motion proper to generous horſes. The one, in which ſtanding upon two feet only, either the hinder or the forefeet, the other part of their body is lifted up on high from the ground; which motion (being very dangerous to the Rider) we call *bounding* or *to bound.* The other ſort of ſaltatory motion, is that, whereby the horſe lifts up himſelf, with his four feet quite off the ground, and goeth as it were leaping, or intermingles ſaltation or leaping with his going. There is a twofold leaping. Firſt, When a horſe raiſeth himſelf over a bar, hedge or ditch, this is of daily uſe. The other, is only for pompe, when a horſe raiſeth his body upon plain ground to ſhew his activity, this we call *curveting*, as the proud ſtately gate of a horſe is by us called *praunſing*. Now of theſe two motions, *bounding* and *curveting*, the latter is rather to be underſtood in this place; that being moſt like the ſaltation, the leaping or ſkipping motion of a Graſs-hopper; and the other to be reckoned rather among the ill qualities, than the commendations of a horſe, which are here only taken notice of. *Canſt thou make him leap or move like a Graſs-hopper?* The Graſs-hopper moves with a kind of leap. Naturalliſts tells us, that the hinder-legs of Graſs-hoppers are much longer than their fore-legs, to fit them for leaping; the Horſe in his leaping and curveting motion, clearly repreſents the motion of a Graſs-hopper. According to this expoſition, the great

Poſteriora locuſtæ crura mediis longiora ſunt, ut ambulet melius, & attollatur facilius de terra. Ariſt. *l.* 4. *de part. Animal. c.* 6.

great agility and nimbleneſs of the horſe is ſet forth, as before his ſtrength and courage. Haſt thou made the horſe ſo agile or active, that like a Graſhopper he doth as it were, leaping fly, and flying leap. A horſe will do ſtrange feats of activity if well managed. This interpretation is much urged by ſeveral of the learned; yet I conceive the purpoſe of theſe words, is rather to ſet forth the boldneſs, than the nimbleneſs of the horſe. Our Tranſlation carries this ſenſe clearly.

Canſt thou make him afraid as the Graſhopper.

The Graſhopper is a weak and frightful creature, he is ſoon ſcared, and quickly flies away. The word rendred a *Graſhopper*, ſignifies a *multitude*, becauſe they uſually go by multitudes (*Prov.* 30. 27.) *The Locuſts have no King, yet go they forth all of them by bands*; they go, as it were, an Army of them together. The Latine word *Locuſta*, is from an ill effect of Locuſts or Graſhoppers, becauſe they conſume, and in a manner, burn up every green thing in the places where they come. Hence that alluſive prohibition (*Rev.* 9. 4.) *There came out of the ſmoak Locuſts; and it was commanded them that they ſhould not hurt the graſs of the earth, neither any green thing, neither any Tree, &c.* Now, though the Scripture compares theſe creatures to a great Army (*Joel* 2. 25.) becauſe they go out in great companies, and do a great deal of miſchief: And though (*Rev.* 9. 7.) *The ſhapes of the Locuſts* (there ſpoken of) *were like unto horſes prepared unto battel*, that is, compleatly armed; yet the Locuſts are but a weak kind of Warriers, they are quickly ſcared, they are fearful creatures. *Canſt thou make the Horſe afraid like the Graſhopper?* When the Lord ſaith, *Canſt thou make him afraid like the Graſhopper*, his meaning is, The Horſe is of ſo ſtout a ſpirit, that he will not only not be afraid like the Graſhopper, but no more afraid than a Lion. So then, I conclude this part of the verſe contains not a ſimilitude, but a diſſimilitude between the horſe and the Graſhopper; not a likeneſs between the horſe and the Graſhopper in nimbleneſs, but their unlikeneſs in fearfulneſs. *Canſt thou make him*

Numquid effeciſti ut equus motitet, eſe inſtar Locuſtæ? i e. Feciſtine equum agilem ſicut Locuſtam? Vatabl

Tune illi agilitatem dare poſſis qualem oſtendit, cum Locuſtæ modo ſubſaltat. Grot.

Tremefacere. Jun. Piſc.

Locuſtæ ſunt fugaciſſimæ, & facile aguntur ventis. Ad levem aliquem ſtrepitum aut motum aufugiunt Sanct.

ארבה *Locuſta, quæ magna multitudine volitat.*

Latinis Locuſtæ videntur dictæ quod locos urant, nam ſegates morſu erodunt & tactu adurant. Rivet.

Locuſtæ equi cataphracti ſpeciem habent.

Afraid?

The word notes ſuch fear as is cauſed by an Earth-quake, *Iſa.* 13. 13.

רעש *timore & terræ motum indicat.*

13. 13. *Joel* 2. 10. *Pſal.* 109. 23. *Nah.* 3. 17. As importing, that though the horſe ſhould hear a craſhing or ruſhing ſound, like that of an Earth-quake, when the ground under us opens and ſhakes, yet he is not moved nor quakes, as Mr. *Broughton* renders. The horſe is rather enraged, than ſcared like a Graſhopper, by any noiſe; His ſpirit is rather whetted and inflamed, than cowed (as we ſay) and cooled by the ſtrongeſt alarms; as will further appear in the latter part of this deſcription. Horſes are obſerved ſometimes (as alſo men) quaking before a battel, yet not for fear, but with indignation. *Canſt thou make him afraid?* &c.

Hence note, Firſt;

The Horſe is a valiant and ſtout-hearted creature.

Not to fear, is a ſign of valour; but not to be made afraid, is much more a ſign of it than not to fear. When any one hath ſuch a ſpirit, that he doth not only fear, but cannot be made afraid, there's courage to the height: Such is the courage of the horſe, nothing can make him afraid.

Obſerve, Secondly;

The courage, as well as the ſtrength of the Horſe, is from God.

As every creature is not ſtrong, ſo not couragious. Some are very fearful, ſo fearful, that they are grown into a Proverb for fearfulneſs: Such are Hares and Harts, and the Oſtrich before ſpoken of. Nor hath every horſe courage and boldneſs. Horſes given to ſtart, are fearful. God puts ſuch courage into ſome horſes, that nothing can make them ſtart or fear. Courage is a gift of God beſtowed upon ſome men, and not upon others; ſome are couragious as Lions, and others are fearful as Hares and Harts, or Graſhoppers. We cannot keep ſome from fear; we cannot make others afraid. *Canſt thou make him afraid, as the Graſhopper?*

Note, Thirdly;

Where God gives courage, it is not in man to make afraid.

The courage of the horſe appears yet higher in the next verſe.

The glory of his noſtrils is terrible.

The noſtrils are very conſiderable in horſes, and the largeneſs or openneſs of them, is a ſign of their goodneſs and ſtoutneſs. *The glory of his noſtrils is terrible*, or *terror*, that is, very terrible, his breathings are meer terror. This expreſſion of the Horſe, is ſomewhat like that given of St. *Paul*, while *Saul* (*Acts* 9. 1.) *Saul yet breathing out threatnings and ſlaughter.* *Paul*, before his converſion, breathed flames of fire, as it were, he breathed terror out of his mouth againſt the faithful people of God. Thus here, *The glory of his noſtrils is terrible.*

Meros terroris naribus ſpirat. Bez.

Efflat patentibus naribus ventum calentem iræ & audaciæ indicem, quo videtur ille gloriari.

But, what is *this glory of his noſtrils*? Some ſay, theſe words are a deſcription of his neighing; and I grant, that ſound proceeding from his noſtrils, as from a trumpet, may well enough be called the glory of them; nor can it be denyed, but that the neighing of great horſes is terrible. According to which reading, ſome ſay, the word which we tranſlate *Noſtrils*, ſignifieth in this place, that *ſound* of his noſtrils called *neighing*; and that the word by us rendred *glory*, doth rather ſignifie *excellency* or *vehemency*. And thus our old Engliſh Tranſlation gives it; *His ſtrong neighing is fearful*; or as others, *His vehement neighing is terrible.*

Numquid poſuiſti gloriam narium ejus ut ſit terror? i. e. *num effeciſti ut terreat homines fremitu narium ſuarum.* Vatabl.

The Hebrew (as was toucht before) is *Terror*; nothing being more common in that language, than to uſe *ſubſtantive* words *adjectively*, or, as if they were *Adjectives*. Taking this ſenſe of the words, they deſcribe generous horſes *neighing*, when they go to battle, as if they would thereby at once proclaim and trumpet out their own courage, and terrifie or daunt the enemy; or, as if they would not only ſhew their own fearleſsneſs, but make their oppoſers afraid. This is a fair interpretation, yet becauſe (according to one Expoſition given, and much received, of the latter part of the former verſe, *Haſt thou cloathed his neck with thunder?*) the neighing of the horſe hath been already ſpoken of, I rather conceive, that theſe words, *The glory of his noſtrils is terrible*, may be expounded either of theſe two wayes.

Firſt, That his wide, fuming, ſmoaking noſtrils (which are the glory and commendation of a horſe) ſtrike others with terror. Poets deſcribing the horſe, fancy him ſending fire out of his noſtrils, or breathing fire. And thus when God is angry, ſmoak and fire are ſaid to go out of his noſtrils (2 *Sam.* 22. 9.) Some underſtand that (*Iſa.* 2. 22.) of an angry furious man. As if the Prophet had ſaid, fear not man, make no account of him, though

---Frenoq; teneri Impatiens crebras expirat naribus ignes. Sil. Ital. l. 6.

Igneſcunt patulæ nares. Claud.

enflamed with wrath and anger. *The glory of his noſtrils is terrible.*

Secondly, Reading the words thus (as was ſaid) *The glory of his noſtrils is terror*; they may be expounded, not as implying the terror and fright which the horſe ſtrikes others with, but which others would fright the horſes with, while they brandiſh their ſwords, ſhake their ſpears, ſound their trumpets; from all which terror, the horſe is ſo far from running, that rather his courage is encreaſed, and his ſpirit heated. Such noiſes, claſhings and clamours, will not ſcare the horſe, as they do the Graſhopper; but the terror or matter of fear which is preſented before him, is the glory of his noſtrils, that is, it will but provoke him to anger and rage, or excite his courage, which makes his noſtrils ſmoak like fire, it cannot at all put him into a fear, and that's *his glory*.

Bellum quod eſt aliis ad terrorem, naribus ab equo perceptum, eſt ei ad gloriam, i. e. *ad quandam animi magnitudinem.* Aquin.

Hence note, Firſt;
That which any creature excels in, is his glory.

The horſe glorieth in his ſtrength; the courage & fierceneſs of the horſe, appearing in his noſtrils, are his glory alſo. Whatever good man excels in, is his glory: if he excels in knowledg, or in ſtrength, or courage, or in holineſs, it is his glory; yea, men who excel in evil, count that their glory (*Phil.* 3. 19.) That which God excels in, is his glory; what is that? He (bleſſed be his name) excels in pardoning our ſins, in covering our iniquities, and therefore, *It is the glory of God to conceal a thing* (ſaith *Solomon, Prov.* 25. 2.) that is, ſin, by pardoning it. Kings muſt ſearch out the matter, but it is the glory of God to conceal a thing. That which any creature excels in, is his glory; that which the Scriptures declare God to excel in, is his glory, and that is moſtly his pardoning mercy.

Note, Secondly;
The greateſt glory which ſome creatures have, is to be terrible to others.

To put others in fear, is all their glory, all that they glory in; their glory is not to ſave and to deliver, to comfort and to do good to others, but to vex and to terrifie.

From the ſecond interpretation, take this Note.

That which is very terrible to ſome, is a glory to others.

That is, *It occaſions them to ſhew their glory, or cauſeth their glory to appear the more.* Terror is the glory of the horſe; his noſtrils are never ſo glorious, as when you attempt to terrifie him. When that which is terrible is put to a true believer, then the glory of his ſoul breaks out, then he ſhews forth his faith in God, his integrity and faithfulneſs towards God; terror is the glory of his ſoul, as terror is the glory of the horſe, that is, it gives him occaſion to ſhew forth his glory.

Verſ. 21. *He paweth in the valley, and rejoyceth in his ſtrength; he goeth on to meet the armed men.*

Theſe words give a further proof of the courage of the horſe, or a ſign of it; for 'tis the property of the higheſt metal'd and beſt ſpirited horſes to do ſo, as impatient of a check by the bridle, and deſirous rather to be ſpurred upon an engagement with the enemy in battel. *He paweth*

In the valley.

Why in the valley? becauſe there battels, eſpecially horſe battels, uſed to be fought, rather than upon hills or uneven grounds.

There is another reading of the verſe; for the word tranſlated to *paw*, ſignifies alſo to *dig*: Hence ſome give it thus; *He diggeth in the valley.* The pawing of a horſe, is a kind of digging; for he hollows the earth, and makes a cavity in it by pawing. A mettl'd horſe cannot keep his feet, but will be traverſing his ground, and pawing with his feet, as vext at any delay or ſtop of the battel; he cannot endure to be curb'd by the bit, having ſuch a mind (as was toucht before) to be upon the ſpur, in a full carreer againſt the enemy. Of ſuch pranſings, or (as the Margin hath it) tramplings or plungings of the horſe, *Deborah* ſpake in her triumphant ſong (*Judg.* 5. 22.) *He paweth in the valley.*

Terram ungula fodit. Vulg. ---*Cavatq; tellurem.* Virg. 3. Georg. *Nec pes officium ſtandi tenat; ungula terram, crebra ferit, virtuſq; artus animoſa fatigat.*]

Hence note;

What we would fain have, or be at, we are very unquiet, and think long till we are at it.

This we may take in a ſpiritual ſenſe: A ſoul which hath a mind to do good, how impatient is he when he is ſtopt from doing it! A ſoul that hath a deſire to have communion with God on earth, how much troubled is he to be hindred! And a ſoul that hath a great mind to be with God in heaven, how doth he paw in the valley of this lower world, till he get higher and aſcend up to him! *Auſtin* ſaid, *My heart is unquiet, I can have no reſt till I am with thee again.* So the Apoſtle (*Phil.* 1. 23.) *I deſire to depart*, I would fain be out of this world; why am I thus wind-bound in the harbour? let me hoiſe ſail and be gone. the Sea-man is troubled to lye at an anchor, when he would be under ſail. Thus the generous Horſe *paweth in the valley, and*

Rejoyceth in his ſtrength.

Sibi placet in ſuo robore. Bez.

And becauſe of that, he rejoyceth in the battel; and becauſe of that, would fain be at the battel. A horſe being confident of his ſtrength, goeth on chearfully.

כח *Et vires denotat & alias præterea doles.*

The word rendred *ſtrength*, ſignifieth not only bodily robuſtiouſneſs, but any other abilities or excellent endowments. In which larger notion it is uſed (*Dan.* 1. 4.) where it is ſaid, The children that were to be choſen and bred up for the King, were ſuch as *had ability to ſtand in the Kings Palace*; that is, ſuch as were well qualified for that ſervice and attendance. In ſtrength of both kinds, a well diſciplined horſe may be ſaid to *rejoyce*.

The word rendred *rejoyceth*, may rather (ſay ſome) be here tranſlated, *Exulteth*, which imports ſomewhat more than rejoycing, or great rejoycing; & may not unfitly be attributed to beaſts, eſpecially to horſes, & chiefly to ſuch horſes as this Text ſpeaks of. Exultation is the expreſſion of any inward joy, by ſome outward act or geſture of the body; and to do that is very uſual with brave horſes, who being proud of, at leaſt much pleaſed with themſelves, are often ſeen pranſing and jetting as they go, and even artificially forming and compoſing their bodies, their heads and legs eſpecially, at every ſtep they take. So that theſe words, *He rejoyceth, or exulteth in his ſtrength*, ſeem to imply, that the horſe knoweth his own ſtrength and powers. It is commonly ſaid, *If a horſe knew his ſtrength, he were not to be dealt with*; but whether this be true or no, it appears by theſe words in the Text, that he hath ſome knowledge of his ſtrength, elſe he could not be ſaid to rejoyce in it. And this is very aptly inſerted here, becauſe hence it comes to paſs, that the horſe ruſheth ſo fiercely and fearleſly into the battel, which is the great ſcope of the whole deſcription given of him in this context. *He rejoyceth in his ſtrength.*

Hence note, Firſt;

They that have much ſtrength for any work or ſervice, are joyful to go on to it.

David (*Pſal.* 19. 5.) compares the Sun *to a ſtrong man, that rejoyceth to run a race.* A ſtrong man is not afraid of, nor troubled at the race, but rejoyceth exceedingly in it.

Secondly, Note;

What we have much of, or excel in, we are apt to rejoyce in.

The horſe hath much ſtrength, and he rejoyceth in it. This appears in all things; If we have much riches, how apt are we to rejoyce in them! If we have much wiſdom, or underſtanding, or parts, how apt are we to rejoyce in them! and therefore the Lord gives us that caveat (*Jer.* 9. 23.) *Let not the wiſe man glory in his wiſdom* (as if he had ſaid, If a man have a great deal of wiſdom, or but a little more than his neighbour, he will be glorying in it, as the horſe in his ſtrength) *and let not the mighty man glory in his might, nor the rich man glory in his riches.* All theſe ſtops upon glorying, ſhew, that what we have much of, we are apt to glory in.

Note, Thirdly;

To rejoyce in any ſtrength, or in any thing but in God and his favour, or as we enjoy God in any thing, is bruitiſh, 'tis to rejoyce as the horſe.

They only rejoyce as Chriſtians, who rejoyce in their ſtrength, and in their riches, and in their graces, as they find God in them, and as they flow from God. The Goſpel way of rejoycing, is to rejoyce in the Lord, not in our graces, not in our wiſdom, not in our righteouſneſs, but in the Lord. The *horſe rejoyceth in his ſtrength,*

He goeth on to meet the armed men.

The Hebrew is, *He goeth on to meet the Armour,* or rather *Arms* ;

נשק *Arma ſignificat ſed* propriè tela,

Armes; that is, offenſive weapons, pikes and ſpears, which gall horſes, rather than defenſive, ſuch as ſhields, bucklers, and helmets, which only preſerve men from hurt & wounds; or we may take it in both, and ſo the meaning is, *the armed men*. He goeth on to meet them; he needs not be beaten, nor whipt, nor ſpurred on to the battel. The courageous horſe goes on, he retreats not, he retires not, he is a volunteer in the War, he is preſt by nothing but the nobleneſs and height of his own ſpirit, he goes to meet the armed men; though they meet him with deadly arms, with ſword and ſpear, yet he goes to meet them. The word which we tranſlate, *Armed men*, properly ſignifies to *kiſs, or to ſalute*, becauſe they who come to battel, do as it were, joyn hands and ſalute one another, though very courſely, rudely, and roughly. *He goeth on to meet the armed men.*

atque ea, quibus adorimur, & congredimur. נשק *eſt Græcè* ὅπλον *omne teli & armorum genus.* Merc. *Hinc* נשק *oſculari ſalutare, quod ſalutantes dextra, petant atque occurrant invicem.* Codurc.

Hence obſerve;

The ſence of ability, much more confidence in ability, puts on to activity.

The horſe rejoyceth in his ſtrength, he is ſenſible of, or finds his ſtrength for the war, and therefore he puts on.

Secondly, Note;

Whatever any man hath a mind or a delight to do, that he will go on in, or is free to do.

The horſe goes on to meet the armed men, he doth not ſtand to receive a charge, but he ſeeks it. What any have a great mind to, that they are very forward in; you need not preſs a volunteer, nor ſpur a free, a valiant horſe on to the battel, you can hardly hold him in with bit & bridle. 'Tis ſo in any ſervice; where there is a heart ſet to it, with a love to it, O how do we go forth to it! we need not to be haled nor driven to it. So in ſpirituals, a heart of that temper, anſwers every call (*Pſal.* 27. 8.) *When thou ſaidſt, ſeek my face; my heart ſaid unto thee, thy face Lord will I ſeek.* He preſently anſwers the Lords call to any duty, who hath a heart for it. What zeal, what freedom, what forwardneſs have we, to that we have a will and a mind to! An up-hill way, is all down-hill to a willing mind.

JOB, Chap. 39. Verſ. 22, 23, 24, 25.

22. *He mocketh at fear, and is not afraid, neither turneth he back from the ſword.*
23. *The quiver ratleth againſt him, the glittering ſpear and the ſhield.*
24. *He ſwalloweth the ground with fierceneſs and rage, neither believeth he that it is the ſound of the trumpet.*
25. *He cries among the trumpets, Ha, ha, and he ſmelleth the battel afar off; the thunder of the Captains and the ſhoutings.*

THeſe four verſes continue and compleat the deſcription o' the goodly valiant War-horſe, in his ſecond qualification of boldneſs and courage, of which this Text gives as many proofs as can be imagined or expected.

Verſ. 22. *He mocketh at fear.*

And what greater argument of valour than that? *Fear*, the abſtract is here put for the concrete; he laughs at fear, that is, at thoſe things which are moſt to be feared, or which carry the greateſt command of fear in them. It is uſual in Scripture, to expreſs things greatly to be feared, by fear. As things greatly hoped for are called our hope, and things rejoyced in greatly are called our joy, ſo things greatly to be feared are called our fear; and in that ſence, above all, God is called *the fear of his people*; he is ſo much the object of fear, that the Scripture calls him *fear*. *Jacob* in his treating and contract with his Uncle *Laban* (*Gen.* 31. 53.) *Sware by the fear of his father Iſaac*, that is, he ſware by God, who alone hath this high honour to be ſworn by in a ſacred way. To ſwear, is a great part of divine worſhip, and is ſometime put for the whole of worſhip. *Jacob ſware by the fear of Iſaac*, that is, by God, who his father *Iſaac* feared, and in whoſe fear he walked all his dayes. Thus ſpake the Prophet (*Iſa.* 8. 12, 13.) *Sanctifie the Lord of Hoſts in your hearts, and let him*

שחק *Spernit quod plenum eſt timoris.* Vatabl. *Contemnit omnia metuenda. Elegans proſopopeia eſt, qua tribuitur experti rationis animali, quod hominis proprium eſt, ſc. ridere arma.*

be your fear, which is quoted by the Apoſtle (1 *Pet.* 3. 15.) Now as God himſelf is called fear, becauſe he is ſo exceedingly to be feared; ſo thoſe things which carry in them much fear, or which are much feared, in Scripture ſenſe and eloquence, are called fear; *He ſcorneth or mocketh at fear.* Thoſe things which make others tremble, he, as it were, makes a ſport at and plays with them. So the words are an expoſition of what was ſpoken at the cloſe of the 21th *ver. He goeth on to meet the armies*, or the armed men, who are much to be feared and dreaded.

Quæ non curant hominis rident.

In general, whatſoever is or may be matter of fear, that the horſe mocks or laughs at, that is, he counts no more of it, than we do of thoſe things we laugh at. What men regard not, care not for, that they laugh at, mock at. We ſay of a valiant ſtout-hearted man, *he knows not what fear means.* When once a Noble perſon, in great danger, was admoniſhed not to be afraid; he laid his hand upon his breaſt, and ſaid, *Fear was never here yet, and I hope ſhall never enter.* Thus the Horſe is here repreſented, as one into whoſe heart fear never entred; he mocketh at fear,

And (as it followeth) *is not affrighted.*

חתת *dejectus, abjectus, ſtratus, metaphoricè conſternatus fuit, mente jacuit.*

The word which we render *affrighted*, imports the greateſt conſternation of mind, when the mind lyes, as it were, proſtrate under utter diſpondency, breakings of ſpirit, and diſcouragements, (*Deut.* 1. 21.) Neither any dreadful noiſe nor terrible ſight, neither the appearance nor the reallity of danger, abate the ſpirit or proweſs of the Horſe; *He is not affrighted.*

Hence, Note;

Danger is the element of courage.

We ſee it in the Horſe, and it is much more ſeen in couragious men. You can no more caſt down true courage by repreſenting dangers, than you can drown a fiſh by caſting it into the water; it is in its element. It was the ſpeech of that great *Alexander*, being in a moſt hazardous undertaking, *Now I ſee a danger ſutable to my mind, a match for my courage. The Horſe mocketh at fear.*

Jam video animo meo par periculum.

Note, Secondly;

That which is not feared, is uſually derided.

It is ſo with beaſts, and it is ſo with men; and what more uſual with ſome men, than to mock moſt at thoſe things which they ſhould be moſt afraid of. As there is a nobleneſs of courage in ſome men, which makes a mock of fear; ſo beſides that, there is a baſeneſs of ſpirit, a ſtupidneſs in other men, that make a mock at fear. Such was the ſpirit of *Lots* Sons-in-law (*Gen.* 19. 14.) who when *Lot* reported to them, the moſt dreadful thing that ever was in the world, a ſhower of fire and brimſtone, ready to fall down from heaven, upon the whole City to conſume it, *He was to them as one that mocked*; the meaning is, his Sons-in-law mocked at what he reported, they laugh'd at his admonition. Such a kind of mocking at fear, we read in thoſe hardned and debauched ſpirits among the ten Tribes, when that good King ſent and admoniſhed them to return to the true worſhip of God, and laid before them thoſe dreadful judgments that would ſurely overtake them if they did not (2 *Chron.* 30. 10.) *They laughed to ſcorn the meſſengers, and mockt them:* As if they had ſaid, *What do you tell us of the wrath of God, and of his judgments, if we perſiſt in our way and courſe; we ſcorn your admonition, we regard not your threatnings.* The character given of that people (2 *Chron.* 36. 16.) when wrath was breaking out upon them without remedy, was this, *They mockt the meſſengers of God, and deſpiſed his words.* To ſuch mockers at fear, I might take occaſion to ſay, as the Prophet in a like caſe (*Iſa.* 28. 22.) *Be ye not mockers, leaſt your bands be made ſtrong.* There are ſome fears that it is our honour to mock at; but there are other fears that will be our ſhame and ruin to mock at: Of all ſuch, that will be true which the Lord ſpake by wiſdom (*Prov.* 1. 26.) *I will mock when their fear cometh.* They who mock when fear, that is, when fearful things are threatn'd in the name of the Lord; the Lord will mock at their fear when fearful evils fall upon them. *Sinners will have little mind to mock at laſt.* Such mockers at fear are propheſied of, before the coming of Chriſt, in thoſe two Epiſtles which are of a near complexion and conſtitution (2 *Pet.* 3. 4.) *Knowing this firſt, that there ſhall come in the laſt days (mockers, or) ſcoffers, walking after their own luſts, ſaying, where is the promiſe* *of his coming*. And in the Epiſtle of *Jude* (*ver.* 17, 18.) we have the ſame caution, *Beloved, remember ye the words that were ſpoken before, of the Apoſtles of our Lord Jeſus Chriſt, how that they told you, there ſhould be mockers in the laſt time, who ſhould walk after their ungodly luſts*. Take heed you be not found thus like the Horſe mocking at fear, though there be many caſes wherein it is the honour of man, eſpecially, of the ſervants of God, to be in this point like the Horſe, *Who mocketh at fear,*

Neither turneth he back from the ſword.

This latter part of the *verſe* is only a confirmation of what was ſaid before, and therefore I ſhall briefly paſs it. Thoſe appearances or reallities of danger, at which we are affrighted, cauſe us to turn back; but the horſe not being affrighted with, *turneth not back from, the ſword*. The Hebrew is, *he turneth not back from the face of the ſword*; further, the Hebrew is plural, *from the faces of the ſword*. The ſword hath a face, it hath (as it were) many faces, and they all look very terribly; therefore not to be afraid of the faces of the ſword, is a high expreſſion of fearleſneſs. *Not to turn back from the face of the ſword* may have this ſence, not to fear when the ſword is very near him; when the ſword looks the horſe in the face, and makes dreadful faces, then he turns not back from it, nor yields a foot of ground. The Horſe doth not only mock at fear, or at things which are to be fear'd, when they are afar off, but when they are near, even, when the ſword is drawn and brandiſhed before his face. To talk great words, when an enemy is far from us, is the cowards guize; but when we ſee his face, to ſtand to it, is the trial of courage. The Lioneſs is a very fierce and ſtout creature, and yet it is reported, that when ſhe is fighting for her whelps (at which time ſhe is moſt fierce and furious) ſhe caſts her eyes down to the ground, as not being willing to behold the weapons or hunting arms of thoſe who purſue her. But though the natural Hiſtorian reports ſome kind of fear in the Lioneſs, yet *Solomon* reports the courage of the Lion altogether fearleſs and undaunted (*Prov.* 30. 30.) *He turneth not away for any*; The Hebrew ſaith, *from the face of any*; we may ſay, man or beaſt, that is, ſhe takes not a ſtep back for any; neither man nor beaſt can make him afraid. An ancient Writer, deſcribing the Lion, tells us, He never

Plin. *nat.hiſt. l.*6. *c.* 16.

never feareth, nor flyeth, nor haſteth away in the ſight of any; but though oppreſſed with the multitude or number of his purſuers, he makes his retreat ſoftly and gradually, or by ſeveral ſtands, to ſee who dares engage him, as was ſhewed before at the 38th *Chapter (ver.* 39, 40.) Thus the valiant horſe behaves himſelf at the appearance and face of the ſword; he doth not only not turn quite away from the ſword, but doth not ſo much, as turn his eyes from it, but looks it full in the face, though it ſheweth a dreadful and bloody face. God, who hath made the horſe for the ſervice of man in war, hath given him a ſpirit ſutable, he is not afraid of the ſword, nor of any other weapon of war, as will further appear from the next *verſe*, when from theſe words, I have briefly Noted,

First;
The face or appearance of the ſword is terrible.

The ſword is one of the moſt terrible things, which the Lord at any time threatneth againſt a ſinful people; the face of the ſword makes many mens faces gather paleneſs, and puts a palſie into their hands.

Note, Secondly;
Where there is true courage, not only dangers afar off, but dangers at hand are not turned from.

It is ſaid (*Pſal.* 78. 8.) that, *the children of* Ephraim *being armed, and carrying bows* (they had both offenſive and defenſive weapons, yet) *turned back in the day of battle.* They marcht on poſſibly a great while very valiantly, as well as any in the army, and poſſibly made great boaſts what they would do; but when it came to the day of battle, when they ſaw the face of the ſword, then ſaith the Text, *they turned back.* A man of right mettal turns not back, his courage fails not, no not at preſent danger; and that's it which we are to conſider our ſelves in, as to our ſpiritual courage. It is an eaſie matter to ſlight dangers when they are unſeen and only talked of; but when it comes to the day of battle, when ſwords are drawn, and you ſee their terrible faces, then not to turn back, that's courage indeed. And ſo we may underſtand the words of the Apoſtle (*Heb.* 10. 38.) where he brings in the Lord ſpeaking thus; *If any man draw back, my ſoul ſhall have no* *pleaſure in him.* If any man draw back as a coward, or takes his heels in the day of battle (for of that he ſpake in the 34th *verſe*, telling us of thoſe, *Who endured a great fight of affliction*, even of thoſe that *took joyfully the ſpoiling of their goods*, and doubtleſs were ready to take joyſully the ſpoiling of their lives too; If any man in their caſe turn back from the very face of the ſword) *My ſoul* (ſaith God) *ſhall have no pleaſure in him*; he is no ſouldier for me, he is not fit for the ſpiritual warfare.

As in this *verſe* we have the ſword, ſo in the next, there is an ennumeration of ſeveral other terrible Armes, the ſight whereof gives no trouble to the horſe.

Verſ. 23. *The quiver ratleth againſt him, the gliſtering ſpear and the ſword.*

Yet he turns not back; ſo we are to connect it.

The quiver ratles againſt him.

אשפה *eſt pharetra, unde ſagittæ vocantur* בני אשפה *filii pharetræ.* Lam. 3.

It was uſual in thoſe times to make much uſe of bows and arrows in war; and not only did the foot-men uſe the bow, but the horſe-men too. Some underſtand this ratling of the quiver, to be either of foot or horſe that come to charge; but we are rather to underſtand the ratling of the horſe-mans quivers. Moſt creatures take fright at ratling noiſes, but this ratling makes not the horſe either to ſtart or turn, he flincheth not, nor draweth he back at the ratling of the quiver.

Pharetræ à ſeſſore ſuo geſtatæ fragrore non terretur. Bez.

The quiver ratleth againſt him. There is a twofold interpretation of theſe words, ariſing from the ambiguity of the prepoſition (על) by us rendred *againſt*, which others tranſlate by (*ſuper*) *upon*, conceiving that here mention is made of thoſe weapons which the horſe with his Rider bear; as if the meaning were, *The quivers which Archers on horſe back, carry at their ſadles or by their ſides, ratle upon him.* But moſt (as our tranſlation hath it) render that prepoſition by, *againſt*, and ſo underſtand the whole *verſe* of thoſe armes, which the enemy or contrary party uſe in conflict. And that this is the better and more proper expoſition, is clear from the ſeries and tendency of the words; for here the valour and generoſity of the horſe is painted to the life, towards which the mention of thoſe arms, which the horſe himſelf or the horſe-man managing him beareth, doth not contribute the leaſt line or ſhadow; but the mention of thoſe ratling armes or of the ratling of thoſe armes, which the adverſe party bear and brandiſh againſt him, tends to a notable demonſtration of his courage. 'Tis a great evidence of a horſes boldneſs, to ruſh upon or charge an enemy, whoſe armes ratle againſt him, and who holds out weapons purpoſely fitted to wound, kill, and ſlay all that come near him. So that, what is ſaid (*ver.* 21.) *He goeth on to meet the armed men*; and (*ver.* 22.) *He mocketh at fear, neither turneth he back from the ſword*, is here further illuſtrated and heightned, by recounting ſeveral other deadly weapons of which the horſe is as dreadleſs. When the horſe moves much, the *quiver ratles*, ſo alſo do both ſpears and ſhields (as it followeth in the Text.)

The glittering ſpear and the ſhield.

Well furbiſht ſpears and ſhields *glitter*, or (as the *Hebrew* hath it) *flame*. The heads & points of ſpears being burniſhed & brighten'd, ſeem like burning fire or flames; yet the horſe is not moved by them. We read of a *flaming ſword* in a higher ſenſe (*Gen.* 3. 24.) as here of flaming ſpears and ſhields. Now as the claſhing and ratling of armes, ſo the brightneſs of them is terrible; but neither the one nor the other, neither the ratling quiver, nor the glittering ſpear and ſhield trouble the couragious horſe. Mr. *Broughton* tranſlates, not ſhield but, *javelin*, which is an offenſive or miſſive weapon; the word is rendred ſpear (*Joſh.* 8. 18. 1 *Sam.* 17. 45.) as alſo at the 29th *verſe* of the 41th *Chapter* of this Book. Theſe things laid together bring in, or make up a fuller proof of the horſes courage; the quiver ratleth againſt him, the ſpear and ſhield ratle too, yet he is not diſcouraged.

כידון *ſæpe lancea red itur.*

Hence Note, Firſt;

The confuſed noiſe of weapons in war, wounds the ear and the heart, or the heart at the ear, as well as the ſharpneſs of their point or edge wounds the fleſh.

It is matter of amazement to hear the ſounding, the rattling, the claſhing of armes, and other dreadful noiſes that the field is filled with in a day of battle (*Iſa.* 9. 5.) *Every battle of the warrior is with confuſed noiſe*; and 'tis much that the confuſion of the noiſe, doth not make a confuſion in the ſpirits of thoſe that are ingag'd in battle.

Note, Secondly;

Not to be terrified with noiſes and dreadful ſounds, ſhews ſtrength and ſtoutneſs of ſpirit.

It is a piece of valour in the horſe, not to be troubled with or at the ratling of the quiver. The Lord to ſhew that he would totally take away the ſpirit of courage from his own people for their ſins(who had been ſo valiant to ſin againſt him,and would run upon ſin,notwithſtanding the ratling of his quiver,his threatnings, denounced againſt them)telleth them (*Levit.*26.36.) *I will carry you into the land of your enemies.* What then ? *And* (ſaith he) *upon them that are left alive of you, I will ſend a faintneſs into their hearts, in the land of their enemies, and the ſound of a ſhaken leaf ſhall chaſe them.* Now as it ſhews an extream cowardize and faintneſs of ſpirit, to ſhake and run at the ſhaking of a leaf; ſo to ſtand firm, to keep our ground and not be moved, when there is ſuch a noiſe and clattering, as even ſhakes the earth, and confounds all the elements (as it were) this ſhews a mighty courage.

Verſ. 24. *He ſwalloweth the ground with fierceneſs and rage,* &c.

Abſorbet terram, poetica locutio ſic vorare viam, vorare literas. Druſ. *Helluones librorum.*

Still the expreſſions riſe higher and higher, the courage of the horſe tranſports him ſo far, that he even ſwalloweth the ground. We ſay of ſome hard and great ſtudents, they *ſwallow up books*, they make no bones of great books. So here, to ſhew the mighty courage and fierceneſs of the horſe, he is repreſented, as if he would eat up or ſwallow the very ground he treads on.

Facit foveam in terra. Tharg. Fodit. Pagn.

Yet many Expoſitors are not ſatisfied, that the *Hebrew* word here uſed (גמא) ſhould be rendred to *ſwallow*; and therefore they tranſlate, *He diggeth the earth with fierceneſs and rage*; and expound it of his making holes in the ground, by pawing in the valley ſpoken of *verſe* 21. Maſter *Broughton* gives it thus; *With ſhaking and ſtirring he beateth upon the earth*: The *Chaldee Paraphraſe* ſaith, *He makes a hole in the earth.* The authority of the *Chaldee* (ſaith *Bootius*) gives credit to this expoſition and ſtrengthens it; becauſe it ſhews, that the word in the *Syriack* tongue (many of which are uſed in this book of *Job*) may well ſignifie to dig or make a hole, ſeeing from this Verbe a

Noune is derived, which in that language ſignifies a hole or pit. And if we take this interpretation (ſaith he) the words would not be a bare, much leſs a needleſs repetition of what was ſaid (*ver.* 21.) *He paweth in the valley.* For though (according to this reading) the Text in both places ſpeaks of hollowing the earth, yet we may give this difference; the former being to be underſtood of thoſe lighter touches, which wanton luſty horſes with one foot give the earth ; but this latter, of great and deep impreſſions which they make in the earth with all their feet, while heated with a deſire to charge the enemy, they are reſtrained and held in, till the ſignal be given.

Secondly, Others laying a ſide the metaphorical ſenſe of the word *ſwalloweth*, expound it properly of his biting or gnawing the earth. A generous horſe, to ſhew how he would eat up the enemy when he comes at him, before he comes at him, doth not only paw in the earth with his foot, but gnaws the earth with his teeth, as if he would ſwallow it up. And to ſwallow up a thing imports in all languages, at leaſt a ſuppoſed or conceited eaſineſs of doing it. We, ſpeaking proverbially, uſe to ſay, we could do ſuch or ſuch a thing, as eaſily as we can eat or drink. The horſe when he cannot come preſently to wreek his rage upon the enemy, doth it upon the earth ; in gnawing of which he ſeems to tell his enemies, that he will tear their fleſh, and gnaw their bones as ſoon as he can come at them. And I find one, who by earth in this place, underſtands men (as all are) made of earth ; but though it may bear a tolerable ſenſe, to ſay, that a horſe in his fierceneſs and rage, would even eat or ſwallow up the enemy ; yet to expound the *earth* by the enemy, *exceeds* (ſaith a learned Author) *all abſurdity.* But,

Morſu terram abſorbere videtur.

Thirdly, I rather conceive (as ſome of the *Rabbins*, and not a few of our Modern Writers do) that by ſwallowing the earth with fierceneſs and rage, we are to underſtand only the ſwiftneſs of his courſe or motion, when once he hath but the reins let looſe to the battle, he will run as if he would ſwallow the ground, and that ſhews his courage too. We ſay of a man that runs with ſpeed, *he doth not feel the ground:* The horſe is in ſuch extream haſt to be gone, and to be at the battle, that he runs, as if he neither felt nor left any earth under him. This interpretation is ſtrongly contended for, by learned *Bochartus*, in oppoſition to the former, and illu-

Abſorbere terram dicitur phraſi Hebræa velociſſimè currere. Bold.

ſtrated by many ancient teſtimonies concerning the fierceneſs and ſwiftneſs of the horſe, which the Reader may conſult if he pleaſe. *He ſwalloweth the ground with fierceneſs and rage.*

Hence note;

In ſtrong and outragious paſſions, we think we can do impoſſibilities,

Even eat up the earth, and ſwallow the ground.

Neither believeth he it is the ſound of the trumpet.

A verbo אמן *credere aut fidelem eſſe.*

Beaſts have ſome kind of faith; they do ſomewhat which looks like believing. The Original word ſignifieth the proper work of faith.

But how can the horſe be ſaid, either to believe, or not to believe?

I ſhall give two interpretations of the words, in anſwer to this queſtion.

Firſt, thus: *He believes not that it is the ſound of the Trumpet*; that is, whereas it might be thought, that the ſound of the trumpet ſhould terrifie him, he regards it no more than a man doth that which he doth not believe, he cares not for it, he is not at all troubled at it. Thus our old Engliſh Tranſlation hath it; *He regardeth not the noiſe of the trumpets.*

Secondly, thus: *He believes not that it is the ſound of the trumpet*; that is, he hath ſo great a mind to the battel, that when the trumpet ſounds indeed to the battel, he doubts it is not ſo, 'tis too good news to be true; he ſcarce believes his own ears; or, he deſireth the battel ſo much, that he believes the ſignal of it very little, and fears it is not ſo, but ſome falſe alarm. This is a good and probable interpretation, it being uſual among men (from whom in proportion to beaſts, eſpecially to gallant horſes, this affection may be transferred) hardly at firſt to believe or give credit to thoſe things which they extreamly deſire and wiſh, yea, long for. In this ſenſe it may well be ſaid of the Horſe, *He believes not that it is the ſound of the trumpet.*

Hence note;

That which is much deſired, is in ſome caſes hardly believed. 'Tis uſually ſaid, *We eaſily believe that which we would or deſire to have*; yet ſometimes we hardly believe that which we would have ; that is, when we hear 'tis ſo, we are full of fears and doubts that the thing is not ſo, we are afraid that we ſhall not obtain ſo wiſhed and longed for an enjoyment ; and do therefore not only queſtion the reports of others concerning it(as *Jacob* did the report of his other ſons concerning the life and high advancement of his ſon *Joſeph* in *Egypt* (*Gen.* 45. 26.) for as ſoon as he heard it, the Text ſaith, *His heart fainted, for he believed them not*, Now, not only do ſome (I ſay) in ſuch caſes hardly believe the reports of others) but even that which our own eyes behold. It is ſaid of the diſciples of Chriſt, when he appeared to them after his Reſurrection, and ſhewed them his hands and his feet (*Luke* 21. 41.) *They believed not for joy* ; they were ſo glad of the thing,they could not believe their own eyes. In which ſenſe we are to underſtand that of *Job*, at the 24th verſe of the 29th Chapter ; *If I laughed on them, they believed it not*. When the Angel told *Abraham* in the Tent (*Gen.* 18. 10.) *I will certainly return to thee according to the time of life ; and loe,* Sarah *thy wife ſhall have a ſon. Sarah* over-hearing this good news, *Laughed within her ſelf* (verſ. 12.) Though it pleaſed her exceedingly, that ſhe ſhould have a ſon, yet ſhe laughed alſo in unbelief, and was therefore reproved (*verſ.* 15.) If ſhe had laught as *Abraham* did, at the day of Chriſt, *who ſaw Chriſts day and rejoyced* (*John* 8. 56.) that is, he laughed in faith, in aſſurance that it would come ; but *Sarah* laughed, as doubting, ſure this will never be; though might ſhe have had her wiſh,ſhe would of all things in the world,have deſired and wiſhed a ſon. Once more (*Acts* 12.15.) when *Peter* was in priſon, and prayer made by the Church night and day, doubtleſs they prayed in faith for his delivery, yet when *Peter* was delivered, and knockt at the door, they ſaid to the Maid, who told them it was *Peter*, *Thou art mad* (verſ. 15.) They could not believe it was ſo, while they heard it was ſo, and had been earneſtly praying it might be ſo. The valiant horſe deſires nothing more than an engagement in battel, but believes not it is the ſound of the trumpet.

Thus of the ſecond expoſition of theſe words, *Neither believeth he that it is the ſound of the Trumpet*. Yet ſome conceive, that though it be true, that generous and brave horſes are not only not affrighted at the ſound of the trumpet, but rather rejoyce (in their kind) at it, as is ſaid expreſly in the next verſe; yet it cannot be conveniently ſaid, that he hath ſo great a joy as to produce this diſ-belief: For ſo to rejoyce, as to be in a manner overcome with joy,& not to give credit to our eyes and ears,never happens,but as in extreamly great and extraordinary joys,ſo in unaccuſtomed and unexpected joys, which ſurely cannot well be affirmed of that joy which horſes are taken with at the ſound of a trumpet, ſignalizing a battel to enſue.

Neq; conſiſtit firmus, cum ſonus tutro editur. Jun.

האמיר

And therefore (becauſe it avoids this difficulty) I ſhall rather adhere to them, who render the words thus, *Neither doth he ſtand ſtill (or, keep his ground) when the trumpet ſoundeth.* So Mr. *Broughton* renders expreſly; *Neither ſtands he ſtill when the ſound of the trumpet is heard.* This interpretation ſuits beſt with the ſcope of the place; nor doth the force of the Hebrew Verb oppoſe it: for the Adjective, which comes from the Participle of it, is often uſed to ſignifie firm, ſtable, ſure, durable; yea, and the Verb it ſelf is often taken in that ſenſe (*Pſal.* 78. 37.) They were not ſtedfaſt, or ſtood not faſt in his covenant. So (*Deut.* 28. 59.) the Lord threatned *Plagues of long continuance*, that is, *ſtanding Plagues*, or ſuch as ſhould hold long, and not ſtir from the place. Thus alſo it is ſaid (*Exod.* 17. 12.) *The hands of* Moſes *were ſteady until the going down of the Sun.* The ſame word doth elegantly ſignifie, both to believe and to be ſteady, or ſtand faſt; ſeeing it is faith or believing in God, which alone makes us ſteady or ſtand faſt, in all occaſions or temptations to the contrary; and therefore in this place we may moſt conveniently render, *He ſtandeth not firm*, he ſtands not ſtill, or keeps not his place at the ſound of the trumpet, but is unquiet and in motion, as having an ardent deſire to be in the battel, as ſoon as ever he hears the trumpet ſound. One of the ancient Poets expreſſeth this quality of a valiant horſe, almoſt in the ſame words, and altogether to the ſame ſenſe; *He knows not how to keep his place*; or, *he cannot* (as we ſay) *for his heart, ſtand ſtill.* So that as the eagerneſs of the horſe for the battel, even before the ſignal given, is ſet forth in thoſe words (*verſ.* 21.) *He paweth in the valley*; and in the former part of this verſe, where 'tis ſaid, *He ſwalloweth the ground with fierceneſs and rage*; ſo the ſame height of ſpirit after the ſignal given, is further expreſſed in theſe words, thus tranſlated,

Stare loco neſcit. Virg.

ted, *He ſtandeth not ſtill* (no ground will hold him, he will be gone if he can get head) *when once he hears the ſound of the trumpet.*

Hence note ;

What we have much mind to do, we are glad of an opportunity to do it, and readily embrace it.

The Apoſtle ſaith of the old Patriarks (*Heb.* 11. 15.) *Truly if they had been mindful of* (that is, if they had had a mind to) *that Country from whence they came out, they might have had opportunity to have returned.* Now, as a man will not do that for which he hath an opportunity, when he hath no mind to it ; ſo if a man hath a mind to do any thing, how ſoon doth he make uſe of the very firſt opportunity to do it. And doubtleſs it was a great trouble to the *Philippians*, who had a true deſire to ſhew their care of,and love to the Apoſtle *Paul*,that they lacked opportunity to ſhew it, and give a real proof of it (*Phil.* 4. 10.) As opportunity is a gale to carry us on to action, ſo a willing mind is a gale to carry us to the improvement of any offered opportunity for action. *Let us do good* (ſaith the Apoſtle, *Gal.* 6. 10.) *as we have opportunity.* He that is ſlack to do good when he hath a fair gale of opportunity to it, declares plainly, that his mind is becalmed, and that he hath not the leaſt breath or gale of willingneſs in his mind to do good. It is our duty, not only to accept an opportunity to do good when it falls right in our way, but even to ſtep out of our way (ſo it be in a good way) to ſeek it. *Davids* enemies ſought occaſion, and ſo did *Daniels* (Chap. 6.) to do him a miſchief; and ſhall not we ſeek occaſions to ſhew mercy ? *&c.* Let us (like the horſe in the Text) no ſooner hear the ſound of the Trumpet, a lawful call to any duty, for which we have alſo an open door, but (as he) rejoyce in it, ſtand ſtill no longer with a dull, *ſhall we, ſhall we*, in our mouths, but be gone, up and be doing.

Verſ. 25. *He ſaith among the trumpets, ha, ha, and he ſmelleth the battel afar off, the thunder of the Captains and the ſhouting.*

This verſe ſeems to give a reaſon of what was laſt ſaid in the former, eſpecially according to the latter Tranſlation of it. As if it had been ſaid, Therefore the generous horſe cannot ſtand ſtill, but is impatient of every moments delay, when he hears the trumpet ſound, becauſe he is not only not aſtoniſhed at it, but rejoyceth, wiſhing for nothing more than the battel, of which he knows the ſounding of the trumpet to be a ſignal.

He ſaith among the trumpets, Ha, ha.

Some render theſe words, not barely as we, *among the trumpets*, but thus; *At the full ſound of the trumpet*; or, *When the trumpet hath ſounded long and ſufficiently, then he ſaith, Ha, ha.* Reading the words thus, we may connect them with the latter part of the former verſe, *Neither believeth he that it is the ſound of the trumpet*; that is, when the trumpet begins to ſound, he doubts whether it be to the battel or no; but when the trumpet ſounds long, when the ſufficiency of the trumpet ſounds, or when it ſounds ſufficiently, ſo that it manifeſtly appears the battel is nigh, or at hand, then he ſaith, *Ha, ha.*

בדי שפר i. e. *Quando tubarum clangor validus intenditur: vox* בדי *conſtat præpoſitione* Beth *& particula* די *quæ non eſt tantum adjectitia & Euphonica ſed copiam etiam ſignificat.* Codurc.

That the word *de* in *Bede* is ſignificative, and imports *ſufficiency*, is the opinion of many interpreters, and that it is of the ſame ſenſe in this Text, as in that (*Iſa.* 40. 16.) *Lebanon is not ſufficient to burn, nor the beaſts thereof ſufficient for a burnt-offering.* Thus here, *at the ſufficiency of the trumpet*, that is, when the trumpet ſounds ſufficiently, abundantly, or clearly; or (as our old Engliſh tranſlation hath it) *when the trumpets make moſt noiſe, he ſaith, ha, ha.*

There are others of note, who judge that (די) *de* is only a ſyllabical addition of no ſignification, or adding nothing to the Prepoſition (ב) *Be*; and ſo render the words only thus: *At the ſound of the trumpet*; or as we, *Among the trumpets, he ſaith, ha, ha.* And that (די) *De*, is only expletive, not ſignificative, and ſo that word (בדי) *Bede* is no more than the Prepoſition (ב) *Be*, put alone, ſome would confirm by other Texts of Scripture, where it is conceived to be ſo uſed (*Hab.* 2. 13.) *Behold, is it not of the Lord that the people ſhall labour* (בדי אש) *in the fire; and the people ſhall weary themſelves* (בדי ריק) *for vanity?* Theſe words are found alſo (*Jer.* 51. 58.) in both which (ſaith a learned Author) that (די) *De* cannot ſignifie *ſufficiency*, both the ſenſe of the place ſhews, and almoſt all interpreters agree. And this alſo may be further confirmed by a like uſe of the ſame word, as it is put after כ *Judg.* 6. 5. and after מ *Iſa.* 65. 23. The Learned

Ad tubæ ſonitum. Trem. *Inter buccinas.* Pag.

Arnold. Boot. Animad. Sac. l. 3. c. 11.

Reader conſulting the original, will eaſily obſerve (ſaith *he*) that in both thoſe places די hath no ſpecial ſignification.

Yet doubtleſs (conſidering that not one *Iota* or tittle in the Scripture is in vain) that additional word hath its uſe, and poſſibly is of more uſe than any have as yet well underſtood. For though it be granted, as Rabbi *David* ſaith in his Dictionary, that די in all thoſe places is paragogical; yet Paragoges may have more in them, than meerly the ornament of ſpeech. Our Tranſlators intimate as much (*Hab.* 2. 13.) where they do not render barely, *in the fire*, and *for vanity*, but *in the very fire*, and *for very vanity*. And therefore (with the good leave of that learned Author) I apprehend (with the Rabbin, whom he quotes, but likes not for this opinion) that in all places where this word is uſed, it hath a ſpecial force, declaring the greatneſs and continuance of the thing ſpoken of. And ſo in this place, we may take the meaning thus: As the generous horſe is alwayes forward for the battel, ſo when the trumpet begins to ſound; but *when the trumpet ſoundeth long* (as the Lord ſpake to *Moſes* at the giving of the Law, *Exod.* 19. 13.) then the horſe (being fully aſſured that the battel will ſuddenly begin) is mightily affected with a kind of joy, which he expreſſeth as well and as fully as he can in his language, ſaying, *Ha, ha*, now 'tis as I would have it.

That this Interjection, *ha, ha*, imports joy and exultation, all agree; and it may note, not only that inward joy with which the horſe is affected at the ſound of the trumpet, but alſo that outward expreſſion which he makes of it by neighing, which may not improperly be called his *ha, ha*; the ſound which we hear in the air, when a horſe neigheth, ſymbolizing much with this Interjection, *ha, ha*, ſpoken by a man. And all men know (who know any thing of the qualities or cuſtoms of gallant horſes) that it is uſual with them to neigh when they are much pleaſed, and are upon a neer attainment of their deſire, or the injoyment of their pleaſures. Comparing the latter part of the former verſe, according to the ſecond expoſition of our Tranſlation, with this,

Emittit exultationis vocem. Aquin.

Alacritèr ſe ad pugnam parat. Scult.

Ad lituos hilarem intrepidumq; tubarum proſpiciebat Equum. Statius l. 11. Theb.

Obſerve;

Aſſurance of what we would have, breeds extream joy and triumph in his ſpirit that would have it.

When the horſe finds it is the battel indeed, then he rejoyceth greatly. Men often break out into ſuch exclamations, when having been long doubtful of a thing, and fearful how it might iſſue, they at laſt ſee its iſſue anſwering the utmoſt of their wiſhes and expectations (*Pſal.* 40. 15.) *Let them* (ſaith *David) be deſolate for a reward of their ſhame, that ſay, Ah, ha, Ah, ha*; that is, let them be rewarded with deſolation, for their ſhameful doings, in ſaying, Ah, ha, Ah, ha, becauſe they ſee me caſt down. To ſay, Ah, ha, at what is done, is as much as to ſay, it pleaſeth us well, it gives us high content. Thus alſo they cryed out (*Pſal.* 35. 21.) *Ah, ha, our eyes have ſeen it*. As the viſion we ſhall have in heaven, is faith perfected in the higheſt aſſurance imaginable; ſo in any caſe in this world, what of our deſires our eyes ſee, we take high content in. It is comfortable when we have ſome hope of what we deſire; but when we once ſee it, then we cry *Ah, ha,* if what our eyes ſee, be to us as theirs was to them in the ſame Pſalm, where they are again brought in ſaying, *Ah, ha, ſo would we have it* (ver. 25.) now it is as it ſhould be; we have been looking for ſuch a day a long time, but now it is come; Ah, ha, Ah, ha, *So would we have it*. And conſider it either in natural or ſpiritual things; there is a time as to ſpiritual things, when we do not believe the ſilver trumpet of the Goſpel ſounds mercy to us, that ſin is pardoned, that God is gracious; but when once there is a convincing ſufficiency of the trumpets ſound, when once our unbelief is fully overcome, and our hearts wound up to aſſurance, then the ſoul is in its triumph, and cryes out (as the horſe, when he perceives the deſired battel approacheth) *Ah, ha, Ah, ha.*

This content of the horſe appears yet further in the next words.

> *He ſmells the battel afar off, the thunder of the Captains,*
> *and the ſhouting.*

Theſe words hold out another matter, which doth much ſet forth and commend the honour of the horſe, and his deſire of the combat; *He ſmells the battel.* To be in battel pleaſeth him ſo well, that the ſmell of it is to him a delightful and pleaſant odour. The very ſtink of a Camp (as the Prophet calls it, *Amos* 4. 10.) is a ſweet perfume to his noſtrils. *He ſmells a battel,*

> *He ſmelleth the battel afar off.*

הריח
Odorari, Olfacere.

The Hebrew word ſignifieth properly to ſmell, or take the ſcent of any thing. And almoſt all interpreters, ancient and modern,

dern, retain that ſignification here; yet ſome there are who take in this place metaphorically, for perceiving, fore-apſmelling, or preſaging. For the *Hebrew* (as ſome very well skilled in that language aſſure us) having no word which anſwers the *Greek* and *Latine* words (noted in the margin) ſignifying to perceive and feel, maketh uſe of this word in the Text for thoſe purpoſes. Thus 'tis ſaid (*Judg.* 16. 9.) *When it* (that is, the *threed*) toucheth (or as our old tranſlation hath it, *feeleth*) *the fire.* So (*Iſa.* 11. 3.) *He* (that is, Chriſt the *Meſſias*) *ſhall be quick of underſtanding in the fear of the Lord.* The *Hebrew* is, *He ſhall ſmell or be quick-ſcented in the fear of the Lord.* His very ſenſes ſhall be, as it were, toucht with or dipt in the fear of the Lord, that is, he ſhall religiouſly ſenſe or judge all things. The fear of the Lord ſhall be the rule or guide of all his ſenſes, as it follows in that *verſe, He ſhall not judge after the ſight of his eyes, neither reprove after the hearing of his ears,* that is, according to outward appearances and reports. Thus we may take the word in this paſſage; the horſe ſmelleth, that is, he perceiveth or apprehendeth the battel. Naturaliſts report wonders about the underſtanding of the horſes, and his ſagaciousneſs in fore-ſeeing or preſaging battels: And this he doth, ſaith the Text,

Sentit aut præſentiſcit.

'Αἰσθάνεσθαι. *Sentire.*

Præſagiunt pugnam. Plin. l. 8. c. 42.

Afar off.

מרחוק

Our tranſlation (with moſt others) take the Hebrew word as an Adverb of place; yet ſome conclude it to be an Adverb of time. So 'tis uſed (*Iſa.* 25. 1.) where the Prophet beſpeaks the Lord thus; *Thy counſels of old* (that is, thoſe counſels which thou, O Lord, haſt had a long time ago, or long before time) *are faithfulneſs and truth.* We alſo render the word, by *long ago* (1 *King* 19. 25.)

But it may be objected, Though the word in thoſe places notes time, yet it cannot do ſo in this place of *Job*; for in thoſe places alleadged, it ſignifies a vaſt ſpace of time before, whereas here in *Job*, if it denotes time, it is but a very ſhort ſpace of time, no more than the ſpace of time, between giving the ſignal of a battel by ſound of trumpet, and the joyning of the battel. To this, the anſwer is; That this Hebrew word may be applied to a ſhort ſpace of time, as well as to a long one, ſeeing both the

Greek

ϖάλαι Olim.

Greek and Latine words (ſet in the Margin) of the ſame ſignification, are uſed to note ſometimes a very long, and ſometimes but a ſhort ſpace of time.

Now according to this ſenſe of the word, this latter clauſe of the verſe is thus tranſlated; *He ſmelleth*, or, *perceiveth the battel is neer at hand, or will ſhortly be*: Which gives a very fair meaning of the Text, if that word, which all grant ſignifies time as well as place, doth alſo ſignifie a ſhort, as well as a long ſpace of time; for then the verſe runs clearly thus, *At the full ſound of the trumpet, he ſaith, Ha, ha, ſmelling (or perceiving) that the battel is at hand.* I leave this to the Readers judgement. Our own tranſlation is an undoubted truth, both as to the ſignification of the word, and the experiences of the thing. A Gallant horſe trained up, and accuſtomed to War, when he ſees much ſtirring in an Army, and hears the trumpets ſounding, perceives a battel will be, though the armies be poſſibly a good diſtance of ground one from the other. Thus *he ſmells the battel afar off*, eſpecially when he hears that which follows in the cloſe of the verſe.

The thunder of the Captains and the ſhouting.

This is muſick to him. Here are two other antecedents of a battle, which the horſe takes notice of.

Firſt, *The thunder of the Captains or Princes*; that is, of the great Commanders and Generals of the field; who when they give out the word, they give it with a loud voice, they thunder it out. 'Tis no time to whiſper when armies are ready to joyn battle; and therefore Commanders lift up their voices like trumpets, or like thunder out of the clouds, that the Souldiers may hear them. And when Captains or Generals give exhortation to the Souldiers, they thunder out arguments to encourage them, and fire their ſpirits to the battle. The horſe doth as it were hear this thunder; oh! it pleaſes him when the military oration is made, and the Captain-general gives order for the battle.

And the ſhouting.

Confuſus clamor exercitus præparantis ſe ad prælium. Aquin.

What's that? Surely, the acclamation of the whole army: when the Captain, or Commander in chief, hath made his military Oration, then uſually the Souldiers ſhout and make an acclamation, in token of their willingneſs to fight, and readineſs for the battle : Thus the horſe ſmells the battle afar off, the thunder of the Captains and the ſhouting. The whole *verſe* may be read in this form; *At the ſufficient ſound of the trumpet, and the exhortation of the Captains, together with the acclamations of the Souldiers, he ſaith, Ah, ha, (or rejoyceth) perceiving that the battle (though the armies be not yet joyned, but keep their ground at a diſtance) is at hand, or will ſuddainly be.*

Having opened this whole context concerning the horſe, and given ſeveral obſervations from the parts of it ; I ſhall for the cloſe of all ſhew how aptly this deſcription of the horſe repreſents, or is applicable unto two very different ſorts of men.

Firſt, The Horſe, as here deſcribed, is the embleme of a bold and hardened ſinner. The Spirit of God ſpeaks this expreſsly (*Jer.* 8. 6.) *I harkened, and heard* (ſaith the Lord) *but they ſpake not aright, no man repented him of his wickedneſs, ſaying, what have I done ; every one turned to his courſe* (what courſe? his ſinful courſe, how?) *as the horſe ruſheth into the battle* ; as the horſe mocks at fear, and will not turn back from the ſword ; As the horſe will not be affrighted at the ratling of the quiver, nor at the ſhaking of the ſpear ; ſo hardened ſinners ruſh on, though you tell them there's deadly danger in it, and that the Sword of the Word points directly at them, and will cut them off : Yea, they will not turn back, though the Lord ſhould brandiſh a flaming ſword, as he did againſt *Adam*, to keep him from the tree of life, ſo to keep them from the tree of death ; they, will for all this, ruſh on as the horſe to the battle. The wicked man is thus deſcribed, in one place of this book of *Job* (*Chap.* 15. 25, 26.) where *Eliphaz* ſaith of him, *He ſtretcheth out his hand againſt God* (here's war with God) *and ſtrengthens himſelf againſt the Almighty* (that is, draws all his forces together ; and what then? juſt as the horſe in the Text) *He runs upon the thick boſſes of his buckler, even upon his neck.* A wicked man, like the horſe, runs upon God, even upon the thick boſſes of his buckler. The Lord is there repreſented, by *Eliphaz*, as holding out a buckler againſt the ſinner ; what's that? the Law, his Word of command, that's Gods buckler ; and this buckler hath thick boſſes and ſharp points, eſpecially, in the middle, a great boſs with a pike, ſuch are all divine threatnings, yet the ſinner runs, as a horſe, upon theſe thick boſſes of Gods buckler, his ſevereſt threatnings. Thus the horſe, and a bold ſinner are alike.

Secondly, The horſe is alſo the embleme of a bold Saint, or of a faithful ſervant of God. Such, ſpecially, were all the holy Martyrs; A chief among the Ancients ſaith expreſsly, that in the Horſe the Martyr may be ſeen; whom none account valiant but God himſelf, and they who are born of God. I may Parallel a holy Martyr and the Horſe, in every particular mentioned in this context. Firſt, As the horſe is ſaid to receive his ſtrength from God (*haſt thou given ſtrength to the horſe?*) ſo it was God who gave ſtrength to the Martyrs, to ſtand it out in the day of battle. Secondly, As God gives courage to the horſe, ſo it was God that gave courage to the Martyrs; and ſuch courage he hath ſometimes given, as hath made poor weak women as ſtrong and couragious, as the horſe in the Text: Perſecuters could not make the old martyrs run like Graſhoppers; they have even mocked at fear, and would not turn back from the face of the ſword drawn out againſt them; no ratling of the quiver, nor claſhing of weapons could terrifie them; they have not been affrighted with Lions, Bears, Tygers ready to devour them; they have not been affrighted with the fiery furnace, nor with the moſt exquiſite torments that the wit or malice of man could invent. Jeſus Chriſt having inſtructed the Church his Spouſe (*Cant.* 1. 8.) what to do, he at the 9th *verſe* commends the Church in two things. Firſt, For her courage. Secondly, For her beauty. For her courage firſt, at the 9th *ver.* and in that reſpect he compares her to *a Company of horſes in Pharaoh's chariots.* But why doth he compare the Church to a Company of horſes in *Pharaohs* Chariots? I anſwer, it is well known, that the Kings of *Egypt* were called *Pharaoh*, and *Egypt* was very famous for horſes of war: therefore Chriſt makes this compariſon, to ſhew, that the Church being directed to keep cloſe to the ſhepheards tents, muſt expect that the world or the falſe Church, would vex and perſecute her; but ſaith Chriſt, my ſpouſe is like a company of horſes in *Pharaoh's* chariots, that is, ſhe will be as valiant in this war, in ſtanding for the truth againſt all falſe doctrine & idolatrous worſhip, as the moſt valiant horſes that ever were in *Egypt*, or in any part of the world have been in any day of battle. Experience (we know) hath made this good; for the true Spouſe of Chriſt, though poor, comtemptible and weak, though women and even but children, though helpleſs ſheep and tender lambs, yet

St. Auſtine.

yet in battles of ſuffering for Chriſt, they have become as mighty as the mightieſt war-horſes, they have withſtood all the powers of the world undauntedly, and made them admire their courage, yea, vexed and madded them with their courage. Who but the Lord could arm his people with ſpiritual weapons, with power and courage, to overcome all their enemies, or to over-overcome them, as the word is (*Rom.* 8. 37.) which we render, *more than conquerors*; over what? over ſword, and nakedneſs, and perils, and danger, and death; we more then overcome all theſe (ſaith the Apoſtle there) *though we are killed all the day long, and counted as ſheep for the ſlaughter*, as he ſpeaks at the 36th *verſe*. And hence the Prophet ſaid (*Zach.* 10. 3, 5.) that though the Church, there called, *the houſe of* Judah, be weak like a flock, yet the Lord *makes them as his goodly horſe in the battle.* Our late Annotators give the ſenſe of the Prophet in thoſe words expreſsly thus. Now that the Lord hath turned his favourable countenance towards his people, he hath endowed them with valour and ſtrength; ſo that of ſheep they are become a great war-horſe, with which the Lord will overcome and trample down his enemies; which may in part be underſtood of the *Maccabeees* victory, but moſt perfectly of the whole Churches victories over the world and the devil. This victory the Church obtains over the devil by reſiſting, and over the world by ſuffering.

Thus far of the valiant horſe. The Lords diſcourſe proceeds from this noble beaſt of the earth, to thoſe noble birds of the air, the Hawk and the Eagle.

JOB, Chap. 39. Verſ. 26, 27, 28, 29.

26. *Doth the Hawk flie by thy wiſdom, and ſtretch out her wings towards the South?*
27. *Doth the Eagle mount up at thy command, and make her neſt on high?*
28. *She dwelleth and abideth on the rock, upon the crag of the rock, and the ſtrong place.*
29. *From thence ſhe ſeeketh the prey, and her eyes behold afar off.*
30. *Her young ones alſo ſuck up blood: and where the ſlain are, there is ſhe.*

IN this context the Lord paſſeth from the beaſts of the earth, to give a further demonſtration of his power and wiſdom, appering in the fowls of air; and here we have two inſtances, both in birds of prey, *The Hawk and the Eagle.*

Job is firſt queſtioned about the Hawk in the 26th *verſe*; In which the Hawk is ſet forth two ways. Firſt, In general, by her flying, *Doth the Hawk flie by thy wiſdom?* Secondly, in ſpecial, by the courſe of her flight, *and ſtretch forth her wings toward the South?*

Secondly, *Job* is queſtioned about the Eagle, concerning which (Queen among birds) ſix things are here expreſsly ſet forth, or diſtinctly expreſſed.

Firſt, Her high flying or mounting upwards, in the former part of the 27th *verſe*, *Doth the Eagle mount up at thy command?*

Secondly, Her high neſting or making her neſt on high, in the latter part of the ſame *verſe*; doth ſhe, at thy command, *make her neſt on high?*

Thirdly, She is here diſcribed by the choiſe of her abode, dwelling or habitation (*ver.* 28.) *ſhe dwelleth and abideth on the rock, on the crag of the rock, and in the ſtrong place.*

Fourthly, We have here the ſharpneſs of the Eagles appetite, and her quick endeavour to get food for the ſatisfying of it, in the former part of the 29th *verſe. When* ſhe is abiding upon the rock, upon the crag of the rock, and in her ſtrong place, *from thence ſhe ſeeks her prey*; ſhe is not idle there.

Fifthly, She is deſcribed by the ſharpneſs of her ſight, in the latter part of the 29th *verſe, her eyes behold afar off.* As if the Lord had ſaid, though ſhe dwells thus high upon the rock, and the crag of the rock, yet this doth not hinder her in the purſuit of her prey, *for her eyes behold afar off.*

Sixthly and Laſtly, We have here the matter, or nature of her own food and diet, together with the food of her young ones. We have here (as I may ſay) a Bill of the Eagles fare (*ver.* 30.) it is blood, and the fleſh of the ſlain, *Her young ones ſuck up blood; and where the ſlain are, there is ſhe*: That's her chief food and diet, the fleſh and blood of the ſlain. Theſe are the particulars which the ſpirit of God layeth down in the deſcriptions, both of the Hawk and Eagle.

From the whole I ſhall give only this general note, as to the Lords purpoſe in ſpeaking of theſe birds of prey, the Hawk and the Eagle, rather than of the Dove, or of any other fowl of a more harmleſs nature. I ſay, the Lord doth this to ſhew, that ſeeing his providence diſpoſeth of, and watcheth over theſe fowls of the air, which are ſo able to ſhift for themſelves, and are in their kind ſo little uſeful to man; then ſurely, he will not neglect man, nor any creature that is of neceſſary uſe to man.

Verſ. 26. *Doth the Hawk flie by thy wiſdom?*

The word rendred *Hawk* comes from a root which ſignifies a *feather* or *plume of feathers*; becauſe, feathers are the inſtruments by which the Hawk flyeth. The ſame word ſignifies alſo to fly; the Hawk being a fowl of ſuch an excellent flight, may well be expreſt by a word which properly ſignifies flying.

The Hawk is numbred among the unclean birds in the Law of *Moſes*, which the Jews might not eat of (*Levit.* 11. 16. *Deut.* 14. 15.) The Hawk in its kind, or all kinds of the Hawk, are excepted out of their food, or not admitted at their table. Thoſe creatures which were uſeful to get man ſome kind of food, might not then be at all the food of man, in the Jewiſh Nation.

נץ *accipiter à radice* נצה *quod plumam vel pennam ſignificat, quaſi nomen habeat in Hebr. à volando.*

Nor will it be unprofitable, upon this occaſion, to take notice how the Lord then ſet bounds and limits to the appetite of man, which is ſo apt to exceed: He forbids ſeveral creatures to the Jews, for ſome of which, poſſibly, we can give no reaſon but his Soveraignity, he would have it ſo; and others were forbidden, becauſe poſſibly, feeding upon them was not ſo wholeſome for the body of man; and others God did except from the table of the *Iſraelites*, becauſe of ſome quallities which he did not like in them; and for that reaſon it is conceived the Hawk was excepted. The Jews might not feed upon the Hawk, becauſe ſhe is a bird of prey, and lives by ravening and killing other birds; ſuch was the law among the Jews: and though that law be now taken away, as the viſion ſhewed *Peter* (*Act*. 10. 15.) yet there are few that make Hawks their meat, or eat of them.

The word by which the Hawk is expreſt in the Latine, ſignifies to take or catch, whereby her ravening nature is denoted, becauſe ſhe catches and ſnatches all ſhe can for her living. Some of the Ancients tell us, that the Hawk is a very princely bird, who though ſhe hath not much in bulk of body, yet hath much in the generoſity of her mind, and is therefore joyned here with the Eagle, as if this were the Princeſs, and the Queen of birds. And ſome report, that there is no other among all the fowls of the air, that dares contend with the Eagle, but the Hawk. *Ariſtotle* reckons up ten ſorts of Hawks, and *Pliny* ſixteen: But I ſhall leave that diſcourſe to Faulconers. It is enough for the opening of this Scripture, to intimate ſomewhat in general of the Hawk.

Dicitur Latinè accipiter ab accipiendo, propter inſitam et inſatiabilem rapacitatem.

Accipiter avis regia, quæ plus animo quam ungulis eſt armata, & quod in quantitate corporis natura denegat, hoc ei in virtute, & audacia animi rependit. Iſidor. *l.* 12.

Noctuæ à cæteris avibus infeſtatæ auxiliatur accipiter, & bellum partitur. Plin. *l.* 10. *c.* 17.

Doth the Hawk fly.

The Hawk is deſcribed as flying. Some creatures are for going, ſome for running, but the excellency of the Hawk is in flying: And flying here is not to be taken in a general ſenſe, as oppoſed to running or going, for ſo it is common to all the birds of the aire; there's not the leaſt, not any of the winged kind, but can fly little or much: But when he ſaith, *Doth the Hawk fly?* flying is to be underſtood ſpecially, of ſwift flying, and of long continued flying. The Hawk flies with wonderful ſwiftneſs. Hence among the *Egyptians*, the Hawk was a Hierogliphick of the winds. And as the Hawk moves with wonderful ſwiftneſs, ſo with great perſeverance. Naturaliſts tell us, and it is the experience of many, that the Hawk will abide upon the wing, two, three, yea, four hours

Falco ſacer diutiſſimè volat, nec deſerit ad duarum triumvè, aut quatuor horarum ſpatium, ac ſi in aere immotus conſiſteret. Alber.

hours together in the purſute of, or in waiting for her prey; and hence ſome of the Ancients have made the flying of the Hawk, or the Hawk in his flying, an emblance of perſeverance. The Hawk moves in the air, as if he abode immoveably there.

Doth the Hawk fly by thy wiſdom, or underſtanding?

Thou ſeeſt how perſeveringly the Hawk flies, and how cunningly, or wiſely, to her beſt advantage: Doth the Hawk fly thus by thy wiſdom, or haſt thou taught the Hawk to fly thus? haſt thou inſtructed the Hawk to make this uſe of her wings? no, the Hawk flieth by my wiſdom, I have given her this ſtrength, and taught her this skill, for God takes it unto himſelf, it is by my wiſdom and inſtruction that the Hawk flyeth.

The *Vulgar Latine* reads thus, *Doth the Hawk feather her ſelf, or get her feathers by thy wiſdom?* Our Tranſlation runs to the uſe of her feathers, this to the groweth of her feathers; as if it had been ſaid, *Doth the Hawk get her feathers by thy wiſdom, or haſt thou ſet her feathers ſo exactly in her wings?* This reading may be taken two ways. Firſt, Doſt thou make the Hawks feathers grow at firſt, doſt thou plant thoſe feathers in her wings? ſurely, no. Secondly, Doſt thou renew the Hawks feathers? When the Hawk hath mued or caſt her feathers (as they who are acquainted with Hawks know their natural cuſtome is) doſt thou cauſe them to grow again? ſurely, no, thou didſt neither at firſt plant her wings with feathers, nor when ſhe hath caſt her feathers, doſt thou cauſe thoſe feathers to renew; that's a good reading: But I ſhall keep to our own. *Doth the Hawk fly by thy wiſdom?*

Numquid per ſapientiā tuam plumeſcit accipiter. Vulg.

Hence note, Firſt;

The Lord hath given man ſome creatures more to ſerve his pleaſure, than his neceſſities.

Whatever ſervice the Hawk doth to man in catching the prey, the Partridge, or Pheſant, or other fowl, man might ſerve himſelf of them (as many do) ſome other and cheaper way, and not by hawking. The Moraliſts could ſay (ſpeaking of ſuch like creatures) *Man was loved by the ſupream Maker of all things, even to his delight and content.* God hath given ſuch ſwift wings to the Hawk, not only to ſet forth his own power, but for mans pleaſure.

Vſq; ad delicias homines à ſupremo conditore amantur. Senec.

Hawks are for the ſport and delight of Princes and great men; and ſeeing God hath made ſome creatures for the delight, more than for the neceſſity, for the pleaſure, more than for the need of man; O how ſhould man take heed of diſpleaſing God! Doth the great God of heaven and earth provide Hawks for mans pleaſure, and ſhall man take no care to pleaſe God! 'Tis lamentable to conſider, how moſt men diſpleaſe God by oaths and profanations of his Name, while they are taking that kind of pleaſure. And I may ſay, there is no kind of ſport which the indulgence of God hath allowed man, wherein God is more provoked and diſhonoured, than in this: What ſwearing, what curſing, is there in following this Game; If Hawks and Spannels pleaſe not men in the purſuit of their pleaſures, how is the Name of God rent and torn, to his high diſpleaſure! How vain is that man, who takes pleaſure in ſin, or who ſins in taking his pleaſure! He makes his ſhort pleaſure-time a ſeed-time (without repentance) of his everlaſting paines and ſorrows.

Secondly, Whereas the queſtion is put, *Doth the Hawk flie by thy wiſdom?*

Note;

It is by the wiſdom and teaching of God that the Hawk flieth.

Not only hath the Lord put the general power of flying into the Hawk, as into other birds, but that ſpecial excellency to flie ſo ſwiftly and ſtrongly, ſo cunningly and artificially. 'Tis not ſo much the Faulconer, who teacheth the Hawk, as God; then let us admire the wiſdom of God in the properties of every creature. It muſt be confeſſed, that Hawks do ſtrange things; but but whence is it? it is of God. *Doth the Hawk flie by thy wiſdom*; canſt thou manage the Hawk, or bring her to thy Lure; canſt thou make her go off after her prey? canſt thou reclaim her at thy pleaſure? Thou canſt not; only God can. And hence we may infer, If the flying of the Hawk be from the wiſdom of God, then ſee the wiſdom of God in the goings and doings of man. *The way of man* (ſaith the Prophet, *Jer.* 10. 23.) *is not in himſelf; it is not in him that walketh, to direct his ſteps*; the wiſdom of the Lord doth it. If the wiſdom of the Lord orders the flying of a bird in the air, ſurely then 'tis the wiſdom of the Lord which manageth the motions of men on earth; he orders both the courſe and diſcourſe of man: when he pleaſeth he can take wiſdom from the wiſeſt men, and make even Judges fools. Judges are ſuppoſed and accounted the wiſeſt among men, yet the Lord can befool them ſo, that they ſhal not be able to ſee the things that belong either to their own peace, or the peace of others. The Lord, who gives wiſdom to beaſts and birds, can take it from men. *Doth the Hawk flie by thy wiſdom?* That's the general; then follows a ſpecial inſtance concerning the courſe of the Hawk;

And ſtretch (or ſpread) *her wings towards the South.*

The word rendred *South*, ſignifies *the right hand*. The *South* is ſo called, becauſe when a man turns his face to the Eaſt, or Sun-riſing, then the South is on his right hand.

תימן *Auſter, meridies, à radice* ימן *dexter, dextra, quaſi plaga dextera, quia verſis ad orientem, ad dextram partem eſt meridies.*

But why is the Hawk ſaid *to ſtretch forth her wings to the South*? we may expound it two wayes.

Firſt, Thus: *She ſtretcheth her wings to the South*, when ſhe is upon the change of her feathers, of which a touch was given before. As if the Lord had ſaid, *When the time cometh, that the Hawk caſts her feathers, doth ſhe by thy wiſdom* (for that we are to take in) *ſtretch her wings towards the South*, (as Naturaliſts tell us ſhe doth) *for the cheriſhing of her new feathers?* The South wind being a warm wind, opens the pores of the body, and then the old feathers eaſily fall off, and the new ones come on; therefore when the Hawk loſeth her feathers, ſhe ſtretches out her wings towards the South. And as the wild unmanaged Hawks, who are at their own liberty, turn themſelves to the South at ſuch times, ſo the Places where Faulconers keep Hawks to train them for ſervice, are built towards the South, that the warmth of the Sun may help the growth of their feathers.

Num edoctus à te accipiter, novis plumis, abjectarum veterum loco, receptis, alas Auſtro verſus calore ſolis, vegetandas expandit. Bez. Ælian. l. 14. c. 12.

'Tis not unworthy our remembrance, which ſome teach allegorically from this natural inſtinct of the Hawk, helping her ſelf more eaſily, both to caſt and recover her feathers. A ſinner in his natural ſtate, is ſo feathered as he comes from the old *Adam*, that he had need to caſt the old and get new ones. Now if the ſinner would do thus, or when he doth thus, he is taught by the wiſdom of God (not by the wiſdom of the fleſh) to ſtretch himſelf towards the South, that is, towards the pleaſant wind, and

Accipiter tempore mutationis pennarum expandit alas ſuas ad Auſtrum, qui eſt ventus calidus: ut apertis poris veteres pennæ dicidant, & novæ renaſcantur. Aquin.

warm Sun of the Spirit of God, by which his old feathers of ſin drop off, and thoſe new feathers of grace and holineſs, of faith and repentance, of meekneſs and humility, of patience and ſelf-denial come on. Thus man is feathered by the ſecond *Adam*, when he hath caſt thoſe of the firſt; He turns himſelf to the South, he applieth himſelf to Jeſus Chriſt, the Sun of righteouſneſs, whoſe bleſſed warmth fetcheth off his old black feathers, and cloaths him with new and beautiful ones. The Lord who teacheth the Hawk to ſtretch her wings to the South, muſt teach us to ſtretch our ſelves to the Lord Jeſus Chriſt, that our old feathers may fall away, and that we may be renewed by his Spirit.

Secondly, There is another account given about the Hawks ſtretching her wings to the South; for not only when the Hawk renews her feathers, doth ſhe return to the South; but wilde Hawks that are at liberty, living in colder climates, uſe in Winter to change their quarters, and turn to the South, that is, to thoſe coaſts which are more favoured by the Sun, as they who write the nature of beaſts and birds make report. All kind of Hawks are tender, and cannot well abide the Winter cold, but get into the Sun, and ſometimes duſt themſelves in the ſand, when heated by the Sun, as in very hot ſeaſons they delight to bath themſelves in water. It is ſaid, that the *Egyptians* uſed of old to picture, or repreſent the Sun in the ſhape of a Hawk; Firſt, becauſe the Hawk is a great lover of the Sun; Secondly, becauſe of the lively heat and ſp'ritfulneſs of the Hawk, like that of the Sun; Thirdly, becauſe of the longevity of the Hawk (the Hawk is a long-lived creature.) Fourthly, becauſe of the quick-ſightedneſs of the Hawk, whence they called the Hawk *All-eye*. And Laſtly, becauſe of the ſwiftneſs of the Hawk. The Hawk flies with ſuch a ſpeed, as if he did emulate, or would imitate the Sun. The Hawk being thus like the Sun, and ſuch a lover of the Sun, they ſhadowed the Sun by the figure of a Hawk; all which may give us ſome intimation of the ground of what is here ſaid, *That ſhe ſtretcheth her wings towards the South.*

In auſtralem plagam avolat hiberno tempore. Plin. lib. 10. c. 8. Geſner. *de avibus.*

Arenis etiam ſole caleſcentibus accipitrem gaudere accepi, atque in illas ſe mergere. Codurc.

Accipiter dictus παντόφθαλμος *quaſi omnioculus.* Bold.

Hence note;

God hath given irrational creatures a knowledge of what is moſt convenient for their own preſervation.

Why doth the Hawk ſpread forth her wings to the South? ſhe finds it beſt for her, and therefore doth (*Jer.* 8. 7.) *The Stork in the heaven, and the Crane, and the Swallow know the time of their coming*; Whither? ſurely to ſome warmer climate, when the weather is cold and offenſive to them in the place where they are; and when the heat returns to the coaſts from whence they came, thither they return again; *They know the time of their coming*, they know when 'tis good for them to be in one Country, and when in another. And is not this a rebuke (as the Prophet there applieth it) unto a man, who many times knows not what's good for himſelf, knows not *the judgement of the Lord*; that is, what God would have him do, or what courſe to take in ſuch a time and ſeaſon, or under ſuch a diſpenſation of providence; knows not (as I may ſay) Winter and Summer, heat and cold, and ſo is not ſo wiſe as the fowls of the air generally are, or as the Hawk in particular is here ſaid to be, *Who ſtretcheth her wings to the South.* All the children of men have, and the children of God know they have a South to ſtretch their wings unto; that is, the goodneſs and power of God, as the Pſalmiſt ſpake, *Under the ſhadow of thy wings ſhall be my refuge, till theſe calamities be overpaſt.* I will ſtretch my ſelf to the South, to the love and favour of God; 'tis beſt for all men to ſtretch their wings toward thoſe wings of God in an evil day. All ſhould do as the Lord gives the invitation (*Iſa.* 26. 20.) *Come my people, enter thou into thy chambers, and ſhut the doors about thee; hide thy ſelf, as it were, for a little moment, until the indignation be over-paſt.* Thus the Lord directs his people to ſtretch themſelves to the South, when 'tis cold and hard weather abroad in the world; and the creatures ſpoken of by the Prophet, as well as the Hawk in the Text, will riſe up in judgement againſt us, if we ſtretch not our wings to the South, when we feel the Northern cold, and Winter froſt taking hold of us.

I ſhall paſs from this part of the verſe concerning the Hawk, when I have only minded the Reader, that ſome have found a twofold reſemblance in the Hawk.

Firſt, They reſemble the Devil and evil ſpirits, to the Hawk, becauſe of their devouring nature. The old Poet ſaid, *We hate the Hawk, becauſe ſhe is alwayes in arms.* And ſo is the Devil, he is always in arms, and at war with the Church of God, and with the ſouls of men; and we ought alwayes to be in arms againſt the Devil,

Odimus accipitrem quia ſemper vivit in armis. Ovid.

Devil, yea, to take to our ſelves *the whole armour of God*, ſpoken of (*Eph.* 6.) to reſiſt him, and defend our ſelves.

Secondly, The Hawk is like wicked men, eſpecially in three things;

Firſt, For their ravenous nature, they love to deſtroy and live upon the ſpoyl of others (*Iſa.* 33. 1.)

Secondly, They are like the Hawk, preying moſtly upon thoſe that are moſt innocent. The Pſalmiſt ſaith, *The wicked devours the man that is more righteous than he.* The Hawk purſues the Dove and poor Partridge, harmleſs creatures.

Thirdly, The Hawk is high-priz'd when alive, but when dead, caſt out upon the dunghil, no man regarding her. He that took great delight in his Hawk while alive, will not call for it to his Table when dead. Thus wicked men may be in great eſteem while they live, but when once dead, they are as thrown upon the dunghil, their memorial rots, and is unſavoury. So much for the 26th verſe, wherein the Spirit of God calls *Job* to conſider the nature of the Hawk at any time flying, and ſometimes turning her flight to the South. And now the queſtion paſſeth from the Prince of birds, to the Queen of birds.

Verſ. 27. *Doth the Eagle mount up at thy command, and make her neſt on high?*

The Eagle is a King or Queen, chief among the fowls of the air, as the Lion is among the beaſts of the earth; and therefore the great King of *Babylon* is ſhadowed by *a great Eagle with great wings* (*Ezek.* 17. 3.) And the *Romans*, who Lorded it long over the world, bare the Eagle in their Enſign.

The Hebrew word rendred *Eagle*, hath a double derivation. According to the firſt, it ſignifies to *Behold*. The Eagle is ſo expreſt, becauſe ſhe hath (as the Hiſtorian deſcribes her) not only a quick and clear, but a ſtrong ſight, able to look full upon the Sun ſhining in its ſtrength, as if the name of the Eagle in Engliſh, were a *Looker*; the Eagle can look the Sun in the face. But according to a ſecond derivation given by Grammarians, it ſignifies *ſtrait*, or *right forth*. And the Eagle is ſo called, becauſe ſhe makes a direct courſe, as it were by a ſtrait line, in purſuit of her prey. *Doth the Eagle*

נשר *Cum ſex punctis, aquila; ſic dicta, vel quod recto obtutu ſolem aſpiciat; & tunc congruentiam habet cum verbo* שור *vel quod volatum recta in prædam dirigat & tunc communicat cum verbo* ישר

Plin. *l.* 10. *c.* 3. & *l.* 39. *c.* 6.

Mount up?

The word in the Hebrew, ſignifies to get high, very high, extream high, and is therefore uſed in the Noune, to ſet forth the highneſs of God (*Job* 11. 8. *Pſal.* 113. 6. *Iſa.* 5. 16. *Iſa.* 52. 13.) It notes alſo the highneſs of heaven (*Iſa.* 55. 9. *Pſal.* 103. 11.) which is called the Throne of God, and the habitation of his Holineſs, and of his Glory. 'Tis uſed alſo to denote the height of a proud mans ſpirit, which would fain riſe up to the height of heaven, and be like to the moſt High, yea, higher than the moſt High (1 *Sam.* 2. 3. *Pſal.* 131. 1. *Iſa.* 2. 11. *Ezek.* 16. 15.) In all theſe places, and many more, the word is applied to the highneſs of a proud mans ſpirit, which though it be indeed the loweſt and baſeſt thing in the world, yet it puts man upon high thoughts of himſelf, and upon high deſigns for himſelf, he would be mounting like the Eagle. *Doth the Eagle*

גבה *Sublimis elatus fuit, eminuit per metaphoram ſuper vivit.*

Mount up?

The Eagles flight, or mount, exceeds the Hawks, or any other of the winged train, in three things;

Firſt, In the ſwiftneſs of it. The Eagle hath great and long wings (*Ezek.* 17. 3.) and ſhe can make great haſt with them; therefore *Solomon* calling upon us, not to ſet our eyes upon riches, gives the reaſon of his counſel (*Prov.* 23. 5.) *For riches certainly make themſelves wings, they flie away as an Eagle towards heaven*; that is, they are ſuddenly gone, and will not return at thy call. The Eagle will not come to the Lure, like the Hawk. To flie away as an Eagle, notes two things concerning riches; Firſt, That they will flie away ſwiftly, ſpeedily, they are ſoon gone; ſuch is the Eagles flight. Secondly, That they (often) flie away irrecoverably, there's no recalling them. The Scripture often expreſſeth the more than ordinary ſwiftneſs of men, by the ſwiftneſs of the Eagle. *David* lamenting the death of *Saul* and *Jonathan*, gives them this character (2 *Sam.* 1. 23.) *They were ſtronger than Lions, and ſwifter than Eagles*; that is, they were exceeding ſwift. *Our adverſaries were ſwifter than the Eagles*, ſaid the poor captivated Church, when the *Aſſyrian* came in againſt them (*Lam.* 4. 19.) Read alſo *Deut.* 28. 49. *Hoſ.* 8. 1. *Hab.*

Viciſti; iſta enim ave volat nulla vehementior. Cicer. l. 2. *de divin.*

Hab. 1. 8. *Cicero* the Orator, in his ſecond book of *Divination*, tells us, that when one who was to run a race, reported to an Interpreter, that he *dreamed he was turned into an Eagle*; the Interpreter preſently anſwered, *Then you ſhall overcome*, or get the maſtery: For the Eagle is the ſtrongeſt and ſwifteſt of all flying fowls.

Non obliquo tramite ut cæteræ aves vel per gyrum ut accipiter, ſed recto ſurſum fertur. Ælian. lib. 14 c. 10.

Secondly, The Eagle exceeds all, as in ſwiftneſs, ſo in the uprightneſs of her flying: She flies right up; that's it which the Text takes notice of, *She mounteth up*; ſhe mounts up like an arrow out of a bow, whereas other fowls, when they flie high, they do it obliquely, or ſide-long, by gyration, or fetching a compaſs; but the Eagle aſcends directly, not (as I may ſay) by winding ſtairs, but in a right line.

Aquila aerem volatu ſuperat, & ſublimius evadit. Oppian.

Aquila in nubibus.

Thirdly, As the ſwiftneſs and uprightneſs of the Eagles motion, ſo the highneſs of it is wonderful. The Eagle mounts till ſhe is quite out of ſight; no bodily creature can reach the Eagles altitude. One of the Ancients ſaith, The Eagle ſoars above the air (he means, I ſuppoſe the lower region of the air) as if ſhe would viſit the ſtarry heavens: And hence it is ſaid proverbially of any thing which we cannot eaſily reach or come at, *'Tis an Eagle in the clouds*. Her common attribute or epithete is, The high-flying Eagle.

If it be queſtioned, why doth the Eagle mount up ſo high? theſe two reaſons may be given of it;

Aquila κεραυνόφορος *à* Poetis *dictus*.

Firſt, That ſhe may come down, or ſtoop with greater force upon her prey; and that makes the Eagle ſo formidable to all the fowls of the air. And hence the Poets call her a *Thunder bringer*, becauſe ſhe mounts up on purpoſe to that amazing height, that ſhe may come down upon her prey more forcibly, even like a thunder-bolt. And thus proud men deſire to get on high, that they may more eaſily make a prey of, and cruſh (as the Eagle doth) thoſe that are below them.

Secondly, The Eagle mounts thus high to pleaſe her ſelf, 'tis ſutable to her ſpirit. Every one would be in action, as he is in diſpoſition. The Eagle hath a high ſpirit, and ſhe muſt flie high, and at high things. *The Eagle will not catch flies*; ſhe ſcorns that game. *Doth the Eagle mount up*

At thy command?

The Hebrew is, *At thy mouth*; ſo the word is rendred in ſeveral other Scriptures (*Numb.* 13. 3.) *And* Moſes *by the commandement of the Lord ſent them from the wilderneſs of Paran*; that is, he ſent the men that were to ſearch the Land; The Hebrew is, *Moſes by the mouth of the Lord ſent them to ſearch the Land.* Again (2 *Kings* 24. 3.) *Surely at the commandement of the Lord came this upon* Judah, *to remove them out of his ſight, for the ſins of Manaſſeth.* As if it had been ſaid, When the enemy made inrodes upon the children of *Iſrael* and *Judah*, how came this to paſs? ſurely at the command of the Lord, or *at the mouth of the Lord*, came this upon *Judah.* It is the word in the Text; *Doth the Eagle mount up at thy command?* or, *at thy mouth?* One would think, that it is not only the Eagles nature to mount up; there is ſomewhat in that, but that's not all, it is at the Lords mouth, at his command, and that we are ſpecially to take notice of here. What means this diſcourſe about the Hawk and Eagle, but to make us mount up our hearts to God, and acknowledge him in the motion of every creature? It is at Gods mouth that the Eagle mounts up; but what's the command that the Eagle receives from God? Doth not the Eagle mount up by a natural inſtinct, or according to the Law of nature planted in her? I anſwer, ſhe doth. Yet becauſe that natural inſtinct of the Eagle is of God, therefore we are to look upon the Eagle mounting up, as by a ſpecial order and command of God. And thus we are to underſtand the motion of all the creatures, as conſequential of a command given out by God (*Pſal.* 148. 8.) *Fire and hail, ſnow and vapour, ſtormy wind, fulfilling his word, or his command.* Though there be a natural cauſe of the creatures motion, of the motion of the wind, of the vapour, of the ſnow and hail, yet we muſt not ſtop at the natural cauſes, and look no farther; neither rain nor ſnow fall, nor winds blow, but at the command of the Lord: Nor doth the Eagle mount up at the bidding or teaching of man, but at the command of God, acting her natural inſtinct in doing ſo. *Doth the Eagle mount up at thy command?*

Facit hoc aquila naturali inſtinctu. Omnis autem naturalis curſus rerum, eſt quædam motio creaturæ ad præceptum Dei. Aquin. *Dediſtinè hanc naturam aquilæ ut attollat ſe in altum?* Vatabl.

Hence Note;

The ſpecial motions of the creature are of God.

Mans mouth or command, cannot make any creature ſtir foot or wing. Who can make the Eagle mount, the wind blow, or the rain fall beſides God?

Secondly, As to the manner of this motion, its a mounting motion.

Note ;

The motion of the creature upward, hath much of the command of God in it.

Some have (I know) mounting motions at the command of the Devil (the Lord hath the command of them, though they are not commanded by him) that is, the proud imaginations, the lofty thoughts of man, theſe mounting motions, are not at the command, but againſt the command of the Lord ; the Lord ſuffers them, but they are from Satan, he puffs men up, he blows them up with pride. But both the natural mountings of the ſenſitive creatures, and the gracious mountings of the new creature on high, are by the command of God. True believers have loweſt or lowlieſt ſpirits, yet higheſt and nobleſt aimes, not grovelling on nor bowing to the earth, but like an Eagle, mounting up on high : As this high flight of the ſoul is highly pleaſing unto God, ſo 'tis made by his ſtrength, and at his command. A believer flies high :

Firſt, In the contemplation of divine things. What towering thoughts hath he concerning God, and the concernments of ſalvation by Jeſus Chriſt ! he is not mingling his ſoul with the duſt, nor mudding it upon the dunghils of this world : As his converſation or trade is for things above, ſo his mind and meditation is upon them.

Secondly, As he flies high in his contemplation about, ſo in his love to, and deſire of high things; he doth not nakedly contemplate things above, as a Philoſopher may do, but he hath ſtrong affections to, and longings after the enjoyment and poſſeſſion of the things that are above ; he is as much on high in his deſires and affections, as he is in his ſtudies and ſpeculations. And in both reſpects he mounts on high, in the power and at the command of God ; who, as he hath taught the Eagle, ſo man much more, whither, and how far to aſcend. And he therefore mightily triumphs over this lower world, becauſe his ſoul is lifted up as an Eagle, by and upon the wings of divine ſupport and acceptation. *Doth the Eagle mount up at thy command ?*

Non ad præceptum hominis, aut ſuam ſolius voluntatem elevatur ſanctus, ſed dirigente & ſublevante Deo. Janſ.

And make her neſt on high?

The Eagle doth not only mount on high (that may be from a ſudden overture or occaſion) but ſhe makes her neſt on high. The word which we render *on high*, ſignifies *ſeparated*, becauſe high places are places ſeparated from ordinary concourſe. Eagles covet to make their neſts in places furtheſt remote from all acceſs both of men and beaſts. The beſt of high things, ſpiritual things, are ſeparated from this world, they are above the wiſdom and way of the world, and that's the reaſon why the world cannot bear them. I touch that only from the notation of the word.

The Eagle makes her neſt on high. But doth ſhe ſo, O *Job*, at thy command? doſt thou direct her, where to make her neſt or how? It ſeems the Lord teacheth birds to make their neſts. The leaſt bird is directed by God as well as the Eagle: It is by his counſel that ſome birds make their neſts very low, and that others (among which the Eagle eſpecially) make their neſts on high. *Pliny* ſaith, no man can reach or touch the Eagles neſt. We look and find birds neſts in every buſh, but who ever found the Eagles neſt, ſuch an Eagles neſt as is here ſpoken of? There are (I grant) ſome Eagles that make neſts in high trees, but the Eagle here intended makes her neſt upon inacceſſible rocks. When the Lord would reach the height of mans wiſdom, in ſetting himſelf above the reach of danger, it ſpeaks thus (*Jerem.* 49.16.) *Though thou ſhouldſt make thy neſt as high as the Eagle, I will bring thee down from thence, ſaith the Lord.* 'Tis a proverbial ſpeech, and 'tis joyned with *ſetting our neſt among the ſtars*, in the 4. *v.* of the Prophecy of *Obadiah*. The *Idumeans*, with and about whom the Prophet there ſpake, dwelt in mountainous places, and flattered themſelves in the ſtrength and ſafety of the country, as if it had all been an Eagles neſt. The Eagle makes her neſt ſo high that 'tis, as it were, next to the ſtars. But why doth the Eagle make her neſt ſo high? there are two or three reaſons given of it, by the ſearchers of nature.

Nidos ejus nemo attigit, indificat in excelciſſimis rupibus. Plin. *l.* 10. *c.* 6.

Firſt, For her ſafety, high things probably are moſt out of danger, there is a height which is very dangerous, and there is a height that is out of the reach of danger, ſuch is the height of the Eagles neſt.

Secondly, Naturaliſts ſay, the Eagle makes her neſt ſo high, becauſe ſhe cannot, without ſome difficulty, raiſe her ſelf from the earth; if ſhe ſits low, ſhe cannot eaſily mount up, ſhe hath a heavy body though a ſtrong wing: and therefore the wiſdom of God inſtructs her to make her neſt on high, that ſhe may with that advantage riſe out of it, and mount up from it. The Eagle doth not as the Oſtrich, lay her eggs in the duſt, or in the ſand, but ſhe makes her neſt in high places, that ſo ſhe may be both ſafe in her neſt, and the ſooner take her flight out of it.

Thirdly, The Eagle makes her neſt on high, becauſe there the air is pureſt, and ſhe is greatly delighted and pleaſed, with the purity and ſweetneſs of the air.

Gaudet ex hiſce ſpeculis cœlum contemplari, Oppian.

Fourthly, 'Tis ſaid alſo the Eagle makes her neſt on high, becauſe ſhe loves, from thence, as from a watch-tower, to behold and feed her eyes, upon the fair and beautiful face of the heavens.

In theſe four reſpects we ſhould be like the Eagle, and make our neſt on high. The Eagle doth not only mount high, but makes her neſt on high. Some men mount high, that is, have high notions and ſpeculations, in which they ſeem to be rapt up (as the Apoſtle once truly was) to the third heavens; yet they make not their neſt on high, they do not abide there, their delights are here below, and ſo is there neſt, the reſidence and reſt of their ſouls. The neſt of the rich mans ſoul, in the Goſpel, was in his full barns. O how many ſpeak high, diſcourſe high, profeſs highly, heaven-high; yet, when all's done, their neſt is upon the earth; They talk as high as the Eagle mounts, yet their neſt is as low as that of the Oſtrich, in the duſt. Let us remember, as to mount high, ſo to make our neſt on high. The Apoſtle could ſay (1 *Phil.* 3. 20.) *Our converſation is in heaven*; not only muſt we be ſpeaking high, but acting on high too; we muſt ſit and brood there, as the Eagle upon her neſt. Let us ſay of God, as *Moſes* the man of God did in his prayer (*Pſal.* 90. 1.) *Lord, thou haſt been our dwelling place in all generations*; thou art ſo, and thou ſhalt be ſo for ever. Thus we are taught, not to imitate the fooliſh Oſtrich, building our neſt in the duſt, but like the noble Eagle (being lifted up by the mighty power of the holy Spirit) making our neſt or taking up our reſt in heaven, which is, as the higheſt, ſo the ſafeſt place of all.

Thus far of the Eagle in two of her properties. Firſt, Her high flight. Secondly, Her high neſt.

The third thing ſpoken of in this context concerning the Eagle, is the choiſe of her abode or habitation.

Verſ. 28. *She dwelleth and abideth on the rock, upon the crag of the rock, and the ſtrong place.*

As the Eagle flyeth very high, ſo ſhe abideth on high places. Her abiding ſo high, ſhews the nobility and generoſity of her nature; ſhe doth not only mount up on high ſometimes, and make her neſt on high in breeding time, but ſhe dwells on high, ſhe dwelleth and abideth there. The word which we render *abideth*, ſignifieth properly *tarrying for a night*, or taking up a nights-lodging; but we are not to confine the Eagles abode to a night, to this or that night, here the word notes conſtant, continued reſidence, *ſhe dwelleth and abideth on the rock*, there's her place, her palace, there this Queen of birds keeps Court, there ſhe abideth, excepting in two caſes. Firſt, When ſhe is minded to mount up and take her pleaſure. Secondly, When ſhe flies off to ſeek her prey, as will appear further in the next *verſe*, but take her generally there ſhe abides. Naturaliſts deſcribe a ſort of Eagles, which chuſe, and love to dwell in or inhabit woods, plains, and by the ſea ſhore; but the Eagle here deſcribed dwells on the rock, and not only ſo, but

Sicut aquila motum habet in altum, ita etiam in altis converſatur, quod pertinet ad nobilitatem naturæ ſuæ. Aquin.

יתלוננ *à radicè* לונ *manſit per noctem unam pernoctavit.*

Sola ſine clangore, ſine murmuratione converſatur in montibus. Plin. *l.* 10. *c.* 3. Ariſt *l.* 9. *c.* 32. *de natura animal.*

Upon the crag of the rock.

The *Hebrew* is, *upon the tooth of the rock*. Maſter *Broughton* renders, *In the edge of a rock*. The crag of a rock doth much reſemble both a tooth and the edge of a thing; for 'tis ſharp like an edge, and appears in form like a tooth: Now upon that part of the rock, which is moſt craggy and ſtands out like a tooth, there the Eagle abides, there ſhe pearcheth. And Naturalliſts tell us, though ſhe pearches upon a hard rock, yet ſhe is very careful of her talons, leaſt they ſhould be blunted or receive any injury from the hardneſs of the rock, ſhe is very curious of them, knowing of what uſe they are to her. Thus ſhe abides *upon the rock, and upon the crag of the rock*; or upon the tooth of the rock. It doth not ſatisfie the Eagle to build or abide upon any part of the rock, but ſhe chuſeth that part of it for her habitation which is moſt inac-

שנ סלע *Dentem vocat preminentiam, aut quod præruptum eſt in rupe.* Druſ.

inacceſſible, leſt ſhe ſhould have any diſturbance by ill neighbours, or the air be infected with ill ſmells. Saint *Hierome* ſaith, the Eagle builds in this manner, leaſt Adders or Snakes ſhould ſpoil her Eaglets or young ones; and that the *Amythiſt-ſtone*, which is an Antidote or preſervative againſt poyſon, is found in her neſt. *She abides on the crag of the rock,*

And the ſtrong place.

We might well enough conceive, that when it is ſaid ſhe dwells on the rock, that ſhe dwells on the ſtrong place, for the rock is a ſtrong place; yet the Holy Ghoſt is pleaſed to ſet it out diſtinctly, *On the rock, upon the crag of the rock, and the ſtrong place.* Maſter *Broughton* tranſlates it, *On a fortreſs*; ſhe dwells on the rock, as on her Caſtle or Tower. The word ſignifies any place of defence, and Grammarians tell us, it comes from, or hath near cognation with, a word that ſignifies *to hunt* or purſue the game; and the reaſon given for it, is, becauſe when perſons are purſued in war or troubled in peace (as weaker birds by birds of prey) they have their recourſe to ſtrong places for refuge and ſafety. The Eagle needs a ſtrong place, for ſhe hath enemies, and therefore is taught to fortifie her ſelf, or to get into ſtrong places for her ſecurity againſt them. From all theſe expreſſions, that the Eagle dwelleth on the rock, upon the crag of the rock, and ſtrong place,

מצורה *Arx propugnaculum munitio, cognationem habet cum verbo* צוד *quod venari eſt Hebræis.* Moller. *in* Pſal. 91. *v.* 2.

Note;

Nature teacheth the creature in general, much more man, to provide for his own ſafety.

That is, God hath put ſuch an inſtinct into the nature of all the creatures, as to provide for their own ſafety; The Eagle will dwell on the rock, ſhe will not venture herſelf every where. And according to the ſtate and condition of creatures, ſuch is the proviſion which they make for their ſafety (*Pſal.* 104:18.) *The high hills are a refuge for the wild Goat, and the ſtony rock for the Coney.* The wild Goats have their refuge, and the Coneys have their refuge, and they are taught whither to fly from the face of danger. There is no creature but hath a refuge in time of danger, and therefore we commonly ſay, *Times of danger diſcover our refuge.*

Now if the Lord hath taught the fowls of the air, and the beaſts of the earth to look to their own ſafety, to get to the rock, and the ſtrong place; then doubtleſs, he hath taught his ſervants, all that are godly, to ſeek and haſten to a refuge, both for their ſpiritual and corporal ſafety. *David* often diſcovers his refuge in the *Pſalmes* (*Pſal.* 18.2.) When at the firſt verſe, he had in plain language called the Lord his *ſtrength*, *I will love thee, O Lord, my ſtrength*; he preſently adds a number of metaphors, to ſhadow out the ſame thing, *The Lord is my fortreſs, my rock, and my deliverer, my God, my ſtrength, in whom I will truſt; my buckler, and the horn of my ſalvation, and my high tower.* He calleth God his rock twice in that verſe. God is not only a rock, but the only rock in which his faithful people find ſhelter. *Moſes* ſaid in his prayer (*Pſal.* 90. 1.) *Lord thou haſt been our dwelling place in all generations.* Where do believers dwell? in God himſelf; as the dwelling of the Eagle is in the rock, ſo the dwelling of a believer is in God, his rock. They may be ſure of ſafety who are ſo houſed, who are houſed in God (*Pſal.* 91.1.) *He that dwells in the ſecret places of the moſt high, ſhall abide under the ſhadow of the Almighty: I will ſay of the Lord, he is my refuge, and my fortreſs, my God, in him will I truſt.* Thus, as the Lord hath taught the Eagle to look out a ſtrong place for her ſelf, ſo he hath taught his people; and it will be as much their wiſdom, to learn of the Eagle to provide againſt danger, as to learn of the Ant to provide againſt hunger.

As in this 28th verſe we have had the dwelling of the Eagle deſcribed, ſo in the next, we have both the ſharpneſs of her appetite and the quickneſs of her ſight.

Verſ. 29. *From thence ſhe ſeeks her prey, and her eyes behold afar off.*

The fourth thing conſiderable in the Eagle, is the ſharpneſs of her appetite; ſhe hath a great heat of ſtomack, and a ſtrong digeſtion, therefore ſhe muſt be ſeeking prey.

From thence.

That is, from the rock her dwelling place, from the tooth of the rock; *From thence ſhe ſeeks her prey.* And 'tis conceived, that the reaſon why ſhe builds ſo high is, that ſhe may from thence with more advantage ſpy out and ſeek her prey. The Hebrew is *ſhe diggeth her prey* from thence. That an Eagle ſhould dig, and dig in the air, is an elegant expreſſion. Diligent ſeeking or ſearching, is ſignified by digging in the Hebrew language. They that dig for a thing ſeek it earneſtly; and therefore to ſhew how earneſtly the Eagle ſeeks her prey, ſhe is ſaid to dig for it. The Lord to ſhew the open ſinfulneſs of *Iſrael* told them (*Jer.* 2.34.) *In thy skirts is found the blood of the ſouls of the poor innocents.* That which is in a mans skirts is eaſily ſeen; and hence the Lord adds, *I have not found it by ſecret ſearch*, or as the Margin hath it, by *digging*; that's the force of the word, it notes a diligent ſearch or ſeeking; the Eagle ſeeks, as if ſhe were a digging for

Her prey

What is her prey? The Eagle hath a ſtrong ſtomack, and the word here uſed ſignifies any thing eatable. Naturaliſts ſay ſhe feeds upon fowls of the air, the Dove, *&c.* ſhe feeds alſo upon Sheep, Lambs, Hares; and 'tis ſaid, ſhe hath a great mind to Hares, they being not only meat, but medicine to her. Naturaliſts tell us alſo, that the Eagle feeds upon fiſh, and that in her flight ſhe can diſcern the fiſh in the Sea: and ſome tells us, that ſhe loves ſhell-fiſh, the Crab-fiſh eſpecially very much; this is her prey: *from thence ſhe ſeeks her prey*, whither moving in the air, or upon the land, or in the water; ſhe ſeeks her prey where-ever 'tis to be had, and ſhe will have it if it be to be had above ground, yea, if it be to be had in the water.

Hence note;

Hunger makes active.

We ſay hunger breaks thorough ſtone-walls or ſtrong-holds. Whither will not the Eagle dig to ſatisfie her appetite? I need not ſtay upon the general truth; I would only adde this, it is certainly ſo in ſpirituals. Soul hunger, our hunger after righteouſneſs will make us active. Thoſe Eagles, the Saints, having a ſtrong appetite to the things of God, will dig for their ſatisfaction, they will ſeek after food for their ſouls till they are ſatisfied. Sometimes poſſibly there is a glut of food, and then they will ſcarcely look after it; but if once they are pinched with famine, then they look after food. That of the Prophet (*Amos* 8. 11.)

anſwers this of the Text, *I* (ſaith the Lord) *will ſend a famine among you:not a famine of bread,but of hearing the Word of the Lord.* And what then? *Why then they ſhall wander from ſea to ſea; and from the North even to the Eaſt, they ſhall run to and fro to ſeek the Word of the Lord, and ſhall not find it.* The Eagle here ſeeks her prey & gets it;but they ſhall ſeek the Word of the Lord, and not have it, becauſe they were unthankful for it,and unprofitable under it, when they had it. 'Tis a ſad hunger to be pincht with the want of the word, which is ſpiritual food; but that's a bleſſed hunger which is not from want of, but from a true and ſtrong deſire after the Word or ſpiritual food. True believers, abiding in a right frame,have a great deſire and hunger after ſpiritual food, even when there is greateſt plenty of it; when there is (as we ſay) a glut of it, they are not glutted with it; the more they are ſatisfied with it, the more they would have of it; their appetites and ſatisfaction are interchangable; they are hungry, yet ſatisfied; they are ſatisfied, yet hungry; and therefore they are always ſeeking their ſpiritual prey. It is a ſore judgment when they that have had much of this ſpiritual food, and have not had a hunger after it, are cut ſhort and deprived of it. The Lord often lets thoſe hunger after it in want, who have not hungred after it in enjoyment.

As the Eagle hath an eager appetite, a ſharp ſtomack; ſo an excellent eye, a ſharp ſight, as it followeth.

Her eyes behold afar off.

To behold or ſee, is the work of the eye, and to behold afar off, is the excellency of the eye in that work. The Eagle ſeeks after her prey, and *her eyes behold afar off.* Some render *which her eyes behold afar off*, that's a good reading; the conjunctive particle *and* is not in the Original Text, and therefore we may ſupply it by the relative (which) as well as by the conjunction (and) Naturaliſts tell us, that the Eagle hath ſo ſharp a ſight, that when ſhe is mounted quite out of our ſight, out of the ſight of any man, and is as it were in the clouds, that even then ſhe doth perfectly behold her prey, and that is afar off indeed; even at that diſtance ſhe beholds the Hare in the buſh, and the fiſh in the water. There are almoſt incredible things related, as to the accuteneſs of the Eagles ſight; and the reaſon given by ſome of her quickſightedneſs, is this in nature, becauſe her eye lieth very deep in her head, and ſo hath a great advantage in ſeeing, the light being the more compaſſed by, and the rayes the more ſtrongly gathered into her eye. I ſhall not diſcuſs the validity of this reaſon, all agreeing in the thing, that the Eagle ſees very exactly and afar off: And as ſhe hath a very clear, ſo a very ſtrong ſight, ſo ſtrong that ſhe can ſteadily behold the Sun ſhining in its ſtrength (as it was toucht before) thoſe beams which blind us, and oppreſs our eyes, are pleaſing to hers. It hath been a torture which ſome Tyrants have uſed, to hold open a mans eye directly to the Sun-beams, and ſo blind him, and quite extinguiſh the ſight of his eye. Now that which blinds us, and puts out our eyes is pleaſant, delightful, and as ſome expreſs it, healing and refreſhing to the eyes of the Eagle: and hence 'tis ſaid of her, that ſhe tries her young ones, whether they be of a right breed or no, in this manner; ſhe holds them up to the Sun, and if they can bear the beams of the Sun with open eyes, they are right, otherwiſe ſpurious. The Eagle is ſo ſharp-ſighted, that, *An Eagles eye* is the proverb for *a ſharp ſight. Her eyes behold afar off.* Not in the ſenſe we find the phraſe uſed (*Pſal.* 138. 6.) where it is ſaid, *Though the Lord be high, yet hath he reſpect unto the lowly, but the proud he knoweth afar off*, that is, he regards them not. We put a word of that ſignificancy in the Meeter, *He contemning, knows them afar off*, that is, as perſons that he cannot abide to have near him. The proud and lowly are alike near in place to God, yet not in reſpect. But of that only by the way. The Eagles beholding things afar off, is not (I ſay) like the Lords beholding perſons afar off; thoſe things which are afar off, in place from the Eagle, ſhe ſees them as if they were at hand: Thus ſhe beholdeth afar off.

Phæbæa dubios explorat lampade fatus. Silius Ital.

Hence, Obſerve;

God hath given more excellent ſenſes to ſome ſenſitive creatures than to others of that kind, yea, than to thoſe of a higher kind, the rational.

Not only doth the Eagle exceed other fowls of the air, but all the men on earth in eye-ſight. And as an Eagle hath a natural eye-ſight beyond man; ſo a godly man hath a ſpiritual eye-ſight beyond all other men, the eye-ſight of faith, by which he ſees not only things afar off, but things inviſible, yea, him that is inviſible,

viſible, as *Moſes* did (*Heb.* 11.27.) A believer hath an Eagles eye; his eyes, as hers, *behold afar off.*

Verſ. 30. *Her young ones alſo ſuck up blood, and where the ſlain are, there is ſhe.*

This verſe holds out the ſixt property of the Eagle; what kind of food ſhe and her young ones live upon is here expreſt.

Her young ones.

Or *her putters forth.* By which we are to underſtand ſuch young ones as are ready to put forth feathers, but cannot yet fly abroad to ſhift for themſelves; or they are ſo called, becauſe young ones are put forth of the eggs. What do they? *they ſuck* up blood. The word notes a very *greedy ſucking*, it is a double word, & ſo implies, as it were, a double drinking, a drinking with ſuch haſt, that they are ready to choak; and ſo Maſter *Broughton* tranſlates it expreſly, *Her young ones near choak ſwallowing blood,* they ſwallow it ſo greedily that they are ready to choak themſelves with it; that's a good reading. The *Septuagint,* ſay *her young ones are ſprinkled with blood,* as they that feed upon raw fleſh, eſpecially when newly killed or torn, are ſpeckl'd or ſprinkled with blood: *Her young ones are rolled or wallowed in blood,* ſaith another. All readings ſhew what proviſion ſhe makes for her young ones while under her keeping, and how they keep themſelves when gone off from her hand; ſhe brings up her young ones to her own trade, feeding them with fleſh, and acquainting them with the ſweet of blood; ſhe and her young ones are all of a diet. 'Tis ſaid of the Eagle, that ſhe never drinks water, nor is at all thirſty; but both ſhe and *her young ones ſuck up blood.*

אפרוחים *pulli avium à flore, quod eſloreſcunt, &* *emergunt ex ovo.* Merc.

Φυρονται. *conſperguntur* Sept. *volutantur.* Auguſt.

Hence note;

What young ones are uſed to, that they will afterwards follow.

Young Eagles are uſed to blood in the neſt, and therefore delight in blood all their days afterwards (*Prov.* 22.6.) *Train up a Child in the way he ſhould go, and when he is old he will not depart from it.* If a Child be trained up in a good way, he will not depart from it when he is old; 'tis uſually ſo, or probably it will be ſo. Though the golden youth-age of ſome hath ended in a leaden old age, yet it is moſt probable, if a Child be bred up in

a

a good way, he will hold it, and if in an ill way, he will hardly leave or be beaten out of it: Uſually, ſuch as the inſtitution and inſtruction of youth is, ſuch will their after-converſation be. *Her young ones alſo ſuck up blood*, *and*, as it follows,

Progenies, ſtimulante fame feſtinat ad illam.
Quam primum rupto prædam guſtaverit ovo.
Juven. *Satyr.* 14.

Where the ſlain are, there is ſhe.

This ſhews us yet more fully, what the Eagle lives upon, *Where carcaſſes be, reſort they*, ſaith Mr. *Broughton.* Some interpret the Text, not of bodies ſlain, but of bodies to be ſlain; where battels are to be fought, thither the Eagle reſorts. Natural Hiſtorians tell us, Eagles will preſage or ſmell a battel, ſome ſay, ſeven dayes before 'tis fought, others three, at leaſt two; ſo that not only where the carcaſſes are, but are like to be, thither the Eagles gather. Yet ſome contend very much, that there is a ſort or race of Eagles ſo noble, that they will not feed upon a dead carcaſs, but live upon herbs; but that moſt Eagles feed upon bodies ſlain, none deny. This Scripture of *Job* is alluded to by Chriſt himſelf (*Mat.* 24. 28. *Luke* 17. 37.) and both upon the ſame accounts, the deſtruction of *Jeruſalem*, the glorious coming of Chriſt, and the end of the world. In *Matthew* he ſaith, *Whereſoever the carcaſs is, there will the Eagles be gathered together*: And in *Luke*, *Whereſoever the body is, thither will the Eagles be gathered together*. St. *Matthew* ſaith, *Where the carcaſs is*, and St. *Luke* ſaith, *Where the body is*. There are various interpretations of theſe two Scriptures, both quoted (as is generally conceived) from the Text under hand. Some expound them only of the deſtruction of the *Jews* by the *Romans*, and give the ſenſe thus; That whereas Chriſt had foretold the deſtruction of the *Jewiſh* State and Temple by the *Romans*, and that it ſhould fall upon all places, even at once like lightning, ſo that it would be in vain for them to run from one City or Country to another, in hope to avoid the vengeance, becauſe whereſoever the *Jews* ſhould be, or whitherſoever they ſhould retire to hide and ſave themſelves, thither would the *Romans* Armies come (whoſe Enſign was the Eagle) and finding them out, ſlay and deſtroy them. As if the Lord Chriſt had ſaid, This threatned deſolation, will be univerſal and unavoidable; where ever any *Jews* are, there the *Romans* will be. Thus the whole body of the *Jewiſh* Nation is compared to a carcaſs or body, and the *Romans* to Eagles. That an-

חללים *Non pro occiſis ſed mox occidendis accipio.* Bold.

Ælian. l. 14. c. 13. *Una quæ Jovis appellatur carnes non attingit, ſed ad victum ei herba ſatis eſt.* Ælian. Ariſtot.

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ancient Prophecy (*Deut.* 28. 49.) may be applicable to this final deſtruction of the *Jewiſh* Nation; *The Lord ſhall bring a Nation againſt thee from far, from the end of the earth* (as ſwift) *as the Eagle flyeth, a Nation whoſe tongue thou ſhalt not underſtand.*

But though it be both very probable in it ſelf, and very ſutable to the words of Chriſt in St. *Matthew*, that the deſtuction which the *Roman* Eagles brought upon the body of the *Jewiſh* Nation, is there implyed; yet Chriſt ſpeaking of his own coming to judge the world (as well as of the *Romans* to deſtroy the *Jews*) there is (I conceive) more in it than that, when Chriſt ſaith, *Whereſoever the carcaſs is, there will the Eagles be gathered together.* And why may we not ſay, that Chriſt compares himſelf to the carcaſs or body, and believers to the Eagles, who ſhall reſort and be gathered to him whereſoever he ſhall appear? Taking the words in this latter ſenſe.

Some expound them of true believers gathering to Chriſt, as the carcsſe or body, every day by faith. One of the Ancients ſaith, when Chriſt being laid in the grave, was firſt reſorted to by *Mary*, the wife of *Cleophas*, and *Mary Magdalen*, and *Mary* the Mother of our Lord, and by the Apoſtles, then were the Eagles gathered about the carcaſs: And ever ſince Chriſt aroſe from the dead, believers have gathered together about him, and fed upon him as crucified, or as that bleſſed carcaſs who procured life for them by his death; whereſoever *Chriſt crucified* is preached, thither true believers gather, and many who believe not are added to the Church.

Euthymius. Theophilactus. Ambroſius.

Again, others expound it of the Saints gathering to Chriſt at the laſt day. Our late Annotators dealing with theſe words, as reported (*Luk.* 17. 37.) ſay, that by the flight of the Eagle is ſignified the ſudden aſſembling of the Saints unto Chriſt coming unto judgement, anſwerable to that of the Apoſtle, 1 *Cor.* 15. 52. as alſo to that, 1 *Theſ.* 4. 17.

Now though according to this allegorical interpretation of the Texts in St. *Matthew* and *Luke*, Chriſt is the carcaſs, and believers the Eagles; yet I ſhall cloſe my interpretation of this Text in *Job*, to which both the Evangeliſts allude, by ſhewing that in other Scriptures, ſuch things are ſpoken of Chriſt himſelf, as hold out a likeneſs between him and the Eagle, in many reſpects.

Firſt, As the Eagle is the royal bird, the Princeſs or Queen of birds, ſo Jeſus Chriſt is *the Prince of the Kings of the earth* (*Rev.* 1. 5.) And again (*Rev.* 19. 16.) *King of Kings, and Lord of Lords.* As the Eagle among birds, ſo Chriſt among both men and Angels, hath the preheminence.

Secondly, As the Eagle mounts up, ſo alſo did Jeſus Chriſt (*Pſal.* 68. 18.) *Thou haſt aſcended on high*; yea, ſo high hath Chriſt aſcended, that the Eagle cannot follow him: The Heaven to which natural Eagles mount, is (as I may ſay) but a pavement to that which Jeſus Chriſt aſcended to. Chriſt had a high flight, he mounted up to the heaven of heavens, far above all viſible heavens (*Eph.* 4. 10.) he is made higher than the Heavens (*Heb.* 7. 26.)

Thirdly, Hath the Eagle a piercing eye? ſo hath Jeſus Chriſt; he (not only from the height of the clouds, whither the Eagle mounts, but) from the higheſt heavens, can look into the ſecret of every mans heart, even into the hell of a bad mans heart, and ſee what's doing there, what's lying there. It was ſaid of Chriſt while on earth (*John* 2. 25.) *He needed not that any ſhould teſtifie of man, for he knew what was in man*; and ſtill he looks quite through man, through the wiſeſt, cloſeſt, and moſt reſerved among the ſons of men. *All things are naked and open before the eyes of him* (this Eagle) *with whom we have to do*; *his eyes behold afar off.*

Fourthly, Hiſtorians tell us, the Eagle fights or wars with Dragons and Serpents, and overcomes them. Jeſus Chriſt, this Eagle, hath fought with that great dragon the devil, and bruiſed the head of the Serpent (*Gen.* 3. 15.)

Fifthly, The Eagle is very tender and careful of her young ones. Now, *as an Eagle* (ſaith *Moſes*, *Deut.* 32. 11, 12.) *ſtirreth up her neſt* (that is, thoſe in her neſt) *fluttereth over her young, ſpreadeth abroad her wings, taketh them, beareth them on her wings; ſo the Lord alone did lead him, and there was no ſtrange God with him. God bare the* Iſraelites *on Eagles wings* (out of *Egypt*) *and brought them to himſelf* (*Exod.* 19. 5.) that is, he brought them ſpeedily and ſafely, and ſo he bore them all the years of their journeying in the wilderneſs. The Eagle beareth her young ones upon her wings, that they may be ſafe (ſhe muſt be hurt before her young ones can, while ſhe bears them there.) Thus Chriſt bears his people on his wings, yea, in his boſome, *The eternal God is their refuge, and underneath are the everlaſting Arms* (*Deut.* 33. 27.)

Sixthly, Naturaliſts tell us, the Eagle gives her young ones of her own blood, when ſhe cannot get other blood for them to drink or ſuck. This is moſt true of Chriſt; he ſuffered himſelf to be wounded for us; his hands and feet, yea, his very heart was pierced, that we might have his blood to drink in believing. *My blood* (ſaith he, *Joh. 6.*) *is drink indeed.*

Ælian. l. 14. cap. 14.

Seventhly, The Eagle is long lived. The Greek expreſſeth her by a word ſignifying longevity; and ſome give the reaſon, not only from the excellent temperament and conſtitution of her body, but alſo becauſe ſhe lives in ſuch pure air, free from ill vapours and noiſom ſmells. Jeſus Chriſt is not only long lived, but he lives for ever, he was from everlaſting, and will be to everlaſting, he is *the King eternal* (1 Tim. 1. 17.) *the eternal father,* (*Iſa. 9. 6.*)

Aquila vocatur Ἀετὸς *propter longævitatem: vivit annos centum.* Epiphan.

Thus we ſee how Chriſt is like the Eagle, in theſe ſeven particulars; I ſhall ſhew ſeven more, wherein true Chriſtians alſo are like the Eagle.

Firſt, Doth the Eagle flie high? ſo do they by the wings of faith; *They mount up* (ſaith the Prophet, *Iſa.* 40. 31.) *with wings as the Eagle.*

Secondly, Hath the Eagle a clear ſight? doth ſhe ſee far off? ſo Saints by faith can ſee far off (*Iſa.* 33. 17.) *Their eyes ſee the King in his beauty, they behold the Land that is very far off.* Which Scripture, though it be properly and litterally meant of beholding King *Hezekiah* in his earthly glory, yet it is much more verified of a believers ſeeing his King, the Lord Jeſus Chriſt in his heavenly glory, and of his beholding Heaven, which may well be called the Land of *farneſs and diſtances*, or (as we tranſlate) *The Land very far off. Stephen* the Protomartyr, had a clear intellectual ſpiritual eye, when he ſaid (*Acts* 7. 56.) *Behold, I ſee the heavens opened, and the Son of man ſtanding on the right hand of God.* Believers have a clear Eagle-eye here, and they ſhall have a much clearer eye hereafter, when they ſhall ſee Chriſt as he is (1 *John* 3. 2.) All Saints will be more than eagle-eyed in glory.

Thirdly, Doth the Eagle dwell on a rock? ſo doth every true believer (*Iſa.* 33. 16.) *His place of defence ſhall be the munitions of rocks; bread ſhall be given him, his water ſhall be ſure.* The Apoſtle tells us who the rock is (1 *Cor.* 10. 4.) *The rock which followed them was Chriſt.*

Fourthly, Doth the Eagle renew her ſtrength? So do believers when any oldneſs is coming upon the new creature (as it doth ſometimes) then they renew their ſtrength by looking to Jeſus Chriſt, who is at once their righteouſneſs and their ſtrength: *He ſatisfieth their mouth with good things, ſo that their youth is renewed as the Eagles* (*Pſal.* 103. 5.) As the Lord often brings his people low by bodily ſickneſs and weakneſs, and then renews their natural health and ſtrength: So when there are decays and declinings upon their ſouls, he renews their ſpiritual health and ſtrength (*Iſa.* 40. 31.) *They that wait upon the Lord ſhall renew their ſtrengh,* and then (as was ſaid before) *they ſhall mount up with wings as Eagles.* The Eagles youth is renewed by the growth and ſucceſſion of new feathers (of the ſame kind) in the place of the old; but a believer reneweth his youth or ſtrength, by caſting off gradually the remainders of the old man which is corrupt, and by putting on more of the new man (who is quite of another kind) *created after God in righteouſneſs and true holineſs* (*Eph.* 4. 24.)

Fifthly, Can the Eagle look fully upon the Sun? Surely believers have not only as clear, but as ſtrong a ſight as the Eagle, they can look upon Jeſus Chriſt the Son of righteouſneſs with open face. For as this Son of righteouſneſs hath ſaid, *behold me, behold me* (Iſa. 65. 1.) and again, *Look to me and be ye ſaved, all the ends of the earth* (Iſa. 45. 22.) that is, all ye that dwell on earth, even to the ends of it; ſo he gives a power, or a ſpiritual eye to behold and look upon him; and that beholding or looking is a healing to them, as the beholding of the Sun is to the natural eye of the Eagle (*Mal.* 4. 2.) *To them that fear my name ſhall the Son of righteouſneſs ariſe with healing in his wings.*

Sixthly, Do Eagles ſuck blood both young and old? ſo do believers. The firſt living of the new creature is upon blood; every godly man drinks the blood of Jeſus Chriſt by faith, as offered to him, both in the promiſes and in the Ordinances of the Goſpel. A believer could not live a moment, nor have any ſubſiſtence in grace, if he had not (as the Eagle) blood to ſuck in and drink. A godly man is nouriſhed, by a believing contemplation upon the ſufferings of Chriſt, and the effuſion of his blood.

Seventhly, Doth the Eagle feed upon the ſlain? ſo believers feed upon Chriſt as ſlain. Chriſt by his death is become our food to eternal life, (*Joh.* 6. 51, 53.) Though the raiſed and glorified body of Chriſt be entred into the full poſſeſſion of a divine and eternal life, and though we by faith look to Jeſus Chriſt, not according to the fleſh, nor as dead, but as living and ſitting for ever at the right hand of the Father, there making interceſſion for us; yet we muſt look to him as entring into the holy place *by the ſacrifice of himſelf*, and with his own blood, *not with the blood of others* (*Heb.* 9. 24, 25, 26.) The Apoſtle told the *Corinthians*, *I determined to know nothing among you, but Jeſus Chriſt and him crucified*; that is, ſo to know him as to feed upon him my ſelf, and ſo to make him known to you, that you might feed upon him alſo.

Further, It is conſiderable, that as believers in Scripture are compared to Eagles, and the Lord is ſaid to have born the old Church of the *Jews* upon Eagles wings; ſo under the Goſpel Eagles wings are ſaid to have been given to the Chriſtian Church, whereupon ſhe was born out of the reach of danger (*Rev.* 12. 13, 15.) *And when the Dragon ſaw that he was caſt to the earth, he perſecuted the woman that brought forth the man-child. And to the woman were given two wings of a great Eagle, that ſhe might flie into the Wilderneſs*, (that is, convenient and ſufficient means to further her flight and retirement) *into her place* (whereſoever it is) *where ſhe is nouriſhed for a time, and times, and half a time, from the face of the ſerpent.* All the means of the Churches eſcape from danger are ſhadowed by *two wings*; not but that God hath more means than two, by which his providence works and procures the ſafety of the Church; but, becauſe it had been improper, ſpeaking of her flight, to expreſs more wings than two: For *the Seraphims*, which are deſcribed, having *each one ſix wings* (*Iſa.* 6. 2.) yet two of them only were put to that uſe of flying. And theſe two wings given the Church, are ſaid to be the two wings *of an Eagle*, becauſe among all the winged tribes, Eagles are ſtrongeſt and ſwifteſt of wing; they can fly faſteſt, and they can fly furtheſt, as in height, ſo in length. Nor are the wings given the Church, barely called the wings of an Eagle, but of a great Eagle, implying not only the beſt kind of wings, but the beſt wings of that kind; not only the wings of an Eagle, but of a great Eagle. By all which is meant, the wiſe and tender care of God over his Church in times of greateſt danger, when the Dragon become a Serpent, or the Serpentine Dragon ſeeks moſt to annoy her.

Thus far the Lord hath been interrogating *Job*, not only about the inanimate creatures, the Heavens, the Air, the Sea, the Earth, but alſo about ſeveral Animals; in the leaſt of which, becauſe they not only have a being, but life, ſenſe and motion, more of the power, wiſdom and goodneſs of God ſhines forth, than in the greateſt of the former. And all the queſtions propoſed to *Job* in theſe two Chapters have (as hath been hinted heretofore, and ſhould be conſtantly minded) this general ſcope to convince (as then *Job*, ſo now) all men, both of their own nothingneſs, and of the all-ſufficiency, wiſdom, care and power of God, who hath ſo wiſely made, and doth ſo wiſely diſpoſe of all the creatures which he hath made. And therefore, man who hath received more from God than they all, and of whom God is more tender than of them all, ſhould ſubmit to the diſpoſe of God in all things without diſputing about, much more without murmuring at, or complaining of his diſpenſations in one kind or other.

The Lord (though he had done much in the way of interrogating) hath not yet done interrogating *Job* concerning the works of his hands. Neverthelefs, before he proceeded any further, to enquire of him about the creatures, he ſaw it fit to feel his pulſe a little, by a cloſe application of what he had already ſaid, mingled with high language and cutting reproofs, thereby to try what effect this forepaſſed diſcourſe had wrought upon him, or whether he were come to a more humble and ſubmitting frame than before, as will appear in opening the former part of the *Chapter* following.
